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American Jewish Year Book

EDITED BY

DAVID N. L. L.

LAWRENCE O. L.

The American Jewish Committee acknowledges with appreciation the foresight and wisdom of the founders of the Jewish Publication Society (of America) in the creation of the AMERICAN JEWISH YEAR BOOK in 1899, a work committed to providing a continuous record of developments in the U.S. and world Jewish communities. For over a century JPS has occupied a special place in American Jewish life, publishing and disseminating important, enduring works of scholarship and general interest on Jewish subjects.

The American Jewish Committee assumed responsibility for the compilation and editing of the YEAR BOOK in 1908. The Society served as its publisher until 1949; from 1950 through 1993, the Committee and the Society were co-publishers. In 1994 the Committee became the sole publisher of the YEAR BOOK.

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Preface

American Jewish Year Book 2006

VOLUME 106

Editors

DAVID SINGER

LAWRENCE GROSSMAN

AMERICAN JEWISH COMMITTEE

NEW YORK

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Preface

The year 2006–07 marks the centennial of the American Jewish Committee, which took on the responsibility for editing and compiling the AMERICAN JEWISH YEAR BOOK in 1908, two years after its own founding. To mark this auspicious occasion, the 2006 YEAR BOOK features a special article by David A. Harris, executive director of the American Jewish Committee, which gives a detailed and nuanced picture of the organization's key historical accomplishments; its evolution over the years; its current challenges; and a look ahead at the potential impact of demographic, social, political, and religious changes on its work.

In its regular articles, the volume covers the events of 2005. The YEAR BOOK's coverage of American Jewish life includes treatments of national affairs, anti-Semitism, Jewish communal affairs, the national celebration of 350 years of Jewish life in America, and, for the first time in several years, a fresh look at American Jewish population trends.

The article on Israel describes diplomatic, political, economic, and social developments during 2005. Manifestations of anti-Semitism in many countries continued to be linked to opposition toward Israel. These disturbing events are carefully described in the articles on individual countries, as are important events and trends within the Jewish communities of these countries. Updated demographic data are provided in the article on world Jewish population.

Carefully compiled directories of national Jewish organizations, periodicals, and federations and welfare funds, as well as religious calendars and obituaries—including an appreciation of the esteemed thinker and longtime YEAR BOOK editor Milton Himmelfarb—round out the 2006 AMERICAN JEWISH YEAR BOOK.

We gratefully acknowledge the assistance of our colleagues, Cyma M. Horowitz and Michele Anish, of the American Jewish Committee's Blaustein Library, and the contribution of Rachel Arnold, our assistant, in preparing the index.

THE EDITORS

Contributors

TOBY AXELROD: Correspondent, Jewish Telegraphic Agency and *Jewish Chronicle* (London); Berlin, Germany.

STEVEN BAYME: National director, Department of Contemporary Jewish Life, American Jewish Committee.

JEROME A. CHANES: Faculty Scholar, Brandeis University; adjunct professor, sociology and Jewish communal issues, Yeshiva University; former national affairs director, National Jewish Community Relations Advisory Council.

ARNOLD DASHEFSKY: Professor of sociology and director, Center for Judaic Studies and Contemporary Jewish Life and Mandell L. Berman Institute-North American Jewish Data Bank, University of Connecticut.

SERGIO DELLAPERGOLA: Professor and head, Division of Jewish Demography and Statistics, Avraham Harman Institute of Contemporary Jewry, Hebrew University of Jerusalem, Israel; senior fellow, The Jewish People Policy Planning Institute.

BERNARD EDINGER: Former longtime international correspondent for Reuters; Paris, France.

ETHAN FELSON: Assistant director, Jewish Council for Public Affairs (JCPA); New York.

ELISE FRIEDMANN: Editor in chief, *Nieuw Israelitische Weekblad*; Amsterdam, Holland.

LAWRENCE GROSSMAN: Editor, AMERICAN JEWISH YEAR BOOK; associate director of research, American Jewish Committee.

RUTH ELLEN GRUBER: European-based American journalist and author, specialist in contemporary Jewish affairs; Morre, Italy.

DAVID A. HARRIS: Executive director, American Jewish Committee.

ALICE HERMAN: Executive director, Celebrate 350: Jewish Life in America; New York.

MIRIAM L. KOCHAN: Free-lance journalist and translator; Oxford, England.

LEV KRICHEVSKY: Bureau chief, Jewish Telegraphic Agency; Moscow, Russia.

COLIN L. RUBENSTEIN: Executive director, Australia/Israel and Jewish Affairs Council; honorary associate, Monash University; Melbourne, Australia.

GEORGES SCHNEK: President, Jewish Museum of Belgium; former president, Jewish Central Consistory of Belgium; emeritus professor of biochemistry, Free University of Brussels, Belgium.

MILTON SHAIN: Professor, Hebrew and Jewish studies, and director, Kaplan Centre for Jewish Studies and Research, University of Cape Town, South Africa.

HANAN SHER: Senior editor, *The Jerusalem Report*; Jerusalem, Israel.

IRA M. SHESKIN: Associate professor of geography and director, Jewish Demography Project of the Sue and Leonard Miller Center for Contemporary Judaic Studies, University of Miami.

MURRAY GORDON SILBERMAN: Adjunct professor, Austrian Diplomatic Academy, Vienna, Austria.

DAVID SINGER: Editor, AMERICAN JEWISH YEAR BOOK; director of research, American Jewish Committee.

BRIGITTE SION: Former secretary general, CICAD, the Committee against anti-Semitism and Defamation, Geneva, Switzerland.

HAROLD M. WALLER: Professor, political science, McGill University; director, Canadian Centre for Jewish Community Studies; Montreal, Canada.

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Special Article

The American Jewish Committee at 100

BY DAVID A. HARRIS

THIS YEAR, the American Jewish Committee marks its centennial anniversary. The organization was created in 1906 in response to the deadly pogroms against the defenseless Jews of Tsarist Russia.

While the AJC's founders were all quite successful—in some cases prominent—in their respective careers, they were embarking on a novel experiment in the exercise of Jewish political power in the United States. Although Jews had been part of the American landscape since colonial times, they were certainly not part of the early-twentieth-century “establishment,” and social anti-Semitism was widespread. Their attempt to create an organization for the express purpose of defending the civil and political rights of Jews at home and abroad was surely a dramatic leap into the unknown.

To this day, much is made of the so-called “elite” posture of AJC's founding fathers. (Regrettably, there were no founding mothers, reflecting the gender stratification of the day.) Indeed, these individuals believed that their best chance for success lay in the fact that they were deliberately few in number, and therefore more likely to form a cohesive group, well-educated and relatively surefooted in American society compared to even newer arrivals, and, by dint of their professional achievements and social standing, more likely than other Jews to have an impact on decision-makers. Although it smacked of paternalism to some, there was a compelling logic to their thinking at the time.

Early Years

Their initial efforts were impressive. Consider these examples: (1) contributing substantially to the Jews of San Francisco to help them rebuild after the devastating earthquake of 1906; (2) urging Washington to take steps in opposition to Tsarist Russian discrimination against Jews, ultimately convincing the government to

abrogate the 1832 Russo-American Treaty of Commerce and Navigation; (3) protesting in 1911, “when few men dared to speak out”—as recalled by Dr. Martin Luther King, Jr., in a speech to an AJC audience years later—against racial discrimination in public accommodations, recreational resorts, and amusement parks in New York, resulting, according to King, “in the passage in 1913 of a state law which has served as a model for many other states and has thus made possible the extension of dignity for Negroes, Puerto Ricans and other minorities”; (4) actively participating in the creation, in 1914, of the American Jewish Joint Distribution Committee, which, to this day, helps Jews in need around the world; and (5) negotiating at the 1919 Paris Peace Conference to assure the protection of minority rights for Jews (and others) in Poland and elsewhere in Central and Eastern Europe. Such bold and far-reaching initiatives underscored the vital importance, and relative effectiveness, of this new organization on the American Jewish landscape.

The challenges, of course, persisted during a tumultuous century. The American Jewish Committee remained true to its founding mission of protecting the civil and political rights of Jews, while adding a key dimension. The important change—already implicit in the early days, as suggested above—was the recognition that the struggle for Jewish security and well-being could not be isolated from larger questions of civil and human rights for all. This two-track strategy, addressing both the universal and the particular, became a distinguishing feature of AJC. It remains so to this day.

Let me offer a few illustrations. (For a fuller discussion of AJC’s major initiatives and accomplishments from 1906 to the present, visit www.ajcarchives.org. Also see Naomi Cohen, *Not Free to Desist: The American Jewish Committee, 1906–1966*, issued by the Jewish Publication Society in 1972, and Marianne R. Sanua’s new history of AJC, published in 2007 by Brandeis University Press/University Press of New England.)

In the 1920s, the U.S. enacted highly restrictive immigration laws, one of whose unstated purposes was to reduce the number of Jews entering the country. The AJC vigorously fought against their passage, and when that proved unavailing, worked to mitigate the impact of the new regulations on would-be Jewish immigrants. At the same time, AJC leaders filed their first *amicus curiae* brief in the U.S. Supreme Court. The case, *Pierce v. Society of Sisters*,

dealt with the right of Catholic parents to send their children to parochial schools in Oregon. The state, under the influence of the Ku Klux Klan, had passed a law in 1922 that all children must attend public schools.

In this situation, AJC understood the inextricable link between the abridgement of Catholic education and the implications for Jews and members of other faith communities whose own educational rights would be jeopardized—and with them the American promise of religious freedom for all, which, together with the defense of the wall of separation between church and state, became signature issues for AJC. As Samuel Rabinove, AJC's longtime legal director, later wrote, "The Court unanimously struck down the law under the Fourteenth Amendment (the First Amendment had not yet been deemed applicable to the states), holding that it impermissibly denied private and parochial schools the right to do business and, very importantly, interfered with the liberty of parents to educate their children as they chose. This decision has been termed the Magna Carta of parochial schools."

That same duality of universalism and particularism was again on display in the 1930s. The rise of Nazism in Germany became a central concern for AJC and other Jewish institutions. They sought to help rouse a largely sleeping world that, after the devastation wrought by World War I, was deeply reluctant—with only a few notable exceptions—to face a new global menace squarely, preferring to deny or appease the threat. Moreover, AJC devoted considerable resources to exposing the network of Nazi sympathizers in the United States, in part through infiltration of their front organizations.

There were very few places of refuge for Europe's Jews, as the gates were largely closed in British-ruled Palestine, the U.S., Canada, Australia, and other possible destinations. While some Jewish groups, including AJC, believed their policy goals could best be accomplished through quiet diplomacy, others felt it would be more efficacious to go public. Either way, the intent was essentially the same; tragically, so was the result, at least insofar as finding sufficient entry slots for Europe's Jews at a time when flight was still possible.

Fearful of triggering a new wave of domestic anti-Semitism by admitting large numbers of Jewish refugees, and concerned that the looming war in Europe and America's likely involvement might be

portrayed by critics as nothing more than an effort to save the Jews, President Franklin D. Roosevelt resisted appeals from AJC and others to take special action to help beleaguered Jews. That policy was not to change until the War Refugee Board was created in 1944, nearly five years after Germany invaded Poland.

The failure of Jewish organizations, including AJC, to move an administration that enjoyed nearly iconic status among the bulk of American Jews has cast a long and painful shadow to this day. Whether American Jewish groups could have done more to save Europe's Jews will be a question asked long into the future. The answer is not immediately obvious.

Those who wish to judge the period from the vantage point of today, however, err. Rather, it must be seen in the context of the times. Anti-Semitism was a significant factor in the United States in the 1930s. President Roosevelt was faced with the daunting challenge of moving a reluctant nation, still reeling from the effects of economic depression, to face the "gathering storm," as Winston Churchill called it, in Europe, only two decades after the American armed forces had been sent to the continent to assist Britain and France in the First World War, with tens of thousands sacrificing their lives in battle. In addition, many German Jewish leaders were unable to muster the imagination to believe the worst—and they were far from alone in this regard—even as the situation deteriorated steadily from 1933 onward. They urged overseas Jewish groups to mute their public voices in the vain hope that things might eventually blow over. Furthermore, American Jews were still, at that time, not nearly as nimble and self-confident about their place in America as they are today, when launching public campaigns and building political support are all in a day's work for Jewish organizations.

At the same time, true to its programmatic bifocalism, AJC did not neglect other pressing matters. For example, it supported the efforts of the National Association for the Advancement of Colored People (NAACP) to pass federal anti-lynching legislation, and contributed funds for this purpose. Indeed, the AJC record of active and sustained involvement in the emerging civil rights movement was one of its towering strengths and proudest achievements. Irrespective of what else was going on in the world, AJC did not falter in this commitment, driven by a profound belief that it reflected the highest Jewish values of human equality and dignity as

well as the convergent American ideal of equal justice and opportunity for all.

Postwar Accomplishments

It goes without saying that the existential threat to the Jewish people dominated everything else until the war's end in 1945, after which the plight of displaced persons and the struggle for the establishment of a sovereign Jewish state in Mandatory Palestine took over. The history of AJC's evolving attitude toward Zionism requires a separate monograph. Suffice it to say that whatever the initial hesitation or division among its leaders, AJC was fully on board during the 1947–48 effort leading to Jewish statehood. Indeed, as historians have documented, AJC played a critical diplomatic role in achieving this historic milestone.

The late Israeli diplomat Abba Eban noted in a speech to AJC in 1959: "No one will ever forget how you stood in vigilant brotherhood at the cradle of our emergent statehood; and how you helped us lay the foundations of our international status and of our crucial friendship with the government and people of the American Republic." AJC's steadfast commitment to Israel and involvement in its ongoing struggle for peace, security, and international recognition has never been in question; to the contrary, its help has proven essential to Israel on countless occasions. And the effort was enhanced further by the opening, in 1961, of AJC's office in Israel, the first by an American Jewish group, "to foster mutual understanding between Israelis and Jews in the United States and other free countries throughout the world."

Recognizing once again the intrinsic relationship between the Jewish condition and the global condition, even before the war's end, AJC invested heavily in the emerging concept of a world body to replace the failed League of Nations. The overarching goal was to create a mechanism to help achieve collective security and universal protection of human rights. AJC's role in ensuring the human rights provisions of the United Nations Charter was described by Professor James T. Shotwell of Columbia University, who wrote: "Inclusion of a human rights provision in the UN Charter was due to the brilliant leadership of the American Jewish Committee." He went on to say of the role of Judge Joseph Proskauer, AJC's president in 1945, who, together with

Jacob Blaustein—who would succeed him as president in 1949—successfully pressed the Roosevelt administration to support human rights clauses in the charter: “Judge Proskauer made the most eloquent and convincing argument that I have ever listened to in my life . . . [It] is destined to become one of the chapters of American history.”

Against the war’s backdrop, AJC remained laudably perseverant in encouraging new standards for the protection and monitoring of universal human rights. It urged the adoption of the Universal Declaration of Human Rights and the Genocide Convention (persisting in the ultimately successful decades-long struggle in the U.S. Senate to achieve ratification of the convention), and, later, promoted the concept of a United Nations High Commissioner for Human Rights, which was adopted three decades after first being proposed by Jacob Blaustein.

In the 1950s, AJC became increasingly concerned about the condition of Jews behind the Iron Curtain, a problem that would remain a priority through the ensuing decades. In 1951, Syracuse University Press, under the sponsorship of AJC, published *The Jews in the Soviet Union* by Dr. Solomon M. Schwarz, followed two years later by *Jews in the Soviet Satellites* by Peter Meyer et al. In describing this publishing project, AJC noted that “the aim has been to obtain the first organized body of knowledge, based on a critical examination of all available sources, on the communist attitude toward Jewish problems and the effect of the Soviet system on Jewish life. This is in line with the policy of the American Jewish Committee to study and make available the facts about the civic and political status of Jews in the contemporary world.”

At the same time, AJC’s attention was directed at the unique opportunity afforded American Jews—in light of their massive participation in the wartime effort, the GI Bill, and a new social openness in America—to break down the barriers to full participation in American life. It was, after all, in 1955 that Professor Will Herberg suggested, in his seminal book, *Protestant-Catholic-Jew: An Essay in American Religious Sociology*, that despite their much smaller numbers, Jews merited full inclusion in the religious trilogy of America, together with Protestants and Catholics—something previous generations of American Jews could only have dreamed of. And consistent with AJC’s deeply rooted philosophy, it sought this breakdown of barriers not only for Jews.

Over the course of this decade and the next two, most of the vestiges of overt and covert discrimination, whether in executive suites, universities, exclusive neighborhoods or social clubs, began to disappear. For example, as a *New York Times* article (October 27, 1974) noted: "For a number of years, the American Jewish Committee has been active in combating what it has felt to be discriminatory practices against Jews and other minority groups in the recruitment and promotion of management personnel." The article went on to report on "a cooperative effort" by AJC and AT&T, the telecommunications giant, to recruit "qualified Jewish personnel for management posts."

On the civil rights front, the key advance in the 1950s was the Supreme Court decision in the landmark case of *Brown v. Board of Education*. Commenting on AJC's role, Dr. Martin Luther King, Jr., said: "Dr. Kenneth Clark's research on the damaging psychological effect of prejudice, which was a major part of the evidence put before the Supreme Court and led to the now famous 1954 decision outlawing racial segregation in public schools, was originally done for the American Jewish Committee."

The 1960s and Beyond

In the 1960s, the single most galvanizing event for Jews everywhere surely was the Six-Day War. Israel's victory seemed nothing less than a redemptive miracle, and it lifted the spirits and pride of Jews the world over. Some call the war a watershed in American Jewish identity, as both Jewish and non-Jewish Americans generally shared in the admiration for the lightning military triumph of a small but feisty democratic nation that was determined, only 22 years after the end of the Holocaust, to show the indomitability of the Jewish spirit. Jews walked taller and prouder, their neighbors patted them on the back, and it seemed as if a new dawn had come. The impact could be felt throughout AJC's activities.

Another event that captivated the Jewish imagination during that decade was the news from Rome. The adoption by Vatican Council II of *Nostra Aetate* ushered in a veritable revolution in Catholic-Jewish relations, the positive reverberations of which are still being felt today. The deicide charge and the teaching of contempt for Jews were replaced by respect for Judaism and affirmation of the common roots of both religions in the Hebrew Bible.

For AJC, this milestone represented the culmination of more than 15 years of behind-the-scenes interfaith diplomacy in cities around the world, as well as an active presence at the Vatican itself during the council's deliberations. Indeed, the late Rabbi Marc H. Tanenbaum, AJC's longtime interreligious-affairs director, was the only rabbi present as a guest observer at Vatican II. Beyond quietly advocating for such a declaration by the Church, AJC prepared, at the request of the Vatican, three key documents—*The Image of the Jew in Catholic Teaching*, *Anti-Jewish Elements in Catholic Liturgy*, and *On Improving Catholic-Jewish Relations*. These were embraced in the preparatory work of the council and, as a 1977 AJC document noted, “were used to frame the Church's new policies toward Judaism.”

The decade of the 1960s also marked the culmination of the civil rights movement, dominated by landmark legislation—the 1964 Civil Rights Act and the 1965 Voting Rights Act—that dismantled the last artifices of structural and systemic racial discrimination in the U.S. AJC worked shoulder-to-shoulder with the broad civil rights, religious, and labor coalition, whether in the halls of Congress or on the march from Selma to Montgomery. The aim was to ensure that in deed, as well as in word, America would be true to its founding vision.

Following these historic steps, the situation took an unexpected turn, with black-Jewish tensions erupting in the late 1960s over the Ocean Hill-Brownsville face-off between a largely black local school board and a largely Jewish teacher's union; conflicting views regarding the *Regents of the University of California v. Bakke* case decided by the U.S. Supreme Court in 1978; and growing Jewish concern about data revealing relatively high rates of anti-Semitism among blacks. Even so, active cooperation between mainstream leaders of the black community and AJC continued.

It was in the 1970s that AJC helped spark a new era in American pluralism, in large part as an outgrowth of its National Project on Ethnic America, launched in 1968. In seeking to sensitize the nation to the importance of ethnic factors in America's evolving social tapestry, it created a foundation for greater intergroup contact, understanding, and cooperation. For AJC, an organization that grasped the value of healthy interethnic relations and the need for coalition-building in achieving public-policy goals, this initiative had important ramifications.

Also in the 1970s, the global movement to address the plight of Jews in the USSR, which AJC-sponsored studies as well as meetings with top-level Soviet officials had helped highlight, picked up steam. As more Soviet Jews demanded their right to leave—consistent with the Universal Declaration of Human Rights, and given additional impetus by the 1975 Helsinki Accords, to which the USSR was a signatory—Jews in the free world stepped up the campaign in support of their oppressed brethren.

AJC was one of the four original founders, in 1964, of the American Jewish Conference on Soviet Jewry. It later provided the first president and executive director of its successor organization, the National Conference on Soviet Jewry, established in 1971. Contemporaneously, reflecting its own institutional strengths, AJC also focused heavily on mobilizing support in three other key target audiences—Christian religious leadership, diplomats from Europe and Latin America, and international human rights activists and legal scholars.

And, to jump ahead, in 1987, the director of AJC's Washington office was asked to organize and coordinate what became the single largest Jewish gathering in American history, when more than 250,000 people, joined by Vice President George H.W. Bush and other dignitaries, gathered on the National Mall to protest the treatment of Soviet Jews, as President Mikhail Gorbachev paid his first official visit to the White House.

Moreover, reflecting the agency's broader concerns, AJC undertook to find ways to support the Soviet dissident community, even though, tactically, the Soviet Jewry movement stayed at arm's length from those seeking political change within the USSR. AJC refused to choose between Ida Nudel, the emigration activist, and Andrei Sakharov, the human rights campaigner, believing that both merited full support in their respective efforts. Yet AJC helped both artfully, in a way that kept the two efforts separate. In large measure, the Soviet human rights campaign was assisted through AJC's Jacob Blaustein Institute for the Advancement of Human Rights.

Another defining issue during this decade was the adoption by the UN General Assembly of Resolution 3379, the so-called "Zionism is racism" resolution. AJC persisted in the long effort to repeal this canard until its successful conclusion. As the late Senator Daniel Patrick Moynihan noted on the eve of repeal, "For more

than 15 years, the American Jewish Committee has been at the forefront of efforts to repeal Resolution 3379, the obscene 1975 UN General Assembly resolution which found Zionism to be a form of racism and racial discrimination. This has sometimes been a lonely struggle, considered by many to be quixotic. Some even argued that it was better to keep quiet about this obscene resolution. Overall there has been an inability to understand just how dangerous this resolution was to the State of Israel. But the AJC did understand. And persisted."

The year 1975, this low point in the UN's history, also sparked a basic change in the attitude of AJC, which had been among the UN's earliest and most enthusiastic supporters. With an anti-Israel "automatic" majority in place everywhere but the Security Council, the UN became a mouthpiece for Arab nations and the PLO, intent on vilifying and isolating Israel in the world community. To this day, AJC and others are dealing not only with the consequences of the spate of resolutions routinely adopted by virtually every UN component, but also with the permanent anti-Israel secretariats and standing committees that are embedded within the world body.

By the mid-1970s, after the fall of Saigon, a tidal wave of refugees from Southeast Asia, fleeing communist tyranny, began seeking new homes. Known as the "boat people"—many left their native lands on anything they thought would float—they struck a particularly resonant chord among Jews, who recalled the ill-fated saga of ships like the *St. Louis* and the *Struma*, which had unsuccessfully attempted to take Jews from Nazi-controlled Europe to safe havens. AJC played a leading role in persuading the Carter administration to respond generously to these refugees, many of whom found temporary shelter in other Asian lands but were unable to remain there permanently. The organization also helped spearhead financial support for the refugees while in transit camps, and encouraged American Jewish families and synagogues to sponsor the resettlement of refugee families in the U.S.

Reaching Out

The decade of the 1980s witnessed many parallel initiatives rather than any one overriding focus. Three notable examples re-

flected AJC's consistently forward-looking approach and its deep belief in bridge-building.

Having been the first Jewish organization to engage the Federal Republic of Germany, after its establishment in 1949, on issues other than restitution and indemnification, AJC proposed a groundbreaking German-Jewish exchange program. It was launched in 1980, in partnership with the Konrad Adenauer Foundation, and continues today, 26 years later, having directly touched thousands of people on both sides of the Atlantic. It has also inspired similar AJC cooperation with other leading German foundations. As former German foreign minister Klaus Kinkel noted, "The American Jewish Committee has pioneered the German-American Jewish dialogue." In all, AJC's wide-ranging activity with Germany over a span of more than five decades richly illustrates its distinctive, bold, and far-reaching worldview.

The following year, AJC established the Institute on American Jewish-Israeli Relations. The institute focused on building deeper ties between world Jewry's two greatest population centers, in the belief that these links were too important to both sides to be left unattended. Once again, this was a prescient decision, taken long before it became obvious that the relationship between these two great Jewish centers was not on automatic pilot, but needed active cultivation—including research, publications, conferences, and exchange programs—in order to maintain healthy and mutually supportive ties.

And in 1989, the Pacific Rim Institute (later renamed the Asia and Pacific Rim Institute) was founded to address the rapidly growing importance of this region and to forge relations between Asians and Jews, which until then had been woefully inadequate. Two years earlier, a spate of newspaper articles about the popularity of anti-Semitic books in Japan had seemingly come out of nowhere, prompting AJC to begin regular visits to Tokyo and, later, to Seoul, followed by Beijing, New Delhi, and other Asian capitals. These travels, and the information they revealed about this vast and dynamic region of the world, led AJC to invest heavily in cementing long-term relationships. The agency's goals were to combat anti-Semitism, build understanding of Jews in countries where they were numerically insignificant, help strengthen ties with Israel (which at the time were generally either in an embry-

onic or diplomatically "cool" phase), and contribute to the growing transpacific dialogue.

The effort paid off handsomely. One of AJC's proudest moments came when the Japanese government, presiding over the world's second largest economy, reversed course and called on the nation's companies to stop adhering to the Arab boycott against Israel. The *Jerusalem Report* noted at the time, "According to Hideo Sato, senior official at the Japanese embassy in Washington, the new Japanese policy of opposing the Arab boycott was the result of five years of patient diplomacy by the American Jewish Committee." The point was reinforced by David Goodman and Masanori Miyazawa in their book *Jews in the Japanese Mind*. They wrote: "AJC's efforts to establish an ongoing dialogue paid off. The Japanese government pledged to discourage Japanese companies from complying with the Arab boycott. The AJC's dignified, low-key approach should serve as a model for future activism."

Illustrating yet again AJC's broad approach to the world, the organization was invited in 1984 to participate in an interagency Jewish mission to Ethiopia's Gondar Province. The goal was to establish contact with Jews there on the eve of Operation Moses, a clandestine rescue effort to bring Ethiopia's Jews to Israel. But the trip took place while Ethiopia was in the midst of a widespread famine threatening the lives of as many as six million of its citizens. AJC insisted, against the objections of some who felt it would divert attention from the trip's goal, that the delegation must also demonstrate its concern for the famine by visiting feeding stations and meeting with representatives of relief agencies.

Out of this experience came the first AJC campaign to raise funds for a major international humanitarian crisis. It was to be followed by many others that responded to both natural and man-made disasters, whether in Argentina, Bosnia, El Salvador, India, Indonesia, Israel, Kosovo, Pakistan, Rwanda, Sri Lanka, Turkey, or the U.S. In quintessential AJC fashion, the hundreds of thousands of dollars received in donations to help alleviate the Ethiopian famine were distributed to Catholic Relief Services, Church World Service, and the American Jewish Joint Distribution Committee, setting an ecumenical example for subsequent disbursements. And, as would occur on other occasions, the recipients of the support represented every race, religion, and ethnic background.

A Global Perspective

In the 1990s, AJC began a major overhaul of its approach to international relations. It expanded its reach to many more nations; established sustained high-level links with top leaders in dozens of them; opened offices in several European cities (and later, India); forged closer relations with overseas Jewish communities; merged with the Washington-based Project Interchange, the Geneva-based UN Watch, and the New York-based Thanks To Scandinavia; and sought to bring to its global work a more strategic vision. At the center of this retooling was a desire to be a still more effective advocate for Israel's yearning for lasting peace and security, and to be available to those Jewish communities who could benefit from close contact with a leading American Jewish institution.

Alongside this major effort was an early recognition of the opportunity afforded by the implosion of the Soviet Union and the disappearance of the Iron Curtain and Berlin Wall. These unexpected developments opened up entirely new chapters in the lives of local Jewish communities and in state-to-state relations with Israel. They also provided a chance to address a multitude of long-neglected Holocaust-related matters, from remembrance (including AJC's historic cooperation with the Polish government to protect and memorialize the site of the Nazi death camp at Belzec, where more than 500,000 Jews were murdered over a ten-month span) to education to restitution. And just as important, they created an extraordinary moment to extend the reach of democracy, human rights, and integration into the Euro-Atlantic architecture.

AJC was out of the starting gate very fast, establishing links with virtually every country once in the Soviet orbit, including the newly established nations resulting from the break-up of Czechoslovakia, Yugoslavia, and the USSR. Moreover, it was the first—and among the very few—Jewish organizations in the world to express support for German unification after the Berlin Wall fell in 1989. AJC recognized the historic opportunity not only for Germany, but also for the further integration of democratic Europe as well as enhanced relations with Israel and the Jewish people.

Understanding that successful transitions from dictatorships and command economies to democracies and market economies were by no means guaranteed, AJC went far in its support of an active U.S. role, expansion of NATO, graduation of several former

communist countries from the strictures of the Jackson-Vanik Amendment, promotion of robust civil societies, and cooperation with Western-oriented political and social forces in the various countries. Czech president Vaclav Havel, speaking at a White House state dinner given in his honor by President Bill Clinton, said: "Let me acknowledge those who have substantially contributed to the creation of an order of security and peace in Europe, such as the American Jewish Committee." The point was further buttressed by Solomon Passy, Bulgaria's foreign minister from 2001 to 2005, who commented: "The American Jewish Committee has brought Eastern Europe closer to the United States and Israel, thus reawakening Jewish life in this tormented and promising part of the world."

In the first years of the twenty-first century, AJC has continued along the dual track charted by the agency's founders.

The outbreak of Palestinian violence in the fall of 2000 unleashed a new and tragically bleak chapter in Israeli-Arab relations—a far cry from the brief eruption of hope generated by the 1993 Oslo Accords, the 1994 Israeli-Jordanian peace treaty, and the Middle East and North Africa economic summit meetings that brought together Arab and Israeli businessmen.

The unremittingly bad news began with what was dubbed the second intifada, but in reality was far closer to a planned conflict than a spontaneous Palestinian uprising. It was followed by Chairman Yasir Arafat's rejection of a tantalizing two-state peace offer to the Palestinians made by Israeli prime minister Ehud Barak, with the support of U.S. president Bill Clinton; the frustratingly weak leadership of Mahmoud Abbas following Arafat's death, which squandered a chance to advance the peace process; the daily rocket attacks from Gaza on southern Israel after Israel's dramatic unilateral withdrawal in 2005; the election of Hamas, the terrorist group, to govern the Palestinian Authority; and, most recently, the unprovoked Hezbollah assault, across an internationally recognized border, on northern Israel. Taken together, these events create a sense that the region has reverted back to 1947–48, when Israel was struggling to establish its sovereignty and international legitimacy.

Moreover, oil-rich Iran's aggressive nuclear program, its deep-pocketed support of Hezbollah and other terror groups, and its oft-stated goal of "wiping Israel off the map" added significantly to

the dangerously combustible mix, as did Syria's regional role as mischief-maker par excellence and steadfast partner of Iran, Hezbollah, and Hamas. As if this were not dismaying enough, large swaths of European political parties, the intelligentsia, media, labor unions, and public opinion issued a constant chorus of criticism of Israel, in some cases returning to the fundamental question of the Jewish state's very right to exist. And to make matters still worse, anti-Semitism in various guises, new and old, brazenly reasserted itself, particularly in the Islamic world and Europe, leaving Jewish communities in France and other countries wondering if their governments were prepared to defend them and whether they had a secure future.

The deadly terror attacks of September 11, 2001, and the subsequent spate of revelations about the extent of Islamist cells, preachers, "charities," recruitment centers, training camps, and fund-raising activities around the world—including in virtually every major Western country—were a wake-up call for many, though by no means all, to the threat faced by democratic and moderate Muslim countries alike. AJC had warned of this threat for years in capitals around the world, including Washington, to little avail.

In innumerable ways, these issues—the proliferation of weapons of mass destruction, the rise of anti-Semitism, the assaults on Israel, and the growing assertiveness and violence of exponents of radical Islam—have dominated AJC's activities both internationally and domestically since 2000.

From utilizing the extensive resources of AJC's unique Division on Middle East and International Terrorism, to pursuing a diplomatic full-court press on every continent and at the UN; from engaging in the vigorous U.S. debate on the balance between national security and civil rights concerns, to ratcheting up Web-based, radio, television, and print messages; from reinvigorating AJC's early campaign, started in the 1970s, to decrease U.S. energy dependence on Middle East oil, to exposing the anti-Western, anti-Christian, and anti-Jewish themes coursing through the veins of the Saudi school system; and from expanding the scope of AJC's Project Interchange to take American, European, and Asian influentials on missions to Israel to see the situation for themselves, to testifying before the U.S. Congress, the French National Assembly, the UN Commission on Human Rights, and the Organi-

zation for Security and Cooperation in Europe, AJC was fully mobilized and engaged—in each of the organization's 33 chapters across the country, in every national program department, in all eight overseas office—to confront these defining, indeed all-encompassing, issues.

Even so, the agency never faltered, even in this difficult period, in its commitment to the needs of others. For instance, AJC members responded generously to appeals for financial assistance to address the calamity in Asia resulting from the tsunami. Funds were distributed in India and Sri Lanka, including underwriting an Israeli relief team to provide lifesaving assistance in the region and building a vocational center in an affected Indian fishing village. The disbursement of funds in the American South in the wake of Hurricane Katrina also underscored AJC's distinctive approach. In addition to providing assistance to a range of damaged Jewish institutions, AJC devoted a significant share to helping rebuild Christian houses of worship and faith-based African American universities. President George W. Bush singled out AJC as one of three Jewish groups that responded to the devastation wrought by Katrina.

Keys to Success

AJC's robust organizational picture was very much on display at the gala dinner in May 2006, when the organization marked its centenary with an overflow crowd of more than 2,000 members and guests in attendance, including hundreds of young Jews from dozens of countries. The unprecedented presence of three world leaders at a Jewish gathering—President George W. Bush of the U.S., Chancellor Angela Merkel of Germany, and Secretary General Kofi Annan of the UN—together with Prime Minister Ehud Olmert of Israel, Prime Minister John Howard of Australia, and President Lech Kaczyński of Poland via video, spoke volumes about AJC's place in the world.

It is worth reflecting briefly on some distinguishing traits that have permitted AJC to develop over the past century. After all, it's not every institution that makes it to its centenary birthday, much less that can claim, with some justification, that it reaches this milestone at the peak of its institutional health and well-being.

First, from its earliest days, AJC did not define itself only as a

defense organization, even though defense was integral to its mission. It took to heart the Jewish notion of *tikkun olam*, repair of the world, and set forth ambitiously, with its ever-growing toolbox of institutional resources and experience, to participate in some of the most compelling—and challenging—issues of the times. Moreover, it refused to succumb to an agenda based solely, or even principally, on fear; rather, consistent with Jewish teaching, it believed in the possibility of positive change, and acted accordingly.

Second, just as it sought to attract to its ranks distinguished lay leaders—and the roster over the past century has been impressive—so, too, did AJC early on come to recognize the importance of recruiting the best professionals to its staff and giving them running room to build a reputation in the larger community, both Jewish and non-Jewish. And rather than tip the scales toward either the volunteers or staff, as many other nonprofit agencies have done, the organizational culture evolved into a true partnership, the result of which, more often than not, was that the total became greater than the sum of its parts.

Third, AJC has taken a long-term approach to complex issues, recognizing that in pursuing its lofty goals and confronting a range of political and social pathologies, there are seldom shortcuts, quick fixes or over-the-counter remedies. This often goes against the grain of prevailing American culture, especially in recent years when an attention-span deficit and demand for instant gratification and immediate results seem to dominate our society.

Fourth, the agency has always placed a high premium on top-notch research and analysis to inform advocacy. Indeed, the record here is particularly impressive. AJC's intellectual contributions to the Jewish and broader communities are notable—from the *American Jewish Year Book, Commentary*, and landmark projects such as the five-volume *Studies in Prejudice*, to the Blaustein Library's treasure trove of information, AJC's widely cited annual polls on the views of American Jews, and the scores of influential studies written or commissioned by AJC's Department of Contemporary Jewish Life (formerly Jewish Communal Affairs) and its William Petschek National Jewish Family Center.

Fifth, in the spirit of the previous point, AJC values the power of ideas. Discussion, deliberation, and debate have long been hallmarks of the agency's decision-making process. By attracting an informed range of views, the agency enjoys the benefit of thought-

ful and often competing perspectives. Because of a hard-earned reputation for the quality of its “products”—be they reports, polls or position papers—AJC is able to have its views seriously considered in the public-policy marketplace.

Sixth, AJC has anticipated and adapted to changing trends. The agency has had an impressive record of adjusting itself, both structurally and programmatically, in response to evolving circumstances. Some examples in recent years have been AJC’s establishment of four regional institutes covering Africa, Asia, Europe, and Latin America; innovative programs in Latino-Jewish relations; early outreach to Soviet-born Jews living in the U.S.; a separate division on international terrorism; emphasis on Muslim-Jewish dialogue; extensive diplomatic contacts in the Arab and larger Muslim worlds; 22 association agreements with Jewish agencies around the world; and an array of new initiatives to engage young Jews.

Seventh, AJC long ago understood that to have a friend one needs to be a friend. As a numerically small community, Jews must have partners in order to have impact. But this requires a willingness to reach out, to be sensitive to the objectives of others, to be involved in matters beyond the parochial, and, at the end of the day, to be willing to help others in the expectation of being assisted in return. AJC has been a trailblazer, domestically and internationally, in finding friends by demonstrating friendship toward others.

And eighth, AJC has known when to push the mute button in the service of a larger purpose. This special skill enhances AJC’s image as a reliable and responsible interlocutor and partner. In a high-decibel, chattering, tell-all world, that is a rarer commodity than it should be.

When, for example, Professor Deborah Lipstadt of Emory University was sued in British courts by the notorious Holocaust denier David Irving, AJC undertook the chairmanship of an effort to raise funds to support her resoundingly successful, if costly, legal defense. For three years, AJC worked energetically to help raise the required money, but never uttered a public word about its role, even though publicity might have served institutional purposes. The professor’s lawyers feared that Irving might otherwise use the fact to depict himself as a victim of a “worldwide Jewish campaign” and thereby gain sympathy and support.

Or, more recently, AJC approached the president of a country sitting on the UN Security Council to ask for reconsideration of his country's voting record in support of anti-Israel resolutions. He was told that the facts on the ground and the strong bilateral link with Israel merited a different position. Importantly, the president had more than once asked AJC for assistance in Washington on matters important to his own agenda—and received it. After one face-to-face meeting and two additional phone calls, he gave new instructions and the vote was changed. In private conversations, Israeli leaders gave full credit to AJC. But nothing was discussed publicly. AJC understood that in this case, taking credit was less important than having that country do the right thing—and not be embarrassed by the suggestion that it did so at the behest of an outside group.

The successes have been many, but the record, of course, is far from perfect. To be sure, errors in judgment were made along the way. How could it be otherwise? The fields of human relations, diplomacy, and public policy are imperfect sciences; not every action produces the desired reaction. Good intentions do not always translate into good results.

Agenda for the Next Century

On Wall Street it is said that past performance is not necessarily an indicator of future performance. Clearly, however, the AJC is well-positioned to confront the challenges that lie ahead. Whether it ultimately succeeds shall be determined by future essayists in the *American Jewish Year Book*, but the institutional vital signs are strong. And, no doubt, the agency's foundational values and unique mode of operation will benefit generations of American Jews to come.

What are likely to be some of the most pressing challenges on the agenda of AJC and, by extension, that of the Jewish community, in the years ahead? While the unknowable factor is always present—who in 1906 could have foreseen the First World War, the new nations that emerged in its aftermath, the rise of Nazism, fascism, and communism, the Final Solution, the atomic bomb, decolonization, an end to legalized racial barriers in the U.S., full Jewish participation in American life, Jewish statehood, a virtual end to Jewish life in Arab countries, the European Union, cyber-

space, satellite technology, and so much more?—certain issues have crystallized and doubtless will loom large for quite some time.

Leading the list is the likely marriage, sooner or later, between radical Islamic states and non-state actors, on the one hand, and weapons of mass destruction, on the other. The potential consequences are nothing short of catastrophic. Pakistan today has a nuclear bomb. Its leader, a relative moderate, has been the target of repeated assassination attempts. Should Pakistan one day fall into the hands of extremists, the geopolitical tsunami would be felt around the world. And those who seek comfort in the belief that the cold-war theory of mutual assured destruction will prevent the use of such weapons could be misreading the airtight theological mindset of the extremists. Martyrdom and sacrifice are central to their worldview, as has been illustrated more than once. There is no greater strategic challenge facing the democratic world, including the U.S. and Israel, as well as moderate Arab and other Muslim-majority nations, all of whom find themselves in the crosshairs of the jihadists.

Closely connected is the question of the future of Islam. Nearly 20 percent of the world's inhabitants consider themselves Muslim. They are to be found in significant—and growing—numbers on every continent. To be sure, they are not a monolithic community, far from it. Ultimately, the direction of Islam—and the ratio of forces within it—will be determined by Muslims themselves. Outsiders do have a role to play, but it is necessarily subordinate to what takes place among the religion's adherents. Whether those who espouse a moderate, peaceful, and pluralistic vision can prevail over those who assert a triumphalist, exclusivist, and apocalyptic approach may well determine the direction of the twenty-first century as much as any other single factor.

Further, the migration of radical Muslims to the four corners of the earth has profound implications for democratic societies, including their Jewish communities. In 2006, not a single European country's birthrate reached replacement level, illustrating the desperate need for immigrants to fill the gap and prop up the economy. Those immigrants are overwhelmingly Muslim. In recent years, the challenges have been on display in Western Europe: the thwarted terror attacks in the United Kingdom in the summer of 2006; the successful attacks in London a year earlier; the large-scale riots in largely Muslim French neighborhoods the same year; the

violent reaction to the publication in Denmark of cartoons considered blasphemous by many Muslims; the terror attacks in Madrid in 2004; the disrupted terror attacks in Germany this year and previously; the killing of Theo van Gogh in Holland and the death threats to his cinematographic partner Ayaan Hirsi Ali; and, of course, the hundreds of documented anti-Semitic incidents in Britain, France, and other countries, some perpetrated by the far right but many emanating from within the Muslim community.

But it is not only the physical threat that constitutes the danger. As some Muslim groups grow in confidence, they are already seeking in a number of Western countries the modification of existing societal norms that embody deeply entrenched modern values, such as gender equality and separation of church and state. And what will happen when these groups can claim, with justification, that their constituents make up a significant electoral force? We have already begun to see, in the United Kingdom and France in particular, the effects of this recognition, as political parties and politicians running for office increasingly take into account this voting bloc. Of course, the countervailing forces of acculturation and assimilation may also be at work, as they should, instilling the values of the adopted countries, so it remains to be seen whether the forces of integration or separation will prevail. One thing, however, is not in doubt: the sociodemographic makeup of Western Europe is changing rapidly, and will continue to do so as long as the shortage of workers continues, and also as long as the region is surrounded by failed or failing states, especially across the Mediterranean Sea, offering little hope to their young people.

For now, the bulk of Jews in Europe are staying put, though there are increasing signs of Jews on the move—whether families making aliyah to Israel or at least buying property there, or young people exploring educational and professional opportunities in North America. Will this process accelerate in the years ahead? Depending on how European countries deal with their internal challenges, if Jews feel increasingly marginalized and at risk, the answer could be yes. That, in turn, would have profound implications for the countries affected as well as the countries of destination of the relocating Jews.

Israel's yearning for a stable and secure peace seems more remote from reality today than at any time in the recent past. Of course, it should be added that in 1967, as the Six-Day War raged, it would

have been difficult to believe that, ten years later, Egyptian president Anwar Sadat would make an historic journey to Jerusalem, culminating in 1979 in an Egyptian-Israeli peace accord. In that spirit, hope must be sustained, but chances are that Jewish groups will be faced with the ongoing need to help generate understanding and support for Israel for many years to come.

In particular, as long as Iran is in the hands of those who believe Israel should be destroyed, the Jewish state will not be able to lower its guard. And recent events in relation to Lebanon and the inconclusive end to the month-long conflict with Hezbollah in the summer of 2006 reveal the intrinsic dangers in the region, the threat posed by missiles and rockets to Israeli population centers, and the ability of a small but highly disciplined group to avoid wholesale defeat at the hands of Israel's highly regarded armed forces. No less dangerous is the potentially destabilizing effect of Muslim extremists on such Arab regimes as Egypt and Jordan, the latter dependent for its very survival upon Israel's tacit strategic support.

All this, in turn, may have a long-term impact on the perception of Israel's deterrence capability, which has always been one of its key strategic assets in the rough-and-tumble region. If that perception is punctured, it could invite further acts of aggression against Israel.

The conflict also revealed once again the centrality of the unique relationship with the United States as a pivotal factor in Israel's strategic, diplomatic, and political doctrine. But is that U.S. role guaranteed for eternity, or could it come under review by a future American administration? And if it did, where would that leave Israel? Could it fill any vacuum created by a U.S. decision to reevaluate its special link with Israel? Where would it turn? Might there be a possible future for Israel in the European Union? Or, perhaps, in a Middle East bloc, should a core group of democratic and market-based countries one day emerge? And, in another direction, are closer links between Israel and NATO both feasible and mutually desirable?

In this connection it is also worth asking whether another special relationship, that between Israel and Germany, born of Berlin's responsibility to the Jewish people after the war, will be sustained. For Israel, this is another vital and seemingly irreplaceable link.

Will future generations of German leaders feel the same obligation as their predecessors to continue it, or will they allow it to become more rhetorical than real, while integrating German foreign policy more deeply into the quest for a broader European common foreign and security policy?

Jews are a static population in the U.S. at best, and destined to slowly decline, given present marriage, fertility, and commitment patterns. But the overall U.S. population continues to grow and is expected to reach 450 million by mid-century, according to the U.S. Census Bureau. That could mean Jews will constitute barely one percent of the American population. Would the Jewish voice in domestic and foreign policy continue to be heard? Would it have any impact? Would Jews be able to forge productive coalitions with other groups, including surging numbers of Latinos and Asians? Would Jews increasingly find themselves alone with evangelical Christians and political conservatives in support of Israel, portending a redefinition of the pro-Israel movement from one that is politically bipartisan to one identified primarily with the right-of-center?

And what about the Arab and Muslim communities in the U.S., which, through immigration and high birthrates, are growing? Again, while not monolithic—many Arab immigrants are Christians fleeing increasingly inhospitable conditions in Arab countries, a topic seldom discussed in the media—the groups that have emerged by and large seek to counteract and neutralize pro-Israel organizations, and thereby shift America's foreign policy orientation away from its close ties with Israel.

Needless to say, should the improbable happen and a comprehensive and lasting peace accord be achieved in the Middle East, many of these concerns would no longer be relevant. Regrettably, however, the chances look slim from the perspective of 2006.

Facing New Realities

In assessing the future role of American Jews, whether regarding support for Israel or any other core concern, an overarching question must be asked: What will the Jewish community look like in the decades ahead? Will the passion to support Jewish institutions and Jewish causes be there, or will it have petered out in an

increasingly assimilated population? Will Israel be at the center or the periphery of American Jewish thought and action? If the still-fresh memories of the immigrant experience in the U.S., the Holocaust, Israel's birth and wars for survival, and the drama of the Soviet Jewry and Ethiopian Jewry sagas fueled recent generations of American Jews, what will serve as galvanizing forces in the years ahead?

If, as some sociologists suggest, the future makeup of the American Jewish community will be increasingly Orthodox, how will that affect communal structures, public-policy advocacy, and intra-Jewish relations? And how will organizations like the American Jewish Committee, which until now have had relatively few Orthodox members, if a significant presence on staff, accommodate themselves?

In the second half of the twentieth century, Jews worldwide came to rely on the leadership of the United States and its identification with Jewish aspirations. It was the U.S. that took an active interest in the fate of Jews in the USSR, Syria, and Ethiopia, that led the struggle against the "Zionism is racism" resolution in the UN, and that walked out of the 2001 UN-sponsored so-called Conference Against Racism in Durban, South Africa, when it turned into an anti-Semitic and anti-Zionist hatefest. And Jewish communities globally have known that they can count on the U.S. embassy to be alert to reports of harassment, discrimination or persecution. American Jewish groups, notably including AJC, have benefited from this unique and welcome American role. Moreover, there has been a collateral benefit: overseas governments have paid attention to the views of these groups, believing that they draw power from the standing and stature of the U.S. and can therefore reward or, if necessary, punish.

But the world of the twenty-first century may not necessarily resemble the past 60 years. Professor Paul Kennedy, a Yale University historian, has discussed the experience of Europe's major powers over the past five centuries in *The Rise and Fall of the Great Powers*. It is a sobering reminder that just as states can ascend, so can they decline.

While sports references may be a stretch, their symbolic value should not be underestimated: who would have believed 20 years ago that the finalists in the 2006 world baseball and basketball championships would not include the U.S. team?

In the case of the United States, to be sure, the issue is less the prospect of a fall than the need to accommodate others as great powers, principally China, India, and the European Union. And other regions, including Africa, Latin America, and Southeast Asia, by dint of their population growth, seats in the UN and other international bodies, and potential growth, together with Japan and especially Russia—fueled by massive reserves of oil and gas and the political leverage and economic wealth they generate—also seek a greater role in international decision-making. If this occurs, as seems likely, it may impact on the ability of the U.S. to project its unique strength. And that would surely have consequences for Israel and for American and world Jewry.

Consequently, it is vital for the American Jewish community to develop a better understanding of the global forces at work and to build long-term relationships with emerging nations, even as it seeks to help ensure America's leading role and competitive edge. And speaking of competitive edge, there may be some good news. Jews, who for centuries constituted a leading force in opening trade routes, building economic and cultural links across borders, and developing cultural sensitivities, are well-positioned in today's globalizing world to play a similar role. This has been on display, in fact, in recent years, whether in Asia or in Central and Eastern Europe.

In the years ahead AJC will confront a world where the Holocaust will perforce be a fading memory as the last of the survivors, eyewitnesses, and liberators pass away; where America's population will both grow and change in its sociodemographic make-up; where Jews who wish to be heard will have to be even more politically nimble and skilled than their predecessors; where Jews outside Israel and the U.S. will constitute numerically small and in some cases statistically insignificant, segments of the population; where European nations will include ever larger Muslim communities; where developing nations will increasingly seek to flex their political muscle; where Israel will continue to face regional challenges while striving to overcome potentially insoluble internal fault lines between religious and secular Jews, and between Israeli Jews and Arabs; where nuclear proliferation will pose an ever-present menace; and where the United States is unlikely to be viewed any longer as the lone superpower.

Such a world will pose enormous challenges to groups like AJC

and all those committed to Jewish wellbeing and security, as well as to democratic values, peaceful conflict resolution, and mutual understanding among diverse racial, religious, and ethnic groups.

Then again, the world didn't look terribly inviting when a small group of American Jews gathered in New York in 1906 to form the American Jewish Committee. They, too, faced a steep uphill climb. Their ambitious vision was not entirely fulfilled, but, notwithstanding the unimaginable horrors that engulfed the twentieth century, at the end of the day they accomplished more than they might ever have imagined.

The twenty-first century is off to a rocky start, to say the least. But just as the American Jewish Committee can look back on great accomplishments since 1906, it is surely not a vain hope to believe that, when an author is assigned, in 2106, the privilege of writing an essay for the *American Jewish Year Book* on "The American Jewish Committee at 200," that person will report on a world—and a Jewish people—enjoying improved conditions over those who lived in 2006.

Review
of
the
Year

UNITED STATES

United States

National Affairs

The Bush administration began the year buoyed by the results of the November 2004 elections: the president's decisive reelection and a strong Republican showing in the congressional races in which the party, already in control of both houses, gained four seats in the Senate and three in the House. The president promised to spend the "political capital" he had earned on an agenda that included Social Security reform, tax cuts, and the continuation of an aggressive global war on terror.

The organized Jewish community, meanwhile, geared up for another four years of an administration strongly allied with most Jews on Israel's defense needs, defiantly committed to an increasingly complicated and controversial war in Iraq, and diverging sharply from the majority of American Jews on many domestic issues.

THE POLITICAL ARENA

A Reelected President

President Bush won immediate praise from Jewish leaders for his appointment of Judge Michael Chertoff, the son of a rabbi, as secretary of homeland security. Chertoff had been a widely respected prosecutor and then chief of the Justice Department's criminal division before becoming a judge on the Third Circuit of the U.S. Court of Appeals. He was nominated for his new post on January 11 and confirmed by the Senate on February 15. Another appointment of a prominent Jew was that of Elliott Abrams, who had held a variety of government positions, to be deputy assistant to the president and deputy national security advisor.

Two other presidential appointments were generally applauded by the Jewish community. Condoleezza Rice, seen as a friend of Israel, moved from national security advisor to secretary of state. She won swift Senate approval, but John Bolton, chosen by Bush to serve as U.S. ambassador to the UN, did not. On August 1, the president used his power of recess appointment to place Bolton in that role on a temporary basis, until

January 2007. Bolton's harsh criticism of the way the UN operated included what he viewed as its unfair treatment of Israel.

The president's honeymoon did not last long, and his public standing steadily declined during the year. Many reacted negatively to a federal attempt to intervene in the treatment of a comatose Florida woman, Terri Schiavo, when her doctors took her off life support. Repeated presidential visits to the flood-ravaged Gulf Coast in the aftermath of Hurricane Katrina could not undo the damage done by his words of support for Michael Brown, the feckless director of the Federal Emergency Management Association (FEMA). Americans watched in confusion as a *New York Times* journalist, Judith Miller, chose jail time rather than reveal her source in the leak of a CIA agent's name, a leak allegedly made by someone in the administration to mitigate the damage done by the spy's husband, a former ambassador, when he criticized the administration's use of intelligence in the lead-up to the Iraq war.

Despite a robust economy, the president saw his approval ratings slip by more than 20 points in the course of the year. In Congress, meanwhile, House Majority Leader Tom DeLay (R., Tex.), a staunch and powerful friend of Israel, faced prosecution in his home state. And the activities of a leading lobbyist, Jack Abramoff, an observant Jew, tinged several congressional leaders with scandal.

Off-Year Politics

There were only two major elections during this political off year, and when they were over Democrats celebrated holding onto the governor's mansions in both New Jersey and Virginia. The winner in New Jersey was U.S. Senator Jon Corzine, who spent more than \$60 million of his own money to defeat Douglas Forrester in a race marked by vituperative ads on both sides. U.S. Representative Bob Menendez was a beneficiary when Corzine appointed the Latino congressman to complete his Senate term. It was believed that in 2006 Menendez would have to fight to keep the seat away from Tom Kean, Jr., the son and namesake of the popular former Garden State governor.

The more closely watched election was in Virginia. The Democratic lieutenant governor, Tim Kaine, was the victor, despite a last minute appearance by President Bush at a rally for Kaine's Republican opponent, Jerry Kilgore. The victory was particularly sweet for the outgoing Democratic governor, Mark Warner, who vacated the post due to term lim-

its. Pundits credited Warner, a presidential hopeful, with providing some of the coattails on which Kaine rode to victory, an accomplishment that enhanced Warner's credentials for a 2008 White House run.

Looking ahead to 2006, two gubernatorial contests drew considerable interest. The chances of Arnold Schwarzenegger returning to the California statehouse diminished in 2005 as the state's voters defeated referenda he sponsored to redraw legislative districts, restrict the political use of union dues, increase the waiting time for teachers to attain tenure, and slow the growth of state spending. In Maryland, Gov. Robert Ehrlich, who faced a tough reelection challenge, won praise from some Jewish community organizations—and muted criticism from others—for the \$1.5 million in federal homeland-security funds he directed to nonprofit groups, including \$250,000 in grants to Jewish institutions. He had the Baltimore Jewish Council designated as a funding intermediary, charged with working with the Maryland Emergency Management Agency to identify security needs at local institutions. That move came on the heels of a protracted legislative debate in Washington about the conditions under which federal funds could be given to high-risk nonprofit institutions, including those whose sectarian nature precluded them from eligibility for other types of government funding.

The nation's two Jewish governors both announced that they would seek reelection in 2006. Hawaii's first Jewish governor, Republican Linda Lingle, was considered the odds-on favorite in her state. The other, Ed Rendell, governor of Pennsylvania, a Democrat, was also being mentioned as a possible presidential or vice presidential candidate in 2008. In New York State, Attorney General Elliot Spitzer set up a well-financed campaign in a quest to become the second Jewish governor in the state's history (the first had been Herbert Lehman, who served from 1932 to 1942).

Well positioned for reelection in 2006 were two veteran Jewish senators, Dianne Feinstein (D., Calif.) and Herb Kohl (D., Wis.). They represented the two states that could boast of having all-Jewish Senate delegations. Sen. Joseph Lieberman (D., Conn.) announced his intention to seek a fourth term in 2006, apparently abandoning his presidential ambitions. If reelected he would become the longest-serving Jewish senator from the Nutmeg State, a record currently held by his mentor, the late Abraham Ribicoff. However, opponents of the war in Iraq, which Lieberman unwaveringly supported, were expected to challenge him in the Democratic primary.

Sen. Hillary Clinton (D., N.Y.), pilloried in her successful 2000 Senate campaign for embracing Palestinian First Lady-in-Waiting Suha Arafat (see AJYB 2001, p. 158), seemed to make all the right moves with New York's Jewish community, adding 20 points to her approval rating in that coveted constituency. Jews constituted 15 percent of eligible voters in the state but were twice as likely to vote as others, and provided two-thirds of the state party's funding, according to a report in the *Village Voice*.

Republicans took some comfort in the knowledge that incumbent Democratic senators would be retiring in Maryland (Paul Sarbanes) and Minnesota (Mark Dayton), as would Jim Jeffords, the independent senator from Vermont who usually sided with the Democrats. Other senators facing reelection challenges in 2006 included Conrad Burns (R., Mont.), Marie Cantwell (D-Wash.), Lincoln Chafee (R., R.I.), Rick Santorum (R., Pa.), and Debbie Stabenow (D., Mich.). Election wildcards might come from backlash to the Iraq war, or surprise retirements by octogenarian senators from Hawaii, West Virginia, and New Jersey, or any of a dozen of their septuagenarian colleagues. Jewish pundits, generally not fans of former president Jimmy Carter, were curious to see if the baggage of Jack Carter's presidential father would help or hurt when he would take on Sen. John Ensign (R., Nev.) in 2006.

Among the prominent House members who indicated interest in running for the Senate were two Jews. Ben Cardin, a Democrat from a family virtually synonymous with the Baltimore Jewish community, was considered a strong contender for the Maryland seat being vacated by the retiring Sarbanes, and Rep. Bernie Sanders (I., Vt.), who described himself as an independent socialist, planned to seek the seat of Sen. Jeffords.

Judicial Nominations

The federal judiciary was a major battleground between Republicans and Democrats, as President Bush's nomination of political conservatives, some of them considered extreme in their views, for lifetime positions on the bench raised the fears of many Democrats. A bipartisan group of 14 U.S. senators, seven from each party, averted a historic showdown over judicial nominations in May. At a time when the Republican majority in the Senate was threatening to push through nominees via the "nuclear option"—eliminating by majority vote the use of the filibuster, the tool enabling a minority of at least two-fifths to block Senate action—these senators met in the office of Sen. John McCain (R., Ariz.), and crafted a compromise. They agreed that the seven Republicans would oppose any

change in the filibuster rules if the seven Democrats would pledge to use the filibuster only in "extraordinary circumstances." The Republicans agreed not to protect the two most controversial of President Bush's nominees to courts of appeal, and the Democrats, in turn, acquiesced to the confirmation of three others.

The longest period between Supreme Court vacancies drew to a close just two months later with the much anticipated retirement announcement of Associate Justice Sandra Day O'Connor, who had carved out a reputation as a judicial moderate. Several American Jewish groups were prepared to engage in a spirited national debate to block a nomination of an extreme ideologue whom they would consider "out of touch" with mainstream American values. To everyone's surprise, the president nominated Harriet Miers, the White House staff secretary, triggering blistering criticism from the president's own conservative base, which considered her too risky due to her sparse record on abortion and other hot-button issues.

Under pressure, the president withdrew the nomination. He replaced her with Judge John Roberts of the U.S. Circuit Court of Appeals for the District of Columbia. Although a thorough conservative, Roberts brought to the table impeccable credentials and solid intellectual standing. The death of Chief Justice Rehnquist in early September provided an opportunity for the president to nominate Roberts for the seat of the man for whom he had once clerked, rather than for O'Connor's associate-justice slot.

The National Council of Jewish Women (NCJW) and the Reform movement opposed the Roberts nomination. The American Jewish Committee, American Jewish Congress, Anti-Defamation League (ADL), and other Jewish groups did not take a position on the nomination, but urged that the confirmation process be conducted with openness and bipartisan consultation. The Orthodox Union, while reiterating its determination not to take positions on nominations, offered praise for the nominee and called on senators not to apply a religious litmus test to the confirmation process. The Senate Judiciary Committee approved the nomination on September 22 by 13-5, three Democrats crossing party lines to vote for Roberts. The full Senate confirmed the nomination a week later by 78-22 with the Democrats splitting evenly, half, including the independent Jeffords, favoring the nomination, and half opposed.

President Bush nominated Judge Samuel Alito, then serving on the Court of Appeals for the Third Circuit, to fill the O'Connor seat. An interfaith group that included the Reform and Conservative movements, the

Jewish Council for Public Affairs (JCPA), and NCJW sent a letter to the Senate Judiciary Committee posing a range of Establishment Clause concerns. Senate hearings were scheduled for early 2006.

THE POLICY ARENA

Israel and the Middle East

DIPLOMACY AND POLITICS

On January 9, the Palestinian Authority (PA) held presidential elections. American Jewish organizations welcomed the victory of Mahmoud Abbas, who had called for an end to terrorist attacks against Israelis and advocated fundamental democratic reforms within the PA. Israel signaled that Abbas was someone it could work with, a welcome change after four decades of Yasir Arafat's authoritarian, devious, and increasingly corrupt leadership.

The American government viewed the election as a step toward implementation of the "road map" toward peace first put forward in 2003 by the "Quartet" of the U.S., the UN, the European Union, and Russia, and approved, with reservations, by the Israeli cabinet (see AJYB 2004, pp. 159–66). Both houses of Congress passed resolutions commending the conduct of the Palestinian election.

American Jewish organizations reacted positively to the Sharm al-Sheik summit hosted by Egyptian president Hosni Mubarak in early February and attended by Israeli prime minister Ariel Sharon, Palestinian president Abbas, and King Abdullah of Jordan (see below, pp. 233–35). While those involved kept expectations low, hopes for a peaceful resolution to the Israeli-Palestinian conflict were reinforced. Sharon refrained from responding to a spate of anti-Israel terrorist incidents before the summit in order to give Abbas time to restructure security operations. And the summit itself suggested a degree of cooperation between the parties that could lead to "coordinated unilateralism," Israeli disengagement from the Gaza Strip and the northern West Bank with at least tacit cooperation from Jordan and the PA.

More than 25 national Jewish agencies signed an ad in the Sunday, May 22, *New York Times* welcoming Prime Minister Sharon to the U.S. for meetings with President Bush and other administration officials and ex-

pressing support for his disengagement initiative (see below, p. 95). The next week, PA president Abbas arrived to meet with Bush, an honor that had eluded Arafat, his predecessor.

As Israel prepared to implement disengagement, American Jewish organizations braced for the worst, anticipating possible chaos and even loss of life when Israeli troops moved settlers out of the homes and off the land that they and their families had held for decades. These fears were not realized, however, as most of the settlers left ahead of schedule. In late August and early September, the Israeli settlements were disassembled amid protest and some physical violence, but with no bloodshed (see below, pp. 213–19).

When the operation was completed, mainstream American Jewish organizations issued statements expressing pride both in Israel's willingness to sacrifice settlements in exchange for the possibility of peace and in the sense of Israeli solidarity that prevented the situation from spiraling into insurrection and civil war. Polls revealed that American support for Israel, already high, surged even higher after the successful disengagement. Subsequently, many in the American Jewish community contributed to help the displaced settlers find new homes and jobs. The more hawkish and Orthodox elements of American Jewry tended to oppose the disengagement, and it was not easy for them to balance their attachment to the land, on the one hand, with deference to the decision of the democratic and sovereign nation of Israel to give it up, on the other (see below, pp. 95–97).

In October, a bipartisan group of more than three dozen members of Congress signed on to a letter sponsored by Reps. Deborah Pryce (R., Ohio) and Bob Menendez (D., N.J.) and addressed to PA president Abbas expressing concern about the postdisengagement chaos they saw taking hold in Gaza. The letter also urged him to exclude from the Palestinian parliamentary election of January 2006 all unreformed terrorist groups, such as Hamas. In the end, that suggestion was not followed.

FOREIGN AID

As part of the Foreign Operations Appropriations Bill, the U.S. Congress designated \$2.56 billion in aid for Israel for the period October 31, 2005 through October 31, 2006. The legislation passed the House by 350–35 on November 5 and the Senate by 91–0 on November 10; the president added his signature on November 14. The appropriations for Israel, whose easy passage attested to the continuing influence of the American

Israel Public Affairs Committee (AIPAC), designated \$2.28 billion for military assistance and \$240 million for economic aid. The package provided a \$60-million increase for foreign military financing to help Israeli security and counterterrorism efforts. The bill also provided an additional \$40 million for the resettlement of Russian, Eastern European, Ethiopian, and other Jewish refugees in the State of Israel.

Aid for the Palestinians was approved as well. In the State of the Union Address delivered on February 5, President Bush announced his intention to secure \$350 million for the Palestinians to support political, economic, and security reforms. The Jewish Council for Public Affairs (JCPA), which held its annual plenum soon after, passed a resolution supporting such aid, and other Jewish organizations followed. In May, Congress provided \$200 million in funding for the Palestinians, doubling the previous level of U.S. support. This aid was targeted for home construction in Gaza, education, economic development, political and security reform, social services, and Israeli-Palestinian commerce. A portion of the funds would positively impact Israel, including \$50 million for Israel to construct high-tech border crossings and \$2 million for Hadassah, the women's Zionist organization, for Palestinian health-care services.

The package, however, disappointed those who sought to have funds flow directly to the PA as a means to bolster the standing of President Abbas. Congress, mindful of past aid misallocations, continued to preclude "direct financial support for the Palestinian Authority." It provided funding for projects approved by the U.S. Agency for International Development and not for direct budgetary assistance, although a waiver was later enacted that would give the president the discretion to remove that restriction for national security purposes. Congress also set aside \$5 million to audit how the funds were spent. The aid package was part of the \$82-billion Emergency Supplemental Spending Bill that dealt mainly with financing military operations in Iraq and Afghanistan.

The administration also sought to reprogram over \$40 million in previously authorized aid to the Palestinians. While the appropriation had been originally intended to finance long-term projects such as a facility for the desalinization of Gaza seawater, it would now be disbursed by nongovernmental organizations for projects that would have immediate and measurable impact on the lives of Palestinians.

COMBATING ANTI-ISRAEL MANIFESTATIONS

A lack of communication and cooperation between Jewish agencies was glaringly evident in November, when most of them were surprised

to learn that the U.S. Commission on Civil Rights would hold hearings about anti-Semitism on college campuses at which only the American Jewish Congress and the Zionist Organization of America would testify. These groups painted a dire, broad-brush portrait of anti-Israel forces creating a hostile climate for Jewish college students. An alternate view was presented by the Israel on Campus Coalition (ICC), made up of a number of Jewish groups, which sent a letter to the commission that highlighted the flourishing of Jewish life on campus while at the same time acknowledging specific areas of concern.

The American Jewish Committee and the American Jewish Congress placed high priority on proposed legislation to monitor university Middle East studies centers that were funded under Title VI of the Higher Education Act, so as to ensure that they were not tinged with anti-Israel bias. Since the purpose of Title VI was to educate the public and train experts for government service, they argued, teaching a skewed perspective on the Middle East ran contrary to the national interest and the intent of the program. Others, however, including prominent figures in the Jewish community, warned that such monitoring threatened academic freedom.

When the British Association of University Teachers (AUT) voted in April to boycott two Israeli universities, Haifa and Bar-Ilan (see below, p. 320), the U.S. Congress and American Jewish groups sprang into action. In the House, Reps. Brian Higgins (D., N.Y.) and Mike Pence (R., Ind.) introduced a resolution condemning the boycott. In the Senate, a letter from Ron Wyden (D., Oreg.) and Sam Brownback (R., Kans.) and supported by several others called for the AUT to "correct this situation immediately." Reps. Jim Saxton (R., N.J.) and Robert Andrews (D., N.J.) initiated a similar letter in the House that garnered more than two dozen signatures. The major Jewish defense organizations played a key role in mobilizing Congress to act. The American Jewish Committee called for American universities to defy the boycott by intensifying their ties to Israeli universities, increasing joint programming, and inviting visiting Israeli scholars to their campuses, and set up a fund to pay the cost of lawsuits against the AUT on the part of Israeli academicians harmed by the boycott.

Calls for divestment that were heard in the American labor movement were countered by the Jewish Labor Committee. That organization was instrumental in defeating a divestment resolution brought up in a California labor union, and worked to secure passage of an anti-divestment policy statement at the national AFL-CIO convention.

Numerous American Jews claimed to be the victims of discrimination

by the insurance industry when life insurance companies denied their policy applications due to past or anticipated travel to Israel. The companies, however, justified their actions by pointing to Israel's place on the U.S. State Department's security watch list, and argued that the risks associated with travel to Israel constituted valid grounds for rejecting applications for policies or offering them at different terms than they did for non-travelers.

Legislation was introduced in the House to deal with the problem. Reps. Deborah Wasserman Schultz (D., Fla.) and Ileana Ros-Lehtinen (R., Fla.) proposed the Life Insurance for Travelers Act, which would prohibit insurers from denying coverage based on the intent to travel, or charging rates that were excessively disproportionate to the actual risk of foreign travel. But free-markets forces appeared to fix much of the problem without the need for legislation, as some insurers seized the opportunity to increase market share by willingly underwriting policies without regard to travel to Israel.

IRAQ, IRAN, AND THE WAR ON TERROR

For more than two years, American Jewish organizations had maintained a low profile about the war in Iraq, fearing, on the one hand, that explicit support for the war would lend credence to the accusation that the conflict was being carried out for Israel's benefit, and, on the other, that outright opposition would antagonize a pro-Israel administration. The American Jewish Committee's annual survey of American Jewish opinion, conducted in November, found that 70 percent of Jews opposed the Iraq war, a much higher percentage than the bare majority that opposed it in the general American population.

The period of Jewish organizational silence ended on November 18, when the Union for Reform Judaism (URJ), representing the largest branch of American Judaism, passed a resolution at its convention opposing the war and urging the administration to come up with an "exit strategy" and "specific goals for troop withdrawal." The Republican Jewish Coalition (RJC) fired back with a full-page ad in the *New York Times*, which was followed by a public exchange of letters and e-mails. RJC leader Matt Brooks was especially outraged at what he interpreted as the sweeping implication by URJ's president, Rabbi Eric Yoffie, that American Jews opposed the war. According to a report by the Jewish Telegraphic Agency, Rabbi David Saperstein, director of the Religious Action Center (RAC) of Reform Judaism, acknowledged that not even every

member of the Reform movement would agree with the resolution, but that the URJ delegates that passed it did "speak for the vast majority of Reform Jews." Saperstein, in turn, said he was offended by language in the RJC ad suggesting that the Reform movement did not feel that "freedom is worth fighting for" and that it "does not support the troops."

Concern grew over the course of the year about Iran's destabilizing influence in the Middle East and beyond. That country's president, Mahmoud Ahmadinejad, made numerous comments denying the Holocaust and calling for Israel to be "wiped off the map," statements that were roundly condemned in a congressional resolution that passed overwhelmingly. But the Iranian danger was not only verbal: the UN seals were broken at Iranian nuclear sites, and the country resumed its program of uranium enrichment. The head of the UN Atomic Energy Agency, Mohamed ElBaradei, said late in the year that Iran could be only "months" away from having a nuclear weapon.

International momentum gathered for a referral of Iran to the UN Security Council, although the U.S. administration agreed to a short delay to allow time for diplomatic efforts by Russia and the so-called EU-3, England, France, and Germany. American Jewish agencies, led by AIPAC, advocated UN sanctions such as bans on arms sales to Iran, curtailment of diplomatic and certain other travel there, and a cessation of trade in refined gasoline.

Members of Congress demonstrated their desire to confront Iran as well as other Middle Eastern countries possibly implicated in terror. The Iran Freedom Support Act (IFSA), introduced by Reps. Ileana Ros-Lehtinen (R., Fla.) and Tom Lantos (D., Calif.), would strengthen existing sanctions related to the Iranian pursuit of nuclear weapons. The bill also urged support for democratic forces in Iran and called for American divestment from foreign companies investing in Iran's petroleum sector. A Senate version of the bill, sponsored by Rick Santorum (R., Pa.) and Evan Bayh (D., Ind.) elicited the support of 49 cosponsors.

In November, Congress reauthorized the 2000 Iran Nonproliferation Act and added Syria to its mandate. The renamed Iran and Syria Nonproliferation Act directed the president to impose sanctions on individuals and nations aiding Iran or Syria by transferring to them missiles, weapons of mass destruction, or advanced conventional-weapon technologies. The new law made nations directly liable, amending a prior provision that only reached countries that were "operating as a business enterprise." Rep. Anthony Weiner (D., N.Y.) introduced a bill to prohibit U.S. assistance to Saudi Arabia.

AIPAC PROBE

An FBI investigation of two AIPAC officials, which first came to light in late August 2004, picked up steam in 2005. In May, the U.S. Justice Department announced that a Department of Defense employee, Larry Franklin, had been arrested and charged with leaking classified information about Iranian intelligence and potential attacks on U.S. forces in Iraq. The criminal complaint against Franklin described a lunch meeting that he had with the two senior AIPAC staffers, Steven Rosen, the organization's foreign policy director, and Keith Weissman, a specialist on Iran. In August, federal prosecutors indicted the two for conspiring to gather and disclose classified security information to Israel. A trial date was set for early 2006. American Jewish leaders, most prominently Abraham Foxman, national director of the ADL, and Malcolm Hoenlein, executive vice president of the Conference of Presidents of Major American Jewish Organizations, criticized both the investigation and the indictments (see below, p. 74).

Other International Concerns

GLOBAL ANTI-SEMITISM

During the first week of the year, the U. S. Department of State's Bureau of Democracy, Human Rights, and Labor released a report on anti-Semitic activity around the world, documenting the growth of anti-Semitism in numerous countries and highlighting the response or lack of response by foreign governments. The report noted a "surge" in anti-Jewish violence as well as widespread verbal attacks and intimidation in Europe. Media vilification of Jews was described as especially prevalent in Arab and Middle Eastern countries. The State Department had been mandated to provide the report by the Global Anti-Semitism Review Act of 2004, spearheaded by Sen. George Voinovich (D., Ohio) and Reps. Benjamin Cardin (D., Md.), Tom Lantos (D., Calif.), and Chris Smith (R., N.J.).

Governor George Pataki of New York led a high-level U.S. delegation to the Organization for Cooperation and Security in Europe (OSCE) Conference on Anti-Semitism, held in June in Cordoba, Spain. The group included two U.S. ambassadors, the archbishop of Denver, and representatives from AIPAC, the Simon Wiesenthal Center, the Free Muslim

Coalition Against Terrorism, and Agudath Israel. Accompanying these official delegates were a complement of participants from numerous national Jewish agencies.

INTERNATIONAL ORGANIZATIONS

The 60th anniversary of the formation of the UN provided the backdrop for an earnest debate over the merits, for Jews, of that international body. In April, the House of Representatives passed a resolution deploring manifestations of anti-Semitism at the UN and urging action to prevent their recurrence. While acknowledging steps the UN had already taken to address the problem, the resolution condemned the annual passage of anti-Israel resolutions and called on UN officials to repudiate anti-Semitic statements made at its meetings and conferences.

American Jewish groups followed a similar pattern, crediting the international body with enhancing hopes for world peace but noting UN inaction in the face of much injustice, including the vilification of Israel. A wide spectrum of Jewish agencies called for changes that would allow the inclusion of Israel on UN committees through normalization of Israel's status within a regional group. The American Jewish Committee adopted a comprehensive statement on UN reform that called for restructuring the Security Council, streamlining the General Assembly's agenda, reorganizing the Economic and Social Council, and replacing the Commission on Human Rights with a substitute body whose membership would be limited to members possessing "a solid record on human rights issues."

Veteran lawmaker Rep. Henry Hyde (R., Ill.) introduced legislation to withhold U.S. dues unless the UN met certain standards in budget, oversight, peacekeeping, and protection of human rights. An amendment to the bill, offered by Rep. Tom Lantos (D., Calif.) and narrowly defeated in the House, would have given the secretary of state the power to decide on American funding of the UN. As pressure for reform mounted, Secretary General Kofi Annan spent much of the year ensnarled in a controversy over corruption in the UN's Oil-for-Food program that financed the final years of Saddam Hussein's regime, and that allegedly involved the secretary general's son. Annan joined a chorus of Jewish groups in criticizing comments by Jean Ziegler, the UN's special rapporteur on the right to food, comparing Gaza to a concentration camp and likening Israelis to camp guards.

The UN General Assembly held a special session on January 24 to com-

memorate the 60th anniversary of the liberation of the Nazi death camps. Secretary General Annan declared that while "the tragedy of the Jewish people was unique," the purpose of the UN event was not merely to remember past victims "but also the potential victims of present and future." American Jewish leaders believed that this first top-level UN memorializing of the Holocaust indicated a desire to counteract the impression, widespread in the Jewish community, that the UN was biased against Israel and Jews. Another such indication came in November, when the General Assembly unanimously approved a resolution calling for an International Day of Commemoration in Memory of the Victims of the Holocaust, set for January 27, the anniversary of the liberation of the Auschwitz-Birkenau concentration camp. The historic resolution also rejected all forms of Holocaust denial and called for education about the lessons of the Holocaust and action to prevent violence based on religion or ethnicity.

A piece of long-awaited good news on the international horizon came when the International Red Cross reached a compromise formula that would allow membership to Israel's Magen David Adom. The Israeli organization had long sought recognition under its own symbol, the Star of David, but the international body recognized only the cross and the (Islamic) crescent. The U.S. government and the American Red Cross supported Israel's position, the latter displaying its solidarity by withholding its \$5 million in annual service dues for nonhumanitarian programs. Under the new arrangement, a new insignia, a red crystal, would stand alongside the cross and the crescent as markers of the emergency-service agency, and Magen David Adom could place its Star of David within the crystal. Final approval of the compromise was scheduled for 2006.

DARFUR

As the death toll passed a quarter million in Darfur, Sudan, in the midst a bloody civil war there, the American Jewish community played a critical role in alerting the public to what it saw as genocide and arranging for food and supplies to be sent in. Virtually all the Jewish agencies joined with Christian and Muslim groups in a "Save Darfur" coalition, with American Jewish World Service and its director, Ruth Messinger, providing both leadership and support on the ground. In October, the coalition supported a national call-in day to promote U.S. government action. Despite what many Jewish leaders privately considered an inadequate re-

sponse from the administration, the American Jewish community refrained from publicly challenging its record on the Sudanese situation.

Many Jewish and human rights groups applauded a resolution by the UN Security Council in April to refer those suspected of war crimes in Darfur to the International Criminal Court (ICC) in The Hague, the first time the Council had ever referred a case to the court. The U.S. was one of four nations to abstain in the 11-0 Security Council vote. Even though the U.S. government—as well as many American Jewish organizations—did not support the ICC, the U.S. did not cast a veto since the resolution explicitly exempted individuals from nations that did not participate in the ICC from being handed over to it or to the courts of any nation for their actions in Sudan.

In Congress, Senators Jon Corzine (D., N.J.) and Sam Brownback (R., Kans.) introduced the Darfur Accountability Act to impose sanctions and extend an arms embargo against the Sudanese government. The bill was cosponsored by Senators Tom Coburn (R., Okla.), Mike DeWine (R., Ohio), Christopher Dodd (D., Conn.), Richard Durbin (D., Ill.), Russ Feingold (D., Wis.), Joseph Lieberman (D., Conn.), and Jim Talent (R., Mo.). A House bill, the Darfur Peace and Accountability Act, was introduced by Reps. Henry Hyde (R., Ill.), Michael Capuano (D., Mass.), Tom Lantos (D., Calif.), Sheila Jackson Lee (D., Tex.), Donald Payne (R., N.J.), Chris Smith (R., N.J.), Ed Royce (R., Calif.), Tom Tancredo (R., Col.), and Frank Wolf (R., Va.). The House proposal would increase sanctions and travel restrictions, bolster the African Union mission in Sudan, aid investigations by the ICC, and direct the president to appoint a special envoy to Sudan.

Immigration

Concerns mounted over the status of undocumented aliens in the U.S., whose numbers were estimated at between eight and twelve million. According to the U.S. Census Department, an estimated 3.7 million people had entered the country illegally in the past five years. A robust national conversation explored many facets of the U.S. stance toward those who wanted to enter the country, especially the people pouring across the nearly 2,000-mile border with Mexico. An estimated half-million Mexicans and more than 100,000 Central Americans crossed into the U.S. from the southwest illegally in each of the past few years, with as many as 450 dying in the attempt. There was considerable pressure to extend the fences that had already been erected in populated areas near the Mexican bor-

der to stem the flow of illegal immigrants. There were those who disagreed, pointing out that the fences merely redirected these people to cross through desert areas.

On the political left, attention focused on the civil rights of undocumented aliens; U.S. economic policies such as the North American Free Trade Act (NAFTA), which, it was alleged, impoverished Mexican farm workers by flooding their markets with lower-priced American agricultural products and thus induced them to cross the border in search of work; and the sheer physical dangers that migrants faced in crossing the desert. Groups such as No More Deaths organized to provide water and medical care for them. On the political right, border security was the clarion call. Fear of terrorists entering the country mixed with angst about illegal immigrants competing for jobs and draining social services. The vigilante Minutemen Civil Defense Corps set up "watches" to catch those crossing the border illegally and turn them over to law enforcement.

More than a dozen national Jewish groups and three dozen local Jewish federations and their community relations councils joined in endorsing a statement circulated by HIAS (Hebrew Immigrant Aid Society) titled "Jewish Vision for the Future of American Immigration and Refugee Policy." It called on the U.S. to continue its tradition of providing a haven for refugees fleeing persecution and not to establish immigration restrictions based on "exaggerated fears that today's immigrants will not become productive and patriotic Americans." Calling for a comprehensive approach to immigration reform, the statement stressed the need to provide a path to citizenship for undocumented migrants and "improve border security while protecting privacy, due process, and other civil liberties that have been eroded and stand the chance of being washed away by immigration reform."

HIAS and other Jewish groups supported the Secure America and Orderly Immigration Act introduced by Senators John McCain (R., Ariz.) and Edward Kennedy (D., Mass.), while opposing other approaches that stressed border enforcement without addressing the needs of present or future immigrants. The Jewish agencies also opposed passage of the REAL ID Act, advanced by the chairman of the House Judiciary Committee, Rep. James Sensenbrenner (R., Wis.). HIAS claimed that the bill, offered as a tool against terrorism, was not only largely unnecessary, but would place onerous burdens on those seeking asylum from persecution.

The act did pass, however, in the form of a rider to a military spending bill, and was signed by the president on May 11. It broadened the definition of "terrorist organization," facilitated fence construction and

the use of other technologies at border crossings, and eased the deportation of individuals linked to terrorism. In addition, the law barred states from issuing identification cards or driver's licenses to people who could not prove their citizenship or legal-immigrant status, and required that any such identification document expire on the date that a non-citizen's visa expired.

In late August, a delegation of Jewish leaders from HIAS, the American Jewish Committee, and the Jewish Council for Public Affairs (JCPA)—led by David Elcott, AJC's national director of interreligious relations, and Gideon Aranoff, vice president for community relations and public policy of HIAS—joined with counterparts from the Catholic and Protestant communities to visit the U.S.-Mexican border south of Tucson, Arizona. The hopes that these religious leaders had for headlines were dashed by Hurricane Katrina, which reached New Orleans the same day they arrived at the border. Still, the interfaith partnership stood in marked contrast to other tensions between the groups, most notably on divestment from Israel (see below, p. 54–57).

In November, Sen. Arlen Specter (R., Pa.) succeeded in having Congress extend a provision named for him and Sen. Frank Lautenberg (D., N.J.) that facilitated requests for refugee status by religious minorities from the former Soviet Union and Iran, as well as certain Indochinese refugees.

The House passed a bill in December that dealt only with border security, not with the status of those illegal aliens already in the U.S.; it was supported by 92 percent of the Republican members and opposed by 82 percent of the Democrats. The Senate took no action in 2005.

Homeland Security

Congress conducted a series of hearings in late spring examining the USA PATRIOT Act, enacted in the aftermath of the terrorist attacks of September 11, 2001 (see AJYB 2002, pp. 162–63). The legislation had greatly expanded the arsenal of tools available to law enforcement in the fight against terrorism, and these provisions took center stage as more than a dozen of them were slated to expire at the end of 2005. Civil rights advocates called them unnecessarily broad and charged that there had been insufficient judicial oversight provided for their application. The Jewish community had, for the most part, supported the original legislation while calling for modifications in areas such as “roving wiretaps” and “sneak and peak” warrants, as well as the permission given govern-

ment to access business records, particularly the issuance of national security letters requiring businesses to turn over specific documents.

An extension of the act without additional safeguards passed the House overwhelmingly, but Democrats held up Senate enactment of a companion bill. Unwilling to accept the Democrats' proposed changes, Senate Republicans threatened to let the act expire and then paint the Democrats as soft on national security. Congress twice extended the original provisions, thus postponing the debate into 2006.

In October, the Senate agreed, in a 90-9 vote, to attach a torture-prevention amendment to the Defense Appropriations Act for 2006. The amendment barred cruel, inhuman, and degrading treatment of anyone held in custody anywhere in the world by an agency of the U.S. government, and required army interrogators to abide by the detainee treatment standards set forth in the *Army Field Manual*. The organized Jewish community applauded this step, the most vocal approbation coming from the Union for Reform Judaism, which had made banning of all torture a top priority.

Hate Crimes and Civil Rights

In May, Senator Edward Kennedy (D., Mass.) introduced once again legislation he had long championed to broaden federal hate-crime laws. The Local Law Enforcement Enhancement Act (LLEEA) and its companion bill in the House, offered by Rep. John Conyers (D., Mich.), would strengthen the ability of federal, state, and local governments to investigate and prosecute crimes motivated by bias against a victim's real or perceived color, disability, gender, national origin, race, religion, or sexual orientation. Jewish organizations advocated passage of LLEEA, and expressed gratification when the House passed the act on September 14 by 223-199. Although a similar measure had passed the Senate by a wide margin during the previous session, the year ended without Senate action.

Passage by Kansas and Texas brought to 19 the number of states that had constitutional provisions limiting marriage to opposite-sex couples. Seven more states took steps looking toward similarly amending their constitutions in 2006. A total of 43 states had statutory definitions that precluded same-sex couples from marrying, three of them predating the 1996 passage of the federal Defense of Marriage Act. Legal challenges to such restrictions worked their way through the courts in several states. During 2005, a court in Louisiana upheld that state's provision, while a court in Nebraska overturned one there.

Stung by defeats at the polls in 2004, activists for gay and lesbian rights focused their attention on a handful of states where courts or state legislatures were perceived to be amenable to expanding the rights of same-sex couples. Connecticut became the first state to enact the right to civil unions without being driven by a court decision. California, Hawaii, Maine, and New Jersey had laws that provided some spousal rights to unmarried couples. Massachusetts remained the only state to issue marriage licenses to gay and lesbian couples.

The Jewish Community Relations Council of Washington, D.C., passed a resolution calling for equal treatment of same-sex couples, joining their JCRC counterparts in other cities, notably Boston and Madison, Wisconsin. Hadassah decided to join the ADL, American Jewish Committee, NCJW, and URJ in supporting rights for same-sex couples and opposing the proposed federal constitutional amendment defining marriage as between a man and a woman.

Opposition to a planned international gay-pride festival in Jerusalem (see below, p. 276) brought together an unusual alliance of Israeli Christian, Muslim, and Jewish clerics, including Israel's two chief rabbis. A front-page picture in the *New York Times* showed the religious leaders, and an accompanying article quoted Rabbi Yehuda Levin, a spokesman for the Rabbinical Alliance of America, an Orthodox group, saying the rally would amount to the "spiritual rape of Jerusalem." Many non-Orthodox rabbis and Jewish organizations issued statements in support of the gathering.

Response to Natural Disasters

In the final days of 2004, a massive undersea earthquake set off a tsunami, or tidal wave, that spread throughout the Indian Ocean. Initial reports of casualties in the tens of thousands gave way to totals surpassing 250,000. The American Jewish Joint Distribution Committee's Jewish Coalition for Disaster Relief established a Jewish Coalition for Asia Tsunami Relief, with a mailbox for donations. Other organizations, including the American Jewish World Service, were soon on the ground providing food, medicine, and other supplies. The American Jewish Committee sponsored an Israeli team of social workers that helped children orphaned by the tsunami.

The capacity of public and private agencies to respond to disasters was tested by Hurricane Katrina. First appearing off the coast of Bermuda on August 23, it reached Category 5 status on August 28, and the next

day, weakened somewhat to Category 3, ripped through the Gulf Coast, devastating parts of Louisiana, Mississippi, and Alabama. Estimates of the dead topped 1,600 and property damage exceeded \$115 billion.

Katrina hit the cities of Mobile, Biloxi, and especially New Orleans, where a series of levee breaches produced massive flooding. Much of New Orleans remained under water as high as ten feet for days and even weeks. Floodwaters spared little other than outlying areas and parts of the historic French Quarter, which rested on higher ground than the rest of the city. The world watched as stranded residents waited for rescuers to save them from rooftops, bridges, and evacuation centers that were ill prepared for the deluge. Relief came slowly. Federal, state, and local authorities faced blistering criticism from residents, the media, and those with a political ax to grind.

Many of the institutions of the New Orleans Jewish community, located in the Metairie area, experienced flooding and some structural damage, but were spared the worst that Katrina had to offer, and rescuers pulled undamaged Torah scrolls from the synagogues. An exception was one Orthodox congregation in the Lakeview area, which suffered extensive damage that included ruined Torah scrolls. Jewish leaders such as Eric Stillman, director of the Jewish federation, and Adam Bronstone, director of the Jewish community relations council, managed relief efforts from the offices of the Jewish Federation of Greater Houston.

A well-coordinated team of Jewish organizations, including the Association of Jewish Family and Children's Agencies, the International Association of Jewish Vocational Services, JCPA, Jewish Education Service of North America, and United Jewish Communities, sent daily e-mails to inform Jewish communities throughout the country what was needed for the evacuees and how they could donate cash and goods, offer housing, send volunteers, provide supplies, or assist in other ways large and small. The religious streams, the American Jewish Committee, American Jewish World Service, B'nai B'rith, Mazon, and others established funds to help those impacted by the flooding.

The floods created a New Orleans Jewish "diaspora," and communities throughout the region and the nation took in displaced residents. Jewish leaders estimated that as much as half of the city's Jewish population might not return. Many students were taken in by Jewish schools across the nation. At least 50 college students from New Orleans, Jewish and non-Jewish, expressed an interest in studying in Israel, and many were accepted by Israeli institutions.

As the floodwaters subsided, the Bush administration sought to con-

tain Katrina's political damage by bringing to an end Michael Brown's career as director of the Federal Emergency Management Association (FEMA). Another political firestorm soon erupted as relief efforts got entangled in the net of politics. Jewish agencies reached different conclusions as to whether the exigent circumstances of the flood justified allowing public funds to flow to religious groups exempt from civil rights laws and to parochial schools taking in displaced students.

The clean-up of Katrina's devastation was still in full swing when a massive earthquake in South Asia killed thousands. Combating compassion fatigue, several member organizations of the Jewish Coalition for Disaster Relief collected donations for the victims.

Social Services and Public Health

The president's budget for 2006 sounded the alarm for Jewish agencies working in the social-service arena. Medicaid, the federal health insurance program for low-income Americans, faced not only a cut of \$45 billion, but also the threat of being shifted to a block-grant program, a move that the Jewish service providers felt would rob states of the flexibility to address changing needs. The Senate budget bill, however, included an amendment by Sen. Gordon Smith (R., Oreg.) that took the Medicaid cuts off the table and instead created a commission to study the program.

Proposed tax cuts were decried by many social-service agencies, but most of the major Jewish communal organizations, including United Jewish Communities, the umbrella body of the federation network, remained silent. Exceptions to the rule were the more liberal groups, such as the URJ and NCJW, which denounced the tax cuts as aiding the wealthy at the expense of the poor, a violation of Jewish ethics in their view, and charged that the mainstream Jewish groups lacked the courage to confront the administration on this issue.

Faith and politics collided in the public-health arena as Christian conservatives maintained their objections to medical research involving the use of stem cells from human embryos. A broad swath of American Jewry, including both the Union for Reform Judaism and the Orthodox Union, supported expanded funding for stem-cell research. Hadassah, JCPA, NCJW, and others lobbied Congress to pass the Stem Cell Research Enhancement Act, which would remove restrictions that President Bush placed on federal funding for human embryos available after August 9, 2001. The legislation was introduced in the House by Reps. Mike Castle (R., Del.) and Diana DeGette (D., Col.) and passed in May by a

vote of 238-194. In the Senate, the legislation was sponsored by Dianne Feinstein (D., Calif.), Tom Harkin (D., Iowa), Orrin Hatch (R., Utah), Edward Kennedy (D., Mass.), Gordon Smith (R., Oreg.), and Arlen Specter (R., Pa.). But despite the support of Majority Leader Bill Frist (R., Tenn.), the bill languished under the threat of a presidential veto.

In March, a bipartisan group of legislators introduced a bill to prohibit the misuse of genetic information by employers and insurers. Hadassah, NCJW, and JCPA deemed this a high-priority issue since discrimination on the basis of genetic information could not only profoundly harm many Americans, but Jewish women were particularly at risk, as they had a greater predisposition than others to genetic markers linked with breast cancer. The Genetic Information Nondiscrimination Act of 2005, sponsored by Sen. Olympia Snowe (R., Maine), passed 98-0. But the influential insurance industry, which opposed the legislation, managed to stall passage in the House.

Nonprofit Organizations

Congressional efforts to restructure the laws governing 501(c)3 nonprofit organizations—such as charitable, religious, scientific, and educational institutions—caught the attention of American Jewish groups, many of which feared they could be adversely affected by certain aspects of the reform. The initiative, led by Sen. Charles Grassley (R., Iowa), chairman of the Senate Finance Committee, would broadly change the rules of governance and oversight, and specifically revise the rules pertaining to donor-advised funds, a major component of endowments in the Jewish and general communities, requiring changes in investment and distribution of funds. The United Jewish Communities, the umbrella organization of the local Jewish federations, played a critical role in the national conversation on the proposal.

More than 150 members of the House joined sponsor Walter Jones (R., N.C.) in supporting the Houses of Worship Freedom of Speech Restoration Act. The bill would exempt churches, synagogues, and mosques from rules that placed a nonprofit group's tax status in jeopardy for actions supporting or opposing a candidate for public office. The issue had been a flashpoint in the 2004 elections, as the presidential campaigns of both major parties welcomed endorsements from pulpits across the country, exposing those institutions to IRS investigations after Election Day. The Jones bill, as it became known, would allow religious bodies to have political content in their services and gatherings without the

threat of losing tax-exempt status. Most Jewish organizations opposed the bill, fearing that it would put clergy in the position of being pressured to engage in political activity.

INTERRELIGIOUS RELATIONS

A rare, almost wall-to-wall array of American religious groups united in welcoming a U.S. Supreme Court decision that ruled unconstitutional the execution of minors. In its 5-4 ruling in *Roper v. Simmons*, the majority opinion, written by Associate Justice Anthony Kennedy, declared that the death penalty could be carried out only against someone who was at least 18 years old at the time of the crime. The brief submitted by the religious groups when the case was under consideration was drafted by the U.S. Conference of Catholic Bishops and joined by Buddhists, Muslims, and a spectrum of Christians that included Baptists, Catholics, Congregationalists, Episcopalians, Evangelical Lutherans, Greek Orthodox, Methodists, and Presbyterians, as well as such Jewish groups as the American Jewish Committee, American Jewish Congress, JCPA, URJ, and the National Synagogue Council, which included the Reform and Conservative movements.

Catholics and Jews

Two events during the year symbolized the close and warm relations that had developed between American Catholics and Jews: the passing of Pope John Paul II and the 40th anniversary of Nostre Aetate, the Vatican declaration calling for improved interfaith relations and stating that Jews were not collectively responsible for the death of Jesus.

The voice of American Jewry was prominent among those expressing sympathy on the passing of the pope and gratitude for his lifework. In their tributes, many Jewish leaders highlighted John Paul's struggles against Nazism and communism, the Vatican's diplomatic recognition of Israel during his tenure, the pope's historic visits to a Rome synagogue and to Israel, and strides in Catholic-Jewish reconciliation. An event often mentioned was John Paul's refusal, as a young priest, to convert a Jewish child whose parents perished at Auschwitz.

Jewish groups expressed concern that the next pope might not have similar sensitivity to Jewish concerns. A collective sigh of relief came from many quarters of the Jewish establishment when the white clouds of

smoke signaled the election of Joseph Cardinal Ratzinger as the next pope. While a theological hardliner, the man who would become known as Benedict XVI had had extensive dealings with Jews, especially while serving as prefect of the Congregation for the Doctrine of the Faith. He had been instrumental in the publication of "The Jewish People and Their Sacred Scriptures in the Christian Bible," which included the near-revolutionary statement that "the Jewish messianic wait is not in vain." He also worked on "Memory and Reconciliation: the Church and the Faults of the Past," which outlined the historical errors committed by the Church in its treatment of Jews.

In June, Pope Benedict met with two dozen prominent Jewish leaders representing the International Jewish Committee on Interreligious Consultations (IJCIC), the Jewish community's umbrella organization for relations with the Church. Chairing the group was Rabbi Israel Singer, and it included Conservative leaders Rabbi Joel H. Meyers and Rabbi Jerome Epstein; Reform leaders Mark Pelavin and Rabbi Shira Lander; Rabbi Leon Feldman, who was Orthodox; ADL leaders Rabbi Gary Bretton-Granatoor, Rabbi Leon Klenicki, and Alessandro Ruben; B'nai B'rith's Joel Kaplan; and AJCommittee leaders Lisa Palmieri Billig and Rabbi David Rosen (who was selected to serve as the next chair of IJCIC). Also attending were leaders of the World Jewish Congress, European Jewish Congress, and Latin American Jewish Congress. The pope praised the work of his predecessors, Paul VI and John Paul II, in strengthening ties with Jews. "It is my intention to continue on this path," he said, adding, "at the very beginning of my Pontificate, I wish to assure you that the Church remains firmly committed, in her catechesis and in every aspect of her life, to implementing this decisive teaching."

An exception to the overwhelmingly positive relationship between Jews and the Church occurred in July, when the Israeli government and some American Jewish leaders criticized a Vatican statement condemning the terrorist attacks in London. The statement listed other places in the world that had suffered such attacks, but left out Israel, where a bombing had taken place two weeks earlier (see below, p. 390).

Mainline Protestants and Jews

Ironically, a major unifying force in the American Jewish community during 2005 was a common opposition to the criticism of Israeli policies toward the Palestinians by mainline Protestant churches and their con-

sideration of economic sanctions against the Jewish state.

The Presbyterian Church (U.S.A.) continued to attract harsh criticism from all segments of the organized Jewish community for a resolution it adopted in 2004 initiating a process that could lead to the church divesting from some companies operating in Israel (see AJYB 2005, pp. 149–51). Divestment was part of a larger Presbyterian offensive against Israel, the resolution having passed alongside others condemning Israel's security barrier, rejecting Christian theological support for Zionism, and continuing funding of deceptive conversionary policies pending an internal evaluation of such efforts. Adding fuel to the fire were Presbyterian meetings with the terrorist group Hezbollah, first by a national delegation, then a seminary delegation, and finally a Chicago Presbyterian task force.

Such pronouncements did not reflect the views of rank-and-file Presbyterians. A poll released by the Presbyterian Church itself demonstrated that most of the laity was unaware of the divestment resolution, and a majority of those who knew of it opposed the idea. Even so, the Presbyterians' Committee on Mission Responsibility Through Investment soldiered forward and singled out four American companies—Caterpillar, ITT, Motorola, and United Technologies—for their military sales to Israel. In an attempt to show evenhandedness, it also identified Citigroup for allegedly handling financial transfers with the terrorism-tainted Arab Bank.

In April, seven national Jewish groups, including the American Jewish Committee, American Jewish Congress, ADL, and JCPA, as well as the Reform, Conservative, and Orthodox movements, sent a joint letter to the mainline churches urging opposition to divestment. Later in the year, the same groups jointly criticized a Disciples of Christ resolution calling for Israel to “tear down” its security fence, saying, “We are gravely troubled that the Disciples of Christ chose to value property over human life, and violence over security, for all the peoples of the Holy Land.”

The news coming from other Christian denominations was mixed. The United Methodist Church (UMC), the largest of the mainline bodies, decided to continue studying the issue, despite the fact that two of its regions had adopted resolutions calling for divestment. The international World Council of Churches endorsed divestment, leading to scathing attacks from American Jewish groups. The Episcopal Church U.S.A., which had adopted a process in 2004 that did not rule out divestment, removed it from consideration in 2005, having found it an ineffective strategy to

promote peace. Jewish leaders praised the Episcopalians' careful process of deliberation and their ongoing consultation with a diverse group of Jewish community leaders. The Evangelical Lutheran Church in America (ELCA) made history by inviting the URJ's president, Rabbi Eric Yoffie, to become the first Jew to address the ELCA Churchwide Assembly. While the occasion was the commemoration of the 350th anniversary of Jews in America, Yoffie took the opportunity to discourse on Israel's legitimate security needs. The ELCA adopted a resolution criticizing the placement of sections of Israel's security barrier beyond the Green Line, but rejected divestment in favor of "positive investment"—the investment of "advocacy, volunteer work, and financial resources in those who share in the quest for peace with justice."

Hopes were high when the United Church of Christ (UCC) seemed prepared to reject a virulently anti-Israel, pro-divestment resolution in favor of a similar "invest in peace" approach. David Elcott, the American Jewish Committee's national director of interreligious affairs, was warmly welcomed at the UCC General Synod in July, and addressed the committee studying the issue. Although a "positive investment" statement was approved by the committee, the full synod adopted an eleventh-hour "compromise" that included both "positive investment" and an endorsement of divestment. The resolution did not actually initiate any divestment process, however, and UCC leaders publicly stated that they planned none. Jewish observers noted that the UCC statement explicitly recognized Israel's right to exist, condemned terror, and said that economic leverage should be exerted on all parties in the conflict.

In September, the JCPA brought more than a dozen mainline Protestant clergy from across the country to a weeklong institute in Israel. Immediately afterwards, another group, consisting of 18 professionals who staffed national Jewish and mainline Protestant organizations, toured Israel and the Palestinian towns of Bethlehem and Ramallah on the West Bank. The participants represented the Alliance of Baptists, American Jewish Committee, American Jewish Congress, ADL, Christian Church (Disciples of Christ), Episcopal Church, ELCA, JCPA, National Council of Churches of Christ, Presbyterian Church (U.S.A.), UCC, UMC, and United Synagogue of Conservative Judaism.

The group was initially brought together by David Elcott of the American Jewish Committee and Shanta Premawardhana of the National Council of Churches, and had been conducting a dialogue for more than a year. At the conclusion of the trip, the group issued a statement call-

ing the situation “unholy in a land most holy,” and declared the need for a “secure, viable and independent Palestinian state alongside an equally secure State of Israel.” One flashpoint was a meeting with the Sabeel Center, a pro-Palestinian Christian group that had been the target of Jewish criticism for its strident attacks on Israel, stated preference for a one-state solution, and use of deicide imagery in describing allegedly defenseless Palestinians suffering under an illegitimate colonial Israeli occupation. Sabeel leader Rev. Naim Ateek told the delegation that “if an Israel should have been created at all, it should have been in Munich,” eliciting sharp rejoinders from the Jewish leaders.

Evangelicals and Jews

“Friend or Foe?” was the question on the minds of American Jews engaged in the complicated relationship with evangelical Christians. Evangelicals were at the height of their influence in American politics—the president and several leading figures in Congress were among their adherents—and strongly pro-Israel. The International Fellowship of Christians and Jews, which mobilized evangelical energy and funds to help the Jewish state, had moved from the fringe of pro-Israeli activity to the center. A parade of American leaders, including House Majority Leader Tom DeLay, Sen. Joseph Lieberman (D., Conn.), and former New York mayor Rudy Giuliani, addressed the inaugural conference of Stand for Israel, an offshoot of the fellowship.

Nevertheless, evangelical-Jewish dialogue was hampered by two factors. The first was the conservative evangelical agenda on most domestic issues, such as abortion rights, homosexuality, and stem-cell research, which clashed with the predominantly liberal attitudes of the organized Jewish community. Second, despite survey data suggesting otherwise, many Jews suspected that the evangelicals’ backing for Israel was motivated by an effectively anti-Semitic end-of-days theology that looked toward the destruction of those Jews who refused to convert to Christianity.

In November, both ADL national director Abraham Foxman and URJ president Rabbi Eric Yoffie delivered widely publicized speeches denouncing the agenda of some evangelical groups, deeming it a threat to religious pluralism and to the constitutional guarantee of church-state separation. Foxman went so far as to accuse the Christian Right of inventing a fictitious “campaign” by secularists against Christianity—including, for example, forcing the use of generic “Holiday Greetings” in

place of traditional Christmas salutations (see below, p. 59). While both Foxman and Yoffie directed their criticism at the more extreme manifestations of evangelical zeal, their remarks set off a strong counterattack from many moderate evangelicals who felt maligned. The controversy was a major topic of discussion at a two-day scholarly conference on Jewish-evangelical relations held soon afterward at the Jewish Theological Seminary, but the collegial atmosphere at the conference indicated that the two communities were hardly on the verge of open warfare.

Muslims and Jews

Given the searing memory of 9/11 and the ongoing anti-American rhetoric flowing from Islamists around the world, it was hardly surprising that polls indicated great mistrust of Muslims and their religion in the U.S. Muslim leaders in America found it difficult to address these prevalent feelings. Well-established organizations such as the Council on American Islamic Relations (CAIR) continued to face accusations of being soft on terrorism and of seeking the destruction of the State of Israel. The Islamic Society of North America was investigated by law enforcement agencies for terrorist links, but the Senate Finance Committee, which examined the group's money transfers, cleared it of wrongdoing in November. Other veteran groups, such as the American Muslim Council, faded into relative obscurity. Several new Muslim American organizations that seemed to eschew inflammatory rhetoric began operating during the year.

A provocative study completed in late 2004 by Raquel Ukeles, a Harvard doctoral student, attracted considerable interest throughout 2005. Conducted for the Mosica Research Center for Religion, Society and State, it addressed the question of when Jewish agencies should dialogue with Muslim groups and when they should not. Ukeles suggested that the American Jewish community had taken too restrictive an approach. She agreed that it made sense not to talk to organizations that espoused terror, but felt that others were appropriate dialogue partners even if they included some members associated with extremist groups or who had used pro-terrorist rhetoric. Some Jewish community-relations agencies agreed, having found that a boycott of virtually all Muslim organizations prevented them from entering religious and ethnic coalitions they would otherwise have benefited from joining. Others, however, warned that Jewish association with groups that had problematic connections lent them an unwarranted credibility.

CHURCH-STATE MATTERS

Religion and the Public Square

The U.S. Supreme Court issued a split decision in two cases involving displays of the Ten Commandments in public settings, resulting in a standard that seemed to allow them only as part of larger displays. In *McCreary v. A.C.L.U.* the court found that a stand-alone display of the Ten Commandments in courtrooms in two Kentucky counties violated the First Amendment's Establishment Clause. In the second case, *Van Orden v. Perry*, the court found a Texas display permissible because of its placement among other historical documents.

In the lead-up to the hearings, the bulk of the Jewish communal organizations opposed both types of displays. The American Jewish Congress drafted an amicus brief to this effect, joined by the American Jewish Committee, Hadassah, and the JCPA. The ADL focused on the religious elements of the Ten Commandments in a brief written in cooperation with Boston College's Center for Christian-Jewish Learning. The NCJW filed a brief together with Americans United for Separation of Church and State and the People for the American Way Foundation. Expressing support for the posting of the Ten Commandments was a coalition of Orthodox Jewish groups under the aegis of the National Jewish Commission on Law and Public Affairs.

The place of religion in the public square took a humorous turn toward the end of the year as a small band of conservatives decried the alleged expulsion of Christmas from stores, schools, and other secular settings. Fox News anchor Bill O'Reilly called on Americans not to give "holiday" greetings, but rather to issue greetings that explicitly recognized Christmas. American Jews stood by in a mixture of amazement and ire as the pugnacious O'Reilly painted a nightly picture of a well-orchestrated campaign to denigrate the values of Christians.

Government Funding and the Establishment Clause

Voting along party lines, the Republican-controlled House of Representatives renewed the Workplace Investment Act, a \$6.6-billion employment-training program that allowed federally funded training programs to discriminate in hiring on religious grounds. Proponents of the bill argued that they were merely restoring an exemption that religious groups enjoyed through the 1964 Civil Rights Act, which did not include

religion among the criteria protected from discrimination in federal programs. The extension of such protections under other federal and state civil rights laws, they suggested, had led to discrimination against the religious groups themselves, since they could not exercise their ostensible right to make hiring decisions informed by their religious convictions. Critics, however, objected that the law sanctioned discrimination on the basis of religion in a federally funded program. A Senate version of the bill removed the employment provision, a step welcomed by most Jewish organizations.

The debate over charitable choice came to focus on the issue of Head Start. When the program was created in 1981, it included civil rights protections in hiring. These were now jeopardized by an amendment that would allow discrimination on the basis of religion by religiously affiliated groups receiving the federal funding. In an unusual move, a coalition of agencies that would ordinarily support funding for Head Start—the American Jewish Committee, American Jewish Congress, NCJW, the Reform movement, the ACLU, and People for the American Way—announced not only their opposition to the amendment, but, if the amendment passed, also to final passage of the authorizing bill. The amendment passed 220-196 after a lively debate, and the final bill passed the House by a slightly larger margin. It awaited Senate action as the year ended.

Free Exercise and Religious Accommodation

The defeat of Democratic presidential candidate Sen. John Kerry (D., Mass.) in 2004 set back hopes that legislation might soon protect workers who suffered employment discrimination due to their religion, a cause that the senator had championed. In the new Congress, Kerry, together with Sen. Rick Santorum (R., Pa.), once again introduced the Workplace Religious Freedom Act (WRFA), and a companion bill was put forward in the House by Reps. Mark Souder (R., Ind.) and Carolyn McCarthy (D., N.Y.). WRFA would require employers to make reasonable accommodation of an employee's religious needs unless that accommodation constituted an "undue hardship" to the employer. Previously, the Supreme Court had struck down a provision from a 1972 amendment to the Civil Rights Act of 1964 that defined as "undue" even the slightest burden to the employer.

Most American Jewish organizations supported WRFA even in the face of criticism from the NCJW and others that it would open the door for

employees to assert, for example, an accommodation right and refuse, on religious grounds, to dispense contraceptives in a pharmacy or to counsel gay and lesbian teens in a high school setting. Supporters of WRFA argued that the definition of “undue hardship” in the legislation was carefully crafted to balance a respect for religion and the needs of employers to have reliable workers and productive workplaces, a test they said would ensure that religious employees would not be able to trample on the rights of others.

Repercussions were still being felt 15 years after the Supreme Court, in *Oregon v. Smith*, had discarded the longstanding requirement that only a “compelling” state interest could justify a law infringing on the free exercise of religion. While opening the door for the government to act in ways that restricted religious freedom, the court left room for the political process to grant protection. Congress did just that in 1993 by enacting the Religious Freedom Restoration Act (RFRA), restoring the “compelling interest” test. When part of that law was ruled unconstitutional, the Religious Land Use and Incarcerated Persons Act (RLUIPA) was enacted that required a “compelling interest” for the state to restrict religious activities in zoning laws and in prisons. In May 2005, a unanimous Supreme Court, in *Cutter v. Wilkinson*, upheld the RLUIPA, ruling that Congress had the authority to impose such a test on states and localities. In November, the Supreme Court heard arguments in another case, *Gonzales v. O Centro*, which raised the question of whether the federal government was bound by the RFRA. In these two cases, a broad spectrum of Jewish agencies filed briefs in support of both RFRA and RLUIPA.

Air Force Academy

In 2004, charges surfaced in the media that non-Christian, particularly Jewish, students at the U.S. Air Force Academy, a tax-supported institution, were subject to discrimination, verbal abuse, and humiliation on the largely Christian campus in Colorado Springs, a hotbed of evangelical fervor (there were 2,600 Protestants in the student body, 1,300 Catholics, 120 Mormons, 44 Jews, and 19 Buddhists). The academy commandant, Brig. Gen Johnny Weida, was a self-declared “born again” Christian who had told students “to discuss their Christian faith” with their classmates. Mikey Weinstein, a Jewish alumnus and father of a current student, began a campaign against what he called “a lusty and thriving religious intolerance” that, he said, “is obliterating the First Amendment of the

Constitution." It soon came to light that 55 allegations of religious intolerance at the academy had been made over the previous four years.

In February 2005, Lt. Gen. John Rosa, the head of the academy, acknowledged to the institution's oversight committee that the problem was real and promised to institute a mandatory class on respect for different religions. On April 28, Americans United for the Separation of Church and State issued a report cataloging a long list of mandatory religious observances, incidents of proselytizing by faculty, and allegations of preferential treatment for evangelicals. On May 4, a Lutheran chaplain who had publicly agreed with the charges made against the school was removed as executive officer of the academy's chaplain unit. The academy called this a routine personnel transfer, but the chaplain claimed it to be an act of retribution, and several weeks later resigned her commission.

Jewish organizations entered the fray. On June 2, Rabbi David Saperstein, director of the Reform movement's Religious Action Center (RAC), wrote to the acting secretary of the Air Force urging him to conduct an internal investigation and to report on what concrete steps had been taken to rectify the situation. The next day, the ADL executive committee met with Gen. Rosa, who told them, "I have problems in my cadet wing," and that it might take as long as six years "to fix it." Abraham Foxman, the ADL national director, said afterward that Rosa "is committed to solving the problem. The question is whether the system will let him." The Air Force subsequently announced the launching of an investigation.

In Congress, meanwhile, Rep. Steve Israel (D., N.Y.) proposed amending the National Defense Appropriations Act to require the Air Force to submit a plan for ensuring religious tolerance at the academy. But several Republican members called the complaints an attack on the right of Christians to freely advocate their religion, and the Republican majority defeated the amendment on May 23. The next month a similar amendment was suggested by Rep. David Obey (D., Wis.) requiring the school to develop a plan to ensure "a climate free from coercive religious intimidation and inappropriate proselytizing." The Republican majority voted this down as well.

The Air Force released its report on June 22. It noted that many of the allegations against the academy were substantiated, but rather than calling them acts of discrimination, the report classified them as instances of "insensitivity." In releasing the report, the Air Force deputy chief of staff for personnel said, "There is a lack of awareness on the part of some faculty and staff, and perhaps some senior cadets, as to what constitutes

appropriate expressions of faith." The report elicited mixed reactions. The ADL praised it, Rep. Israel charged that it sought to "explain away" rather than address the problem, and Mikey Weinstein called it a "white-wash." Evangelical leaders continued to claim that any restrictions on proselytizing threatened the free-speech rights of Christians. A few days after the report was issued, the Air Force appointed Rabbi Arnold Resnicoff, a retired Navy chaplain, as special assistant and chief of staff for values and vision, with a mandate to deal with the religious climate at the academy.

On Resnicoff's initiative, the Air Force promulgated guidelines for the free exercise of religion on August 29. They stressed the right to practice one's faith tradition and not be forced to practice another, and pointed out the inappropriateness of endorsements of religion, explicit or implicit, by those in positions of authority. Rabbi David Saperstein, director of RAC, praised the guidelines and suggested their adoption by the other branches of the armed services as well, but noted that "their true value will not be realized until they are fully implemented."

Mikey Weinstein, who had originally brought the charges to light, was not satisfied, and in early October sued the academy for violating the First Amendment by imposing Christianity on non-Christians. He told the Associated Press that he did not believe that evangelical chaplains had any intention of following the new guidelines. "It's a shocking disgrace that I had to file this thing," he said.

ETHAN FELSON

Anti-Semitism

BY ALL STANDARD EVALUATIVE CRITERIA, anti-Semitism, while certainly a factor in American society, remained marginal in 2005 and did not compromise the ability of American Jews to participate fully in all aspects of life. Nevertheless, a troubling question pervaded discussions of the topic: at what point does anti-Israel rhetoric—criticism of the policies of the government of Israel—cross the line and become anti-Semitism? A good deal of anti-Semitic expression in 2005 was related to Israel, and therefore extremist-group activity, the situation for Jews on college campuses, virtually all interreligious relationships, and international protocols on racism and anti-Semitism were all implicated in this question.

Assessing Anti-Semitism

Among the criteria for measuring and assessing anti-Semitism, one is the counting and categorizing of incidents. The best known such exercise is the annual Anti-Defamation League (ADL) *Audit of Anti-Semitic Incidents*, which reports cases of physical and verbal assault, harassment, property defacement, vandalism, and other expressions of anti-Semitic sentiment. While the tally of such incidents is only one indicator that says little about the overall security of Jews, and inconsistencies in reporting reduce the accuracy of the *Audit*, its data, when tracked over time, identify useful patterns.

The 2005 *Audit* reported 1,757 incidents, reflecting a modest decline from the 2004 total of 1,821, which was a nine-year high. Vandalism constituted the largest single category, 65 percent. The audit reported 617 incidents of vandalism, a decline of 4 percent from 2004, and 1,140 of harassment, a decline of 3 percent from 2004. Analysts attributed the drop in vandalism to enhanced security measures put in place to protect Jewish communal institutions.

Incidents on campuses across the country rose by nearly one-third, from 74 in 2004 to 98 in 2005. The peak year for campus incidents was 2002, when 106 were reported. High schools and middle schools also witnessed many cases of anti-Semitic harassment and vandalism: in the eight states with the highest overall totals of anti-Semitic acts in 2005, 13 percent of all incidents occurred at such schools, the same level re-

ported in 2004. These generally took the form of swastikas painted or written on desks, walls and other school property, as well as name-calling, slurs, mockery, and bullying.

Commenting on the *Audit's* findings, ADL national director Abraham H. Foxman said, "While any decline is encouraging, we remain concerned because too many people continue to act out their anti-Jewish hatred." Foxman stressed America's historical uniqueness, noting that "the Jewish communities here are fortunate to be largely immune from the kind of anti-Semitic violence experienced by some European Jewish communities."

FBI statistics for 2004, gathered under the provisions of the federal Hate Crimes Statistics Act (see below, p. 91), also shed light on anti-Semitic expression. In 2004 there were 7,649 bias-motivated criminal incidents, slightly higher than the 7,489 recorded in 2003. Of the 2004 total, 4,042 were motivated by racial bias; 1,374 by religious bias; 1,197 by sexual-orientation bias; 972 by ethnicity/national-origin bias; and 57 were against disabled individuals. Of the incidents motivated by religious bias, 954 (69.4 percent) were directed against Jews and Jewish institutions, accounting for 12.5 percent of the total number of reported hate crimes in 2004. In 2003 there had been 927 incidents directed against Jews (69 percent), accounting for 12.37 percent of the total number of hate crimes.

In March, the ADL released *American Attitudes Towards Jews in America*, the latest in a series conducted for the ADL since 1992 by the Marttila Communications Group, Inc. (formerly Marttila and Kiley). Using, as in previous years, an 11-item "Anti-Semitic Index" measuring a range of attitudes toward Jews, the 2005 survey showed a slight decline—from 17 percent in 2002 to 14 percent—in the number of Americans holding anti-Semitic attitudes. The percentage of Hispanics holding such attitudes dropped from 44 to 35 percent, an apparently significant trend given the rapid growth of the Hispanic population. The poll found 36 percent of blacks with anti-Semitic attitudes, a figure that had remained stable since 1992. The survey reconfirmed a number of principles familiar to scholars: anti-Semitic sentiments tended to correlate with intolerance generally; older people tended to have more anti-Semitic attitudes than the young, and well-educated people fewer than the less educated; and—of great significance—religion, economic distress, and party ideology and affiliation did not seem to have any correlation with levels of anti-Semitism.

Analysts continued to raise questions, however, about the survey's "Anti-Semitism Index." The items on it had been devised in the 1960s and never subsequently updated. While the annual use of the same items fa-

cilitated comparison over time, the nature of anti-Semitism had evolved in the interim, and the original questions might not fairly or reasonably measure anti-Semitism in the 2000s.

In May, the ADL released *Attitudes Toward Jews in Twelve European Countries*, a survey conducted for it by First International Resources, LLC. It found that 43 percent of Europeans believed that Jews were more loyal to Israel than to their own country; 30 percent that "Jews have too much power in the business world"; 42 percent that Jews talked too much about what happened to them in the Holocaust; 20 percent blamed Jews for the death of Jesus; 29 percent said their opinion of Jews was influenced by the actions taken by the State of Israel; and 53 percent said their opinion of Jews was worse as a result of Israel's actions. (See articles on individual European countries in this volume for detailed reports on anti-Semitism.)

Also on the international front, a study released in May by Tel Aviv University's Stephen Roth Institute reported 482 incidents of anti-Semitic vandalism across Europe in 2004, including 19 "major attacks"—defined as having the intent to kill. This compared with 330 incidents and 30 major attacks in 2003, and reflected a six-fold increase since 1989, when the institute began collecting statistics.

The obverse side of the coin was also documented, at least for the U.S. The Pew Forum on Religion and Public Life reported in 2005 that more Americans admired Jews than admired Catholics, evangelicals, or atheists. Jews received a favorable rating of 77 percent in the forum's poll, with Catholics scoring 73 percent, Protestant evangelicals 57 percent, and atheists 35 percent.

Another facet of assessing anti-Semitism is how Jews themselves perceive the phenomenon. Seven questions were devoted to this in the *2005 Annual Survey of American Jewish Opinion*, conducted for the American Jewish Committee (AJC) by Market Facts, Inc. The survey found that 27 percent of American Jews said anti-Semitism was a "very serious problem" and 65 percent that it was "somewhat of a problem," numbers that were virtually identical to those in the AJC's 2004 survey. Also very similar to the 2004 findings were the 7 percent who felt that anti-Semitism would "increase greatly" over the next several years, the 33 percent who said it would "increase somewhat," and the 48 percent who believed it would "remain the same." American Jews continued to display anxiety over anti-Semitism elsewhere in the world, 16 percent asserting that it would "increase greatly" and 38 percent saying it would "increase somewhat."

Intergroup Relations and Anti-Semitism

MAINLINE PROTESTANTS AND DIVESTMENT

The controversy over withdrawing funds invested in Israel, Israeli companies, and firms doing business with Israel continued in 2005, escalating tensions, which were already high, between Jewish groups and mainline Protestant denominations. This issue highlighted a key theme resonating throughout the year: the vague and permeable boundary between legitimate criticism of the policies of the government of Israel, and anti-Semitism.

As the year began—six months after the Presbyterian Church (U.S.A.) shocked and angered Jewish groups with its decision to divest—the church faced a backlash from many of its pastors and parishioners as a grassroots antidivestment campaign picked up steam. National Jewish leaders were careful not to meddle in the internal Presbyterian struggle, but Jewish community relations councils around the country ratcheted up their meetings with local church groups, with whom they had made common cause on a variety of issues over the years.

The divestment question was played out in other church bodies as well. At the end of April, the United Methodist Church voted to conduct a yearlong study to consider the matter. The same week, the United Church of Christ (UCC)—a group with a long record of statements harshly critical of Israel—announced it would consider two divestment resolutions at its biennial synod, and on July 5, the synod passed one of those resolutions urging “divesting from those companies that refuse to change their practices of gain from the perpetuation of violence, including the Occupation.” This drew sharp reactions from Jewish groups, and at least one, the Wiesenthal Center, called it “functionally anti-Semitic.”

In contrast, the Evangelical Lutheran Church in America, traditionally friendly to Jewish concerns, voted in April for “constructive investment” in both Israeli and Palestinian organizations that promoted peace. And in a crucial development, the executive board of the Episcopal Church of America—itsself the source, over the years, of harsh statements on Israel—voted unanimously in October to reject any campaign to divest from Israel. While some Jewish groups suggested that the Episcopal move may have marked a turning point in the fight against divestment, skeptics cautioned that outside the U.S. the divestment campaign was alive and well. The influential World Council of Churches, for example, voted in February to “commend” the Presbyterian divestment campaign,

and urged member churches to “give serious consideration to” divestment measures.

EVANGELICALS AND JEWS

Evangelical Protestant groups were generally pro-Israel and sided with the Jewish community in opposition to divestment. Tensions between evangelicals and Jews were domestic in nature, centering on the appropriate role of religion in American public life.

On April 28, Americans United for Separation of Church and State issued a report charging that the U.S. Air Force Academy had created a climate that was unwelcoming to Jews and other religious minorities. The report detailed a series of alleged incidents at the academy, such as an Air Force chaplain directing cadets attending Protestant services to proselytize those not in attendance; a Christian-themed program based on Mel Gibson’s film *The Passion of the Christ* that was billed as an “officially sponsored” academy event; Jews being denied special passes to leave academy grounds for Sabbath observances while Christian cadets were routinely given such permission on Sundays; and a Jewish cadet being told that the Holocaust was revenge for the death of Jesus.

In early June, Jewish groups received assurances from the academy superintendent that he would take steps against religious intolerance. On June 22, the Air Force released a report by Lt Gen. Robert Brady, deputy chief of staff for personnel, which acknowledged the perception of intolerance but suggested that it was not the result of intentional discrimination or anti-Semitism. The report laid out nine recommendations for change, including training for faculty and staff, and increased access to kosher meals. The report, which Jewish groups viewed as a step forward, was accepted by the acting secretary of the Air Force.

Almost immediately, however, the situation escalated into a political donnybrook. During a House of Representatives debate on a budget measure in mid-June, Rep. David Obey (D., Wis.) offered an amendment calling for an Air Force investigation into “coercive and abusive proselytizing” at the academy. In the heated debate that ensued, Rep. John Hostettler (R., Ind.) said, “The long war on Christianity in America continues . . . It continues with aid and comfort to those who would eradicate any vestige of our Christian heritage being supplied by the usual suspects, the Democrats . . . Democrats can’t help themselves when it

comes to denigrating and demonizing Christians.” Hostettler retracted his remarks, but not before several other Republicans echoed them on the House floor. And on August 29, when the Air Force officially issued new guidelines for religious tolerance, Rep. Walter Jones (R., N.C.) characterized them as another “assault on . . . the Judeo-Christian values of America” (see above, pp. 61–63).

AFTERMATH OF *THE PASSION*

When Mel Gibson’s film *The Passion of the Christ* opened in 2004, most mainstream Jewish groups and many scholars branded it as anti-Semitic (see AJYB 2005, pp. 160–63). But in the year and more that followed there was little if any anti-Semitic fallout, either behaviorally or, judging by the reactions from focus groups, attitudinally. A less violent version of *The Passion* was released in March 2005 with six minutes of the goriest footage edited out, but Jewish groups noted that the basic portrayals and the fundamental message of the film remained the same as before. A useful collection of essays on the controversy, *After “The Passion” is Gone: American Religious Consequences*, edited by Shawn Landres and Michael Berenbaum, appeared in 2005. It included thoughtful treatments by Christian and Jewish scholars from the perspectives of history, theology, and culture.

A footnote to the controversy came on January 11, when the National Board of Review gave its Freedom of Expression Award to *The Passion*. Many were surprised that the award was presented to Gibson by Annette Insdorf of Columbia University, author of *Indelible Shadows: Film and the Holocaust*, the standard work on the representation of the Holocaust on film. Insdorf maintained that the award supported filmmakers’ “right to express their point of view,” but others wondered in what way Gibson’s phenomenally successful moneymaker represented a victory for freedom of expression.

Gibson announced in December that he would produce a four-hour miniseries for ABC-TV on Christian rescuers during the Holocaust.

FORTY YEARS AFTER *NOSTRA AETATE*

This year marked the 40th anniversary of the watershed document of the Second Vatican Council, *Nostra Aetate*, which redefined Catholic relationships with non-Catholic faiths and, among other things, specifically

repudiated the charge of deicide against the Jewish people as well as the Christological anti-Semitism founded on it.

Among the numerous international conferences commemorating the anniversary, two focused specifically on the issue of anti-Semitism. The first, held in July, was titled "Healing the World — Working Together: Religion in a Global Society," and took place in Chicago under the auspices of the International Council of Christians and Jews. The second was in November in Jerusalem: "*Nostra Aetate*: Origins, Promulgation, Impact on Jewish-Catholic Relations," was sponsored by the Hebrew University's Center for the Study of Christianity and the John XXIII Foundation for Religious Studies (Bologna). Participants included not only scholars and interreligious professionals, but also people who had been involved in the planning and drafting of the 1965 document.

On another front of Catholic-Jewish relations, Eugenio Pacelli — Pope Pius XII — had not yet been beatified as the year ended. Beatification was the second step of three on the road to canonization as a saint, and sainthood for Pius had been seriously questioned by Jewish groups critical of his record during the Holocaust (see AJYB 2005, p. 397). Adding to their concerns was the discovery of a letter suggesting that Pius directed Church officials in France not to return some Jewish children to their parents after World War II. The Vatican letter, found in the archives of Archbishop Angelo Roncalli (later Pope John XXIII), appeared to be the first hard evidence of the direct involvement of Pius XII in the practice of holding these children, but the defenders of his reputation charged that the document was being misinterpreted and its meaning distorted.

The Pius XII controversy stood in stark contrast to the virtually universal praise for Karol Wojtyła, Pope John Paul II, who died on April 4. His papacy was characterized by forthright opposition to anti-Semitism through formal documents, verbal declarations, and personal acts. The new pope, Joseph Cardinal Ratzinger, now Benedict XVI, visited a synagogue in Cologne, Germany, his native country, soon after his accession, and denounced anti-Semitism (see below, pp. 445–46).

BLACKS AND JEWS

The Foundation for Ethnic Understanding, a New York-based body dedicated to improving relations between Jews and other ethnic groups, launched an advertising campaign in 2005 using celebrities such as Denzel Washington, Leonardo DiCaprio, and Beyoncé to advocate inter-group harmony. However, one of the prominent blacks involved, Russell

Simmons, was identified by the ADL as having close ties to Louis Farrakhan, head of the Nation of Islam (NOI). ADL national director Abraham Foxman suggested that it was “hypocritical for Simmons to lead a charge against anti-Semitism while failing to denounce anti-Semitism within his own community.” Rabbi Marc Schneier, president of the foundation, said: “I’m not going to dignify that with a response.”

Farrakhan and the NOI had long been the source of anti-Semitic and anti-white rhetoric, notwithstanding a perception in recent years that he had moderated his views. In October, Farrakhan organized the Millions More Movement in commemoration of the tenth anniversary of the Million Man March (see AJYB 1997, pp. 159–60). At one Millions More Movement rally Farrakhan spoke about the Jewish community, saying, “I do not hate the Jewish people; put that down! What I hate is the degree of control that they exercise over black intellectual, cultural expression. I do not think that no human being should determine how high we can go, that can only be determined by God and by us; not by no white man, no black man, no human being.” The Rev. Jesse Jackson and the Rev. Al Sharpton, two black leaders who had had their run-ins with the Jewish community, endorsed the Million More March.

NOI member Ashahed M. Muhammad, who ran the anti-Semitic Web site Truth Establishment Institute, published *The Synagogue of Satan* in 2005. Advocating Jewish conspiracy theories and Holocaust revisionism, the book charged that truth was being obscured by “Satanic” powers—Jewish organizations motivated by Jewish theology. The work was heavily promoted by the NOI leadership and advertised in the movement’s newspaper, *The Final Call*, and on its Web site.

In his forward to the book, Malik Zulu Shabazz, national chairman of the New Black Panther Party, a black nationalist group, defended anti-Semitism and called Israel a state that was “using the name of Yahweh and Jehovah to further a political and colonial agenda that is in fact manifestly Satanic.” Shabazz, in fact, was a close ally of Farrakhan, serving as a national co-convenor of the Millions More Movement and keynoting numerous local rallies for it across the country. In February 2005, speaking to students at Carnegie Mellon University in Pittsburgh, Shabazz said, “Zionism is racism,” “Zionism is terrorism,” and “You cannot be a real Jew and a Zionist at the same time” (see below, p. 77).

Shabazz and other New Black Panther Party leaders also appeared occasionally on cable news programs. The party’s chief of staff, Hashim Nzinga, said, during an appearance on FOX’s Hannity & Colmes pro-

gram on September 19, that Jews knew in advance of the September 11 terrorist attacks. Asked twice more by an incredulous Sean Hannity whether he seriously thought that to be true, Nzinga responded, "I absolutely believe it, sir."

HISPANICS AND JEWS

Hispanic Americans—a heterogeneous group including people with origins in Mexico, Central America, Puerto Rico, Cuba, other areas of the Caribbean, and various parts of South America—constituted one of the fastest-growing ethnic groups in the U.S., and their relations with American Jews were of great interest to Jewish organizations (see above, p. 000).

There were no serious areas of friction between Jews and Hispanics in 2005. On the extremist front, however, the Nation of Aztlán, a small California-based group, continued to distribute—as its only known activity—virulently anti-Semitic material. Hector Carreon and Ernesto Cienfuegos, editors of the group's publication *La Voz de Aztlán*, blamed Jews and Israel for every problem affecting the Mexican community in the U.S., and ran articles justifying the Iranian president's proposal to eradicate Israel. The group's Web site, www.aztlan.net, posted the *Protocols of the Elders of Zion* and referred to it in numerous articles.

Anti-Semitism and Politics

Surveys consistently showed a higher percentage of American Jews opposed to the war in Iraq than in the general population. But Jews opposed to the Bush administration's conduct of the war were increasingly troubled during 2005 by the anti-Israel—and in some cases anti-Semitic—stance of some antiwar protest groups, particularly International ANSWER, the best-organized of these groups, which sponsored numerous antiwar events during the year.

As popular support for the Iraq war plummeted during 2005, a number of persistent critics of Israeli policy revived the charge that Israel was responsible for the conflict. In June, at an unofficial meeting called by a number of House Democrats, Ray McGovern, a former CIA analyst and a leading war critic, repeated the allegation that the war was waged for Israel's benefit, saying, "It has been consistent that U.S. policy toward Mideast governments has been determined by two factors: securing energy sources and supporting Israel."

Anti-Semitism was a minor theme in the quadrennial mayoral campaign in New York City, home to the largest Jewish community in the world. In April, Mayor Michael Bloomberg, a candidate for reelection, sought to distance himself from Independence Party leader Lenora Fulani, an erstwhile Marxist characterized by many Jewish groups as anti-Semitic, from whom he had sought support in the past. In 2001, her party delivered over 59,000 votes for Bloomberg, which was more than his margin of victory.

Fulani inadvertently helped Bloomberg free himself from her political embrace in 2005. On an April 15 cable TV interview, Fulani reaffirmed a remark she had made in 1989 that “Jews had to sell their souls to acquire Israel and do the dirtiest work of capitalism—to function as mass murderers of people of color—in order to keep it.” On September 18, her own Independence Party, viewing her refusal to recant the 1989 defamation as a liability for the party, ousted the increasingly unpopular Fulani from the party’s executive committee. Meanwhile, Bloomberg’s Fulani connection was political fodder for his Democrat opponent, Fernando Ferrer, who himself was bedeviled by his relationship with the Rev. Al Sharpton, whom most Jewish leaders had shunned over the years because of his role in exacerbating black-Jewish tensions in the 1990s.

According to press reports in April, embattled Republican lobbyist Jack Abramoff—prominently identified as an Orthodox Jew—had done lobbying work for the government of Malaysia when its prime minister was Mahathir Mohamad, who, in 1997, had made a number of anti-Semitic comments. American Jewish Congress official David Twersky reflected the sentiments of many in the Jewish community, saying, “It’s entirely inappropriate for any American, especially a Jewish American, to represent someone who makes wild and irresponsible allegations of worldwide Jewish conspiracies.” Abramoff’s shady lobbying activities in the U.S., which appeared likely to bring him a long prison term, did not generate any perceptible anti-Semitic fallout.

Jewish groups were extremely sensitive to the use of the Holocaust as political metaphor. The chief congressional offender in 2005 was Sen. Robert Byrd (D., W.Va.), the Democratic dean of the Senate, who, in March, likened proposed changes in Senate rules that would bar filibusters on judicial nominations to Hitler’s manipulation of the law to achieve “cruel and unjust ends.” Condemnation from both sides of the aisle was swift. In a similar vein, during the heated public debate in August on stem-cell research, James Dobson, chairman of the advocacy group Focus on the Family, criticized such research, saying that its im-

morality was reminiscent of Nazi experiments on death-camp inmates. "We are concerned because it trivializes history," commented the ADL's Abraham Foxman, whose agency had previously documented numerous instances of anti-abortion activists invoking the Holocaust. Scholar Michael Berenbaum offered an explanation for these repeated Holocaust references: "When people want to reach for something in a debate that everybody agrees is absolutely evil, they reach for a Holocaust allusion."

Political caricature took a negative turn before the confirmation hearings on John Roberts to be chief justice of the Supreme Court. The *National Review*, a leading conservative journal, featured a cover illustration on its August 8 issue depicting Sen. Charles Schumer (D., N.Y.)—who is a Jew—as a long-nosed Torquemada-style inquisitor dressed in fifteenth-century Catholic vestments, above a headline, "The Inquisitor." Schumer was a leading opponent of the Roberts appointment. Some Jewish groups complained that this was an anti-Semitic stereotype, but others disagreed. *The New Republic's* Leon Wieseltier commented: "Schumer is not an inquisitor; he is a nudnik."

The problems faced by AIPAC also raised questions about anti-Semitism. In 2004, reports surfaced that the FBI was investigating the pro-Israel lobby widely recognized for its clout on Capitol Hill and with the administration. During 2005, AIPAC fired the two targets of the FBI investigation, Policy Director Steven Rosen, considered to be one of the top Jewish operatives in Washington, and Keith Weissman, a senior Iran analyst. On May 4, a Pentagon analyst, Lawrence Franklin was arrested by the FBI and charged with disclosing classified information to the two AIPAC officials in 2003. Franklin was indicted on June 13, and on August 4 so were Rosen and Weissman, who were charged with "conspiracy to communicate national defense information to persons not entitled to receive it." They had allegedly relayed classified information to an Israeli embassy official. Franklin pled guilty in October as part of a plea-bargain deal to cooperate with the government in its case against Rosen and Weissman.

Jewish groups worried about two possible anti-Semitic angles. Obviously, the specter of "dual loyalty" hovered over the case. In addition, questions were raised as to whether the FBI might have had anti-Jewish motives in targeting the powerful pro-Israel lobby for conducting the normal and widely accepted Washington practice of trading sensitive information. The investigation and indictments triggered anxiety among other Jewish public-affairs professionals about a possible "chilling effect" on information-gathering in the future.

The Campus

COLUMBIA UNIVERSITY

"No evidence of any statements made by the faculty could reasonably be construed as anti-Semitic." So concluded the report of an ad-hoc committee, released March 31, that had investigated complaints that pro-Israel and other Jewish students were harassed by pro-Palestinian professors at Columbia University.

Beginning in 2002, some Columbia students had complained about anti-Israel comments and harassment of Jewish students in a number of courses offered by the Department of Middle East and Asian Languages and Culture (MEALAC). The situation came to a head in 2004 with the release of a film, *Columbia Unbecoming*, purporting to document specific instances of harassment, intimidation, and discrimination from MEALAC professors. Toward the end of that year, the Columbia administration, stung by the barrage of criticism and sensitive to its public image and the feelings of alumni and donors, announced the creation of the investigative committee (see AJYB 2004, pp. 83–84; 2005, pp. 167–68).

A number of events in early 2005, prior to the release of the report, heightened tensions. Even before it could get down to business, the panel was charged with having a biased membership, and Harvard law professor Alan Dershowitz asserted that as the university apparently could not police itself, a committee of unbiased "outsiders" should be called in to do the job. On January 24, conductor-pianist Daniel Barenboim, long a critic of Israel's West-Bank policies, delivered a lecture on campus that was harshly anti-Israel. Israeli ambassador Daniel Ayalon withdrew from a Columbia conference on the Middle East scheduled for January 27 because of the student allegations of anti-Israel harassment. Before a public screening of *Columbia Unbecoming* in New York on February 3, Israel's minister of Diaspora affairs, Natan Sharansky, who was visiting, publicly called campuses "islands of anti-Semitism," but the students who made the film subsequently objected, saying that all they wanted was open discussion of Middle East issues and that they had never charged anti-Semitism.

On March 3, Columbia trustee Mark Kingdon announced that the university would create a \$5-million chair in Israel studies; the university immediately denied a connection between the new chair and the controversy.

Three days later, Columbians for Academic Freedom and Scholars for Peace, both pro-Israel groups, held a joint full-day symposium at the university, generating criticism from others for alleged anti-Arab racism and intolerance for pro-Palestinian views. And on March 23, Columbia president Lee Bollinger, delivering the annual New York State Bar Association Cardozo Lecture, asserted that "outside voices" had no place in the Columbia conflict and that there was a difference between free speech and academic speech, as the classroom was not the place for political advocacy.

The 24-page report of the ad-hoc committee, the product of more than two months of deliberation, fueled a new round of controversy. It identified one instance in which a faculty member, Assistant Professor Joseph Massad, "exceeded commonly accepted bounds" by angrily saying to a student, "If you're going to deny the atrocities being committed against Palestinians, then get out of my classroom!" The report also noted that "numerous students" felt unable to defend their views in class for fear of attacks from other students. Nonetheless, the panel concluded that anti-Jewish bias was not a factor in these incidents.

The panel made five recommendations to deal with perceived instances of intimidation: grievance procedures must be made accessible and transparent; deans should evaluate their schools' advisement systems to ensure regular student-faculty contact; faculty must become familiar with their responsibilities for handling grievances; the role of the university chaplain in these matters must be reviewed; and a university-wide office should be created to hear complaints and take appropriate action. Within days President Bollinger vowed to conduct a "complete overhaul" of the university's grievance procedures. By mid-April a detailed set of guidelines were produced, and Jewish "defense" agencies expressed their approval.

The Jewish students, as well as many observers, felt that the panel had erred in focusing narrowly on specific cases and not addressing the broader question of alleged pervasive anti-Israel bias at MEALAC. Muslim groups, for their part, averred that the report could curtail the freedom of faculty and students to criticize Israeli policies, and blamed the prominence of Jews on the Columbia board for the outcome.

OTHER CAMPUS ISSUES

The U.S. Commission on Civil Rights heard testimony in 2005 from the American Jewish Congress, the Zionist Organization of America, and the Institute for Jewish and Community Research (an independent

California-based group) on allegations that the atmosphere on many campuses had become oppressive—in some cases threatening—to Jewish students, and that federal funding of university Middle East programs gave the government authority to ensure that the money was not being used for such purposes. The ZOA, which had set itself up as a campus “watchdog,” initiated the process in March when it filed a complaint with the Justice Department’s Office of Civil Rights alleging that officials at the University of California at Irvine turned a blind eye to intimidation of Jewish students. But Joyce Greenspan, director of the ADL office in Orange County, where the university was located, suggested that the situation would be best assessed by those who are in daily contact with students. “It is disconcerting when an outside group comes in with all guns blazing,” said Greenspan.

On November 18, after hearing the evidence, members of the commission expressed a willingness to look into the matter, but were skeptical about intervening in the administration of university affairs. The Deficit Reduction Omnibus Reconciliation Act of 2005, a massive budget bill, included language from the Senate version stating that the U.S. Department of Education must not “mandate, direct, or control and institution of higher education’s specific instructional content, curriculum, or program of instruction.” AJCongress official Sarah Stern complained that the Senate provision came “completely under the radar” and denounced the legislation, but Richard Foltin, legislative director of the American Jewish Committee, suggested that even the law as written might give the secretary of education some limited powers of review that would not interfere with academic freedom.

Among the more noteworthy campuses incidents during the year was one that occurred at a rally on February 17 at Carnegie Mellon University in Pittsburgh. Malik Shabazz, leader of the New Black Panther Party (see above, p. 71) and guest speaker at the event, asked the Jews present to identify themselves, and then excoriated them, saying, “Zionism is racism,” “Zionism is terrorism,” and “You cannot be a real Jew and a Zionist at the same time.”

Two other well-publicized campus controversies touched on the issue of anti-Semitism. Harvard University president Lawrence H. Summers had come under criticism for a number of statements and actions during his tenure, and there were calls for his removal. In 2005, some of his supporters raised the possibility that his consistent and vocal opposition to anti-Semitism, including his public disapproval of “singling out Israel for opprobrium,” might have played a part in fueling the opposition. And at

the University of Colorado, Professor Ward Churchill, a constant critic of Israel and the U.S., sought to defend himself against those appalled by his characterization of the victims of the September 11 attacks as “little Eichmanns.” Calls for his dismissal picked up steam when doubts were raised about the veracity of claims Churchill had made about his own background.

On the international front, the Association of University Teachers, a union representing British faculty members, announced a boycott of two Israeli universities, Bar-Ilan and Haifa, on April 23 (see below, p. 320). The American Jewish Congress noted, “Not since the Nazi university boycotts of Jews has there been so far-reaching an encroachment on academic freedom.” The American Jewish Committee also denounced the step and set up a fund to help defray the legal expenses of Israeli professors who wished to challenge the boycott in court. The ADL called for a “counter boycott” of British universities.

The “New” Anti-Semitism: The Debate Continues

In a *Forward* op-ed on January 21, Israel’s minister for Diaspora affairs, Natan Sharansky, distinguished between classical, Christian-based anti-Semitism, directed against the Jewish people, and the “new” anti-Semitism, directed against the Jewish state and informed by a “double standard” that blamed Israel for policies that were not criticized when carried out by other governments. Sharansky suggested that the “new” version was especially difficult to combat because it did not carry the social unacceptability of the “old,” and that an unusual level of “moral clarity” was therefore required for prevention and counteraction.

A good example had appeared little more than two weeks before, in the January 3 issue of *The Nation*. Its author was NYU historian Tony Judt, who had already aroused a furor with his article, “Israel: An Alternative,” published in the *New York Review of Books* in 2003, that argued for the replacement of Israel with a binational state (see AJYB 2004, pp. 77–78). Judt’s *Nation* piece, titled “Goodbye to All That?,” argued for a distinction between anti-Israel expression and anti-Semitism, and asserted that “anti-Semitism is an illusory problem.” In a wide-ranging diatribe—including charges of cynical use of the Holocaust by Jewish groups and suggestions that the Holocaust and the Allied bombing of German cities were morally equivalent—Judt excoriated “ADL and many American commentators” for concluding “that there is no longer any difference between being ‘against’ Israel and ‘against’ Jews: i.e., that in Europe anti-

Zionism and anti-Semitism have become synonymous." Judt insisted that "some of the most widespread pro-Palestinian and even anti-Zionist views are to be found in countries that have long been—and still are—decidedly philo-Semitic."

An even sharper critic of Jewish organizations than Judt was Norman Finkelstein, whose 2000 book, *The Holocaust Industry*, accused Jewish leaders of exploiting the destruction of European Jewry for the benefit of Israel and themselves. In a new book, *Beyond Chutzpah*, Finkelstein took on Harvard professor Alan Dershowitz, whose 2003 bestseller, *The Case for Israel*, expressed string support for the policies of the Jewish state. Finkelstein accused Dershowitz of, among other things, plagiarism, only to have Dershowitz respond that Finkelstein's work "is a fraud."

Several publications appeared during the year that analyzed the "new" anti-Semitism. A follow-up to the landmark 2003 YIVO conference on anti-Semitism, "Old Demons, New Debates" (see AJYB 2004, pp. 78–79), was the publication in 2005 of the conference proceedings, edited by David I. Kertzer. A review-essay by historian Edward S. Shapiro, "Will Democracy and Modernization Combat the 'New' Anti-Semitism?" appeared in *Congress Monthly* (May/June). Also weighing in was journalist and historian Paul Johnson, whose *Commentary* article, "The Anti-Semitic Disease" (June), offered a historical analysis of anti-Semitism and concluded that since the phenomenon was fundamentally irrational, so-called "new" manifestations of the "disease" were not new at all.

Two important studies that expanded the understanding of anti-Semitism were published by the American Jewish Committee. *European Anti-Semitism Reinvents Itself*, by historian Robert S. Wistrich, summarized and analyzed changes in the European scene over the past decade. Demographer Tom W. Smith's *Jewish Distinctiveness in America: A Statistical Portrait*, the most comprehensive conspectus of information on American Jewry to date, contained valuable data on attitudes toward Jews and Jewish attitudes toward intergroup relations.

Several books published during the year examined aspects of anti-Semitism. Gavriel Rosenfeld's *The World Hitler Never Made* explored a number of "what if?" scenarios for the Holocaust and post-Holocaust eras. A serious treatment of how the press covered—or did not adequately cover—the Holocaust was Laurel Leff's *Buried by the Times: The Holocaust and America's Most Important Newspaper. The Sky's the Limit: Passion and Property in Manhattan*, by Steven Gaines, focused on dis-

crimination against Jews in the “high end” Manhattan residential real-estate market.

There was considerable interest during the year in an anti-Semitic classic, the *Protocols of the Elders of Zion*. Graphic artist Will Eisner’s last book, *The Plot: The Secret Story of The Protocols of the Elders of Zion*, completed in the last month of Eisner’s life and published posthumously (see below, p. 713), was a cartoon-format history and analysis of the fabrication of the *Protocols* by the Czarist secret police and its subsequent use by anti-Semites of all stripes. Another treatment of the *Protocols* was a documentary film, *Protocols of Zion*, written and directed by Marc Levin, first screened January 21 and commercially released in October. The United States Holocaust Memorial Museum launched a major exhibition in June on “Anti-Semitism: Protocols of the Elders of Zion,” which traced the publication history of the *Protocols* and noted its continuing influence in many parts of the world.

“Moral equivalency,” Israel, and anti-Semitism were natural themes for debate in the heated reception afforded Steven Spielberg’s film *Munich*, released in December, which was about Israel’s attempt to hunt down and assassinate the perpetrators of the massacre of Israeli athletes at the 1972 Munich Olympics. Leon Wieseltier of *The New Republic* wrote that “*Munich* is soaked in the sweat of its idea of evenhandedness . . . There are two kinds of Israelis in *Munich*: cruel Israelis with remorse and cruel Israelis without remorse.” Moreover, the author of the screenplay, the noted playwright Tony Kushner, was quoted as having asserted that Israel was a “mistake” and that a one-state solution in Palestine was the answer—a sentiment bordering on anti-Semitism. Other observers, however, including representatives of Jewish defense agencies, did not view the film as equating agents of the Israeli Mossad with Palestinian terrorists. Speaking before a forum on the film held at the 92nd Street Y/Makor in New York, community analyst Jerome Chanes noted that “the Israelis come off very well indeed, with the protagonist constantly examining his moral dilemma. . . . It is the humanity of the Israeli protagonist, however compromised, that gives *Munich* the weight of a moral argument.”

The question of anti-Semitism inevitably entered the debate over a study, “Natural History of Ashkenazi Intelligence,” published during the summer in the *Journal of Biosocial Science*. It theorized that the high intelligence of Ashkenazi Jews is genetic, and that over the centuries in Northern Europe, natural selection favored more intelligent Jews, since the Jews were genetically isolated and intellect gave its possessors a bet-

ter chance to survive. Aside from the “nature-versus-nurture” aspects of the issue, the report’s apparent genetic determinism made many Jewish scholars and leaders uncomfortable because of the racist implications that recalled Nazi race theory, even as they assigned Jews, in this case, a “superior” position. Robert Pollack, director of Columbia University’s Center for the Study of Science and Religion, called into question some of the scientific protocols used by the researchers, and concluded that, in any case, “Judaism is not inherited through DNA. The central ideas and actions of a Jew have always been taught and learned; they have never been inherited” (*Forward*, June 10).

Extremist Groups and Activities

In keeping with the emergence of the “new” anti-Semitism, extremist group activity was increasingly focused on criticism of Israel. Such a strategy served two major functions. First, it “sanitized” the extremists by associating them with a cause that was in the American mainstream (another such issue seized upon out of a similar motivation was opposition to immigration). Second, anti-Zionism was a way for the far right to make common cause with the extremist left, and even with radical Jews.

According to the ADL, three of the largest white supremacist groups in the country were in the process of disintegrating in 2005—Aryan Nations, the National Alliance, and the World Church of the Creator.

Aryan Nations, a paramilitary neo-Nazi group formed in the mid-1970s and based in Hayden Lake, Idaho, had been forced to declare bankruptcy in 2000, and its founder, Richard Butler, died in September 2004. Membership dwindled and the group split initially into four factions, with subsequent additional breakups and consolidations. Morris Gulett, who led one of the splinter groups, the Church of the Sons of YHVH, in Louisiana, was in prison awaiting trial after being indicted in April 2005, together with comrade Charles Scott Thornton, on charges of conspiracy to commit bank robbery. The Louisiana group was left leaderless. Two other Aryan Nation factions still carried on while continuing to vie with each other for authority after Butler’s death. A weekend gathering hosted by Aryan Nations in Scottsboro, Alabama, on September 15–16 drew only 30 participants. Individuals associated with Aryan Nations continued to be involved in serious crimes. One, Sean Gillespie, was sentenced to 40 years in prison for attempting to firebomb a synagogue in Oklahoma City and another, Steve Holten, who had just finished serving a prison sentence for making death threats to state offi-

cials in Reno and San Francisco, was arrested and pled guilty to soliciting sex from an undercover police officer without disclosing his AIDS affliction.

The National Alliance, a neo-Nazi group based in Hillsboro, West Virginia, was led by Erich Gliebe, who assumed control upon the death of founder William Pierce in 2002. In early 2005, the Alliance carried out a number of activities to gain media attention, including distributing flyers, renting billboards, advertising on the St. Louis MetroLink system (until the local authorities realized who the sponsor was), and even flying a banner with the slogan "Love Your Race" and the name of the organization's Web site over the NASCAR Daytona 500 stock-car race in Florida. However the group's rank and file expressed continuing dissatisfaction with the leadership, and this came to a head in April 2005, after a number of prominent activists were expelled. Those who were ousted created a rival organization, National Vanguard, which, by year's end, had absorbed most of the chapters and membership of the parent body, making the Vanguard one of the larger neo-Nazi groups in the country, while the Alliance continued to decline.

The World Church of the Creator was a white supremacist organization that rejected Christianity in favor of a whites-only religion called "Creativity." It had been losing members since the imprisonment of its leader, Matt Hale, in 2003. In April 2005 Hale was sentenced to 40 years in jail for soliciting an FBI informant to murder Judge Joan H. Lefkow, and the future of the organization looked dim.

With the breakup of the three large extremist bodies, some former members moved into smaller groups, while others decided to act individually as "lone wolves." Meanwhile, another organization, the National Socialist Movement, sought to fill the vacuum and position itself as the leading neo-Nazi group in the country. The NSM was a Minneapolis-based group descended from the 1960s-era American Nazi Party. Its members, who wore Nazi uniforms and openly sported swastikas, called for a "Greater America" that would deny citizenship to Jews, nonwhites, and homosexuals. In 2005 the NSM created new chapters, conducted rallies, and distributed literature, while also utilizing new technology, such as racist computer games, to reach potential recruits. And the group vowed to run a National Socialist candidate in the 2008 presidential election.

In January, in an effort to gain publicity, the NSM participated in an adopt-a-road program in Oregon, which let local groups clean up stretches of highway in exchange for recognition through a sign adver-

tising the group's name. Their sign, which said "American Nazi Party" and "NSM," caused a local outcry. In the spring, NSM members cleaned up a local park in Cadillac, Michigan, while taking group pictures wearing swastika armbands and other Nazi regalia. They eventually received a certificate of appreciation from the mayor of the town. In early summer, Bill White, owner of the anti-Semitic Overthrow.com Web site, became a spokesman for national NSM. He organized an NSM demonstration in Toledo, Ohio, in October, which triggered riots by hundreds of counter-protestors. To garner additional media attention and exploit racial tensions, NSM held another Toledo rally on December 10, which led to about 100 arrests and the declaration of a state of emergency by city officials.

The resurgence of skinhead groups, first noted in 2002, continued. Both the number of skinheads and their criminal activity were on the upswing—including hate crimes against blacks, Hispanics, multiracial couples and families, Asians, gays and lesbians, Jews, and the homeless. Their activities could even descend to attempted terrorism: in May 2005, two racist skinheads from New Jersey were charged with giving 60 pounds of fertilizer to an undercover informant and asking him to build them a bomb. Prominent skinhead groups included the Hammerskin Nation, the American Front, Volksfront, the Keystone State Skinheads, the PEN1 (Public Enemy Number One) Skins, and the Vinlander Social Club. Skinheads were also increasingly joining other white supremacist groups.

The Christian Identity movement promoted its racist and anti-Semitic agenda by promulgating as religious teaching the doctrine that people of white European ancestry descended from the Lost Tribes of Israel, making them the "chosen people" of the Bible. Identity's "two seed-line" theory asserted that Jews did not descend from Adam and Eve, but rather from a sexual union between Eve and Satan. Among notable Identity groups were America's Promise Ministries of Sandpoint, Idaho; Dan Gayman's Schell City, Missouri, Church of Israel; Pete Peters's Scriptures for America Worldwide based in Laporte, Colorado; and Kingdom Identity Ministries in Harrison, Arkansas.

Liberty Lobby, founded in 1955 by Willis Carto, was for years the most influential anti-Semitic propaganda organization in the U.S. *American Free Press*, which succeeded Liberty Lobby's original publication, *Spotlight*, continued to focus on anti-Semitic theories, including alleged Israeli involvement in the 9/11 attacks, in financing Islamic terror, attacking the *USS Liberty* in 1967, and involvement in the JFK assassination. Articles supporting Mordechai Vanunu, "famed Israeli nuclear whistleblower,"

were a frequent feature. *American Free Press* regularly advertised Holocaust-denial literature.

Former Ku Klux Klan leader David Duke served a prison sentence in 2003–04 for mail fraud, bilking his supporters of money, and filing a false tax return. After his release from prison in May 2004, he continued promoting anti-Semitism and white supremacy, and was featured on a weekly live Internet question-and-answer program. He flew to Sweden twice in 2005, in January to give speeches and meet with like-minded Scandinavian racists, and in August to address a “Nordic Alliance Festival.” Duke convened the annual European American Conference in New Orleans on May 20–22, at which some 300 racists discussed how to coordinate their efforts against Jews. Duke attended an anti-Semitic conference in Ukraine in June, titled “Zionism as the Biggest Threat to Modern Civilization,” sponsored by MAUP, the Interregional Academy of Personnel Management, a major private university whose leaders supported anti-Semitism and extremism. MAUP awarded Duke a doctorate in history; his dissertation topic was “Zionism as a Form of Ethnic Supremacism” (see below, p. 522).

In late August, Hurricane Katrina damaged Duke’s office and home in Mandeville, Louisiana. He used this as an opportunity to solicit financial contributions and to make racist statements on his Web site against minority looters in the area. In late November, Duke traveled to Syria to express solidarity with the Syrian people and the Assad regime. In a November 21 speech in Damascus that was aired on Syrian national television, Duke attacked pro-Israel groups in the U.S. and denounced Israel for possessing weapons of mass destruction. He also participated in a November 24 mass solidarity protest there, leading the crowd in chanting, “No war for Israel,” referring to the war in Iraq.

Hal Turner, a New Jersey-based white supremacist Internet radio-show host and a former member of the National Alliance, claimed no formal affiliation with any white supremacist group. But his “Hal Turner Radio Network” provided air time to other white supremacists, and at times explicitly encouraged violence against Jews, other minorities, and government officials. In January, Turner posted the U.S. presidential inauguration route on his Web site and suggested the possibility of a mortar attack. He advocated torturing and killing Jews and attacking yeshivas, and in July one of his supporters provided the addresses of yeshivas in New Jersey on the Web site, allegedly in case Al Qaeda needed a Jewish target to attack. In November, Turner organized a white supremacist rally in Kingston, New York, to protest alleged assaults against

white students at the local high school. The rally attracted 50 supporters and 100 counter-protestors.

Although the Ku Klux Klan was collectively much smaller than it been in decades, it remained the most prevalent type of hate group in the U.S. There were about 50 Klan organizations in the country, ranging from small single-chapter groups to larger ones with chapters in many states. Most were located in the South and the Midwest, and their ideology was designed to appeal to white people at the low end of the socioeconomic ladder. The Klan remained associated with criminal activity: in November, for example, a Tennessee Klansman received a 14-year prison sentence for making pipe bombs that he thought would be used to attack Mexicans and Haitians living in the U.S. J.B. Stoner, a Klan leader convicted in 1983 for bombing an Alabama church in 1958, died in April.

So-called Militia groups continued to conduct paramilitary training in relative secrecy. A revived Internet militia discussion board, "A Well Regulated Militia Signal Corps," sought to stimulate recruitment. Immigration was a matter of major concern, focusing on the border between the U.S. and Mexico, although the Minuteman Project, which continued to be supported by individual militia members, did not feature the kind of organized state militia support that was evident in 2004. On May 10, Missouri Militia member Martin Lindstedt was arrested and charged with child molestation. Prior to his arrest, Lindstedt, a Christian Identity adherent, was listed as the Missouri contact for the Sons of the Church of Yahweh organization, based in Louisiana.

The Internet—Web sites, bulletin boards, chat rooms, and e-mail—continued to play a major role in the dissemination of anti-Semitism. (The ADL *Audit* counted as incidents of hate only those Internet messages containing specific threats aimed at Jews, synagogues, and other Jewish institutions). Extremists developed and expanded their Internet presence through 2005. There were hundreds of anti-Semitic Web sites of varying technical expertise, some of them incorporating the latest technology, such as streaming audio, video, and e-commerce sections, as well as sophisticated flash videos and background music, original artwork, and cartoons. Many of the European extremist groups used servers located within the U.S. so as to circumvent local laws prohibiting racist and anti-Semitic content. Increasingly, however, international terrorist groups with an anti-Semitic agenda—including organizations affiliated with Hamas, Hezbollah, and Al Qaeda—had difficulty finding U.S. providers to host their sites.

HOLOCAUST DENIAL

The year was not a good one for Holocaust deniers, as the ideology was increasingly associated in the public mind with neo-Nazism, and the Institute for Historical Review (IHR), which purported to present scholarly arguments against the accepted version of Holocaust history, became increasingly irrelevant.

British Holocaust denier David Irving came to the U.S. for a lecture tour in early 2005 and spoke at several meetings of the National Alliance. (In November, he was arrested in Austria on Holocaust-denial charges there dating back to 1989.) Ingrid Rimland, wife and Webmaster of Holocaust denier Ernst Zundel and a denier in her own right, was brought to the University of Colorado at Boulder by a student named Joshua McNair, a member of the National Alliance, and Rimland also addressed a National Alliance meeting in June. Friedrich Berg, a former associate of the Institute for Historical Review, promoted Holocaust denial in an address to the October "Eurofest" in Phoenix, Arizona, convened by the National Vanguard. In July, IHR director Mark Weber was a guest on the National Alliance radio show, "American Dissident Voices." Weber was also featured at a July 16 IHR meeting in New York; his topic was "The Jewish-Zionist Role in Fomenting War in the Middle East." Germar Rudolf, a denier who was convicted of inciting racial hatred in his native Germany in 1995 and now sought to position himself as a leader of American right-wing extremism, was deported back to Germany in November (see below, p. 433).

In one of the more interesting developments on the U.S. Holocaust-denial scene, the Sacramento-based Walter Mueller stopped publishing his monthly tabloid *Community News* as well as his daily electronic *Patriot Letter*, both of which glorified Hitler and promoted Holocaust denial. In a scathing final essay in December, Mueller denounced U.S. Holocaust deniers as being "closely linked to the white supremacists," and "as bigoted and racist as they are." He added that "many of the revisionists are simply rip-offs who lie to get money out of their supporters."

In a flap that involved the Internet, Amazon.com, a leading Web-based bookseller, removed Holocaust denier Michael Santomauro, who had been selling Theodor Fritsch's 1887 *The Riddle of the Jew's Success*—one of Hitler's favorite books—from its marketplace in October. Santomauro ran an e-mail list called ReportersNotebook that was dedicated to anti-Semitism and Holocaust denial.

Responses to Anti-Semitism

A number of UN programs and events during 2005 suggested a new openness to Israel and other Jewish concerns. On January 24, the UN General Assembly held a special session to commemorate the 60th anniversary of the liberation of the death camps. The program was endorsed by 111 member states. "We must be on the watch for any revival of anti-Semitism," cautioned UN secretary general Kofi Annan. Nobel laureate Elie Wiesel was prominent among the conference speakers. Jewish groups applauded the UN's decision to hold the conference, noting that the specter of anti-Semitism still haunted Arab lands and parts of Europe.

In November, forming a "bookend" to the January conference, the General Assembly passed a resolution establishing January 27—the anniversary of the liberation of Auschwitz—as Holocaust Remembrance Day at the UN, and calling upon member states to include the Holocaust in their curricula and to create "The UN and the Holocaust" programs. This was the first Israeli-initiated resolution ever passed by the General Assembly.

On June 21, secretary general Annan delivered a speech on anti-Semitism at a UN conference on confronting intolerance, asserting that "the rise of anti-Semitism anywhere is a threat to people everywhere." Nonetheless, the protocol that emerged from the conference did not indicate if or when the steps recommended by nongovernmental organizations (NGOs) monitoring anti-Semitism—such as the appointment of a special representative to deal with the problem—would be taken.

Representatives of 55 countries as well as delegations from a number of Jewish groups met in Cordoba, Spain, in June, under the auspices of the Organization for Security and Cooperation in Europe (OSCE), as a follow-up to earlier sessions in Berlin and Vienna (see AJYB 2005, p. 182). The conference produced a statement, the Cordoba Declaration, which called upon participating countries to "Recall the commitment to develop effective methods of collecting and maintaining reliable information and statistics about anti-Semitic and all other hate motivated crimes and following closely incidents motivated by intolerance in order to develop appropriate strategies for tackling them; recall that legislation and law enforcement are essential tools in tackling intolerance and discrimination and that the authorities of participating States have a key role to play in ensuring the adoption and implementation of such legislation and the establishment of effective monitoring and enforcement measures; recall

the importance of education, including education on the Holocaust and on anti-Semitism, as a means for preventing and responding to all forms of intolerance and discrimination, as well as for promoting integration and respecting diversity." The document also called upon national parliaments to enact "necessary legislation" to combat racism and anti-Semitism.

While the OSCE process was considered significant, Jewish groups expressed their reservations about the outcome of the meeting. ADL Washington official Stacy Burdett said, "No meeting or statement can be a substitute for national governments, one by one, taking action that can improve the safety and security of Jews and other minorities seeking to live in security and dignity." In fact, said Burdett, "Cordoba highlighted the lack of compliance by governments in their commitment to combating intolerance."

The Office for Democratic Institutions and Human Rights, an OSCE body that was supposed to assist states with the implementation of human rights commitments spelled out at the meeting, released two reports during the year. One looked at how to combat hate crimes in the OSCE region, and the other surveyed education about the Holocaust and anti-Semitism.

Initial reaction to the State Department's first "Report on Global Anti-Semitism," mandated under the Global Anti-Semitism Awareness/Review Act of 2004 and issued at the end of that year (see AJYB 2004, p. 182), was generally positive. Jewish groups applauded the fact that the document clearly identified the threat of "strong anti-Israel sentiment that crosses the line between objective criticism of Israeli policies and anti-Semitism." But critics suggested that the report, which examined incidents and incitements in 61 countries, went easy on friendly Arab governments while focusing on Europe and the former Soviet Union. The David S. Wyman Institute pointed out, for example, that Iceland merited 387 words in the report, while Saudi Arabia—a major contributor to anti-Semitic incitement—was given only 182.

Another U.S. government report, issued in May by the U.S. Commission on Religious Freedom, singled out the government of Egypt for allowing the deterioration of rights of religious minorities, including Jews. And it took the government of President Hosni Mubarak to task for failing to "take steps to combat widespread and virulent anti-Semitism in the media."

In July, following an international outcry, state prosecutors in Mos-

cow abandoned an investigation into the Congress of Jewish Religious Communities and Organizations in Russia for the umbrella group's role in publishing and distributing a Russian translation of the classic *Kitzur Shulhan Arukh*, a traditional code of Jewish law. Prosecutors had alleged that the code contained anti-Gentile statements, and the controversy came amid reports of growing anti-Semitism in Russia and charges that government authorities were not doing enough about it (see below, p. 520).

In November, Iranian president Mahmoud Ahmadinejad, in a speech entitled "A World Without Zionism," asserted that the Holocaust was a myth and expressed the need to "wipe Israel off the map." The speech, delivered at an anti-Zionist conference, was immediately condemned by American and European leaders, as well as by Israel and Jewish organizations. Some likened Ahmadinejad's comments, which seemed bizarre at first glance, to Hitler's *Mein Kampf*, which many did not take seriously when written but turned out to be all too serious. Ahmadinejad's presidential predecessor for the previous eight years, Mohamed Khatemi, had conspicuously avoided such inflammatory rhetoric. Analysts noted that the Iranian leader's remarks came at an unusually sensitive political juncture, amid controversies over Iran's nuclear capabilities and intentions.

Internal Jewish disagreement over how to assess and respond to anti-Semitism came to a head at a gathering of Jewish philanthropists in Baltimore in early April. At the annual conference of the Jewish Funders Network, the umbrella body for Jewish family foundations, Antony Lerman, chief executive of the Hanadiv Charitable Trust, one of Britain's largest Jewish philanthropies, averred that American Jewish groups combating anti-Semitism in Europe frequently ignored the views of European Jews. Malcolm Hoenlein, executive vice president of the Conference of Presidents of Major American Jewish Organizations, immediately rebutted him, saying, "Europeans are not willing to discuss these realities and face up to them." But Lerman responded that the overcharged American characterizations of anti-Semitism in Europe were a "travesty of the truth." The controversy came in the context of increased activity on the part of American Jewish "defense" agencies in addressing European anti-Semitism, which often led to friction with European Jewish groups. "There are Jewish organizations that come into Europe and say what they like, and don't consult before they say what they say," said Aba Dunner, secretary general of the Conference of European Rabbis.

Legislation and Law Enforcement

In a major 2005 terrorism case, the U.S. failed to convince a federal jury in Florida that Sami al-Arian, a former University of South Florida professor and a U.S. resident, had acted to send funds to the Palestinian Islamic Jihad organization for the purpose of committing terrorist acts. Following two weeks of deliberation, the jury acquitted al-Arian on December 6 of eight of the 17 charges against him, including conspiracy to murder or maim people abroad, and deadlocked on the remaining charges. Two of al-Arian's codefendants were acquitted of all charges, and a third was acquitted of most, with the jury deadlocking on the remainder. At year's end the government was undecided about whether to retry al-Arian and the one remaining codefendant on the unresolved charges against them.

The saga of José Padilla, the so-called "dirty bomber" suspected of trying to use a radioactive bomb to blow up hotels and apartment buildings in the U.S., continued. In late November, Padilla, who had been held in U.S. Department of Defense custody for more than three years as an "enemy combatant," was transferred to civilian custody. A federal grand jury in Miami added Padilla to an existing criminal case against four other defendants, charging them with conspiracy to murder U.S. nationals and of providing "material support to terrorists" in North America. Padilla's challenge to his designation as an "enemy combatant" was pending before the Supreme Court.

The Supreme Court also agreed to consider the case of Salim Ahmed Hamdan, who was allegedly Osama bin Laden's driver and personal bodyguard in Afghanistan between 1996 and 2001. Hamdan—charged with conspiracy to commit attacks on civilians, murder, destruction of property, and terrorism—was being detained in Guantánamo Bay. Hamdan challenged the validity of the special military commission established by the Bush administration in 2001 to prosecute terrorism suspects outside of the civilian and military court systems for suspected war crimes.

In June, Illinois expanded its Hate Crime Statute to include harassment and threats made via electronic communication. As of December 2005, 46 states and the District of Columbia—the same number as in 2004—had penalty-enhanced hate-crime laws.

The Hate Crimes Prevention Act of 2005/Local Law Enforcement Enhancement Act (LLEEA), S. 1145 and H.R. 2662, enjoyed strong bipartisan support in 2005, but still awaited passage at year's end. The leg-

isolation would strengthen existing federal hate crime laws in two ways. First, it would remove the current requirement that federal involvement could only be triggered if the government could prove that the crime occurred because of a person's membership in a designated group and *because* (not simply *while*) the victim was engaged in a specified federally protected activity, such as serving on a jury or attending public school. Second, the LLEEA would, in certain limited circumstances, authorize the Department of Justice to assist local prosecutions, and, where appropriate, investigate and prosecute cases in which the violence is motivated by the victim's actual or perceived sexual orientation, gender, or disability. Current law did not authorize federal involvement in these categories of cases.

The Federal Hate Crime Statistics Act (HCSA) continued to require the Justice Department to gather data from law-enforcement agencies on crimes that manifested prejudice based on race, religion, sexual orientation, disability, or ethnicity, and to publish annual summaries of its findings (see above, p. 65).

JEROME A. CHANES

Jewish Communal Affairs

American Jews Confront Disengagement

ISRAELI PRIME MINISTER Ariel Sharon's announced policy of disengagement from Gaza and the northern West Bank continued to agitate the organized American Jewish community. In 2004, the Conference of Presidents of Major American Jewish Organizations, the umbrella body encompassing 52 national Jewish organizations that formulated consensus positions on Middle East matters, came under criticism from backers of disengagement for its apparent lack of enthusiasm for the policy, although it did, in October, issue a statement that could be interpreted as one of support (see AJYB 2005, p. 187–94).

In January 2005, antidisengagement forces were bolstered by a new study that attacked the demographic assumptions of the policy. While the Israeli government argued that holding on to the territories would make Jews a minority between the Mediterranean Sea and the Jordan River within two decades, the new study, prepared by a group of Israelis and Americans, charged that the size of the Arab population in the territories had been grossly exaggerated and that a Jewish majority was secure for the foreseeable future. But leading demographers dismissed the new claims, Sergio DellaPergola of the Hebrew University, for example, calling it “groundless” (see below, p. 594). The Conference of Presidents nevertheless invited its authors to present their findings, leading some of the Conference's prodisengagement member organizations to see yet another indication of right-wing bias in the umbrella body.

The most active antidisengagement group was the Zionist Organization of America (ZOA), which lobbied Congress and maintained a public-relations campaign against withdrawal from the territories and against U.S. aid to the Palestinian Authority (PA), another policy favored by the Israeli government. But even the national ZOA disavowed a newspaper ad placed by its Washington, D.C., branch that compared Israel's policy to that of the Nazis: “Now, incredibly, it is Jews who would deport their own, imprison them in concentration camps and abandon the land to those who would destroy us,” the ad said (*Forward*, Jan. 21).

At the same time, prodisengagement groups were not silent. Rabbi Eric Yoffie, president of the Union for Reform Judaism (URJ), published a

blistering attack on the "extremism" of Israeli settlers in the territories, the unwillingness of many of their American supporters to denounce calls on Israeli soldiers to disobey disengagement orders, and what he considered a continuing coolness toward Israeli government policy on the part of the Conference of Presidents (*Forward*, Feb. 11). Americans for Peace Now, outspokenly to the left of the Jewish political consensus, urged the American administration not to help fund a technical upgrade for Israel's separation barrier on the West Bank, since such funding would signal American support for "the perpetuation of Israel's occupation of the West Bank."

These disputes over Middle East policy were muted at the annual plenum of the Jewish Council for Public Affairs (JCPA), held in late February. The JCPA, which included 13 national Jewish organizations and 127 local Jewish community councils, called on the American administration "to play an active role" in helping Israel and its neighbors toward "productive negotiations"; expressed sympathy—at the insistence of the Union of Orthodox Jewish Congregations—for the settlers about to be uprooted from their homes and urged against "denigrating those who disagree with government policies and avoiding challenging their right to legal protest"; and endorsed U.S. aid to the PA.

In March, American Jews opposed to disengagement ramped up their efforts. The ZOA continued to campaign against both ceding land and aiding the PA, enlisting support from Christian evangelicals. Elements of the Orthodox community, including a number of rabbis, organized solidarity missions to the Gaza settlements all through the spring, raising concern in Israel that these visitors might join settlers in active resistance against the government. The leader of one mission, Dr. Joseph Frager, said, "It's not over until it's over. The government can fall at any point along the way. There are no guarantees in anything" (*New York Jewish Week*, Apr. 1). A fund established to support the public campaign against disengagement and to provide social services for the settlers, American Friends of Gush Katif, had raised \$3 million by the beginning of June.

In an effort to sway American Jewish public opinion the other way, the Israeli government launched a concerted program to mobilize the support of left-leaning groups. This led to unfamiliar sight of spokesmen for a Likud-led coalition being featured speakers at the gatherings of very dovish organizations: Danny Ayalon, Israel's ambassador to the U.S., highlighted a Capital Hill forum of American for Peace Now, and Vice Prime Minister Ehud Olmert keynoted the annual dinner of the Israel Policy Forum.

Those backing Israeli government policy cited poll data as proof that they were winning the public-opinion battle. The left-leaning Ameinu (formerly known as the Labor Zionist Alliance) issued the results of a survey showing that 64 percent of American Jews supported disengagement, although only 28 percent of the Orthodox sample did. Another poll, sponsored by the Anti-Defamation League (ADL), indicated that two-thirds of all Americans backed disengagement. In early July, the ZOA presented results from its own poll, which, seeming to fly in the face of the others, showed that 63 percent of Americans opposed "Israel's unilateral withdrawal" and "forcing 10,000 Israeli Jews from their homes and businesses." Some suggested that the wording of the question had much to do with the result.

Three other surveys gave both supporters and opponents of disengagement grounds for concern. One, conducted by noted pollster Stanley Greenberg, found that nearly six in ten Americans were ignorant of the disengagement policy, a finding that raised fears that the American public would not give Israel the credit its government felt it deserved for ceding territory. Another survey, directed by Prof. Steven M. Cohen, found a decline in American Jewish attachment to Israel over the past two years, as well as a great deal of uncertainty among American Jews about Israel's policies toward the Palestinians. And a poll conducted by Frank Luntz for the Israel Project, "How the Next Generation Views Israel," indicated that graduate students at the top American universities—people likely to become future leaders of the nation—were becoming increasingly sympathetic to the Palestinian cause.

Prime Minister Sharon was scheduled to visit the U.S. in late May to advocate disengagement before the annual policy conference of the American Israel Public Affairs Committee (AIPAC), the primary pro-Israel lobby. A number of organizations wanted the Conference of Presidents to sponsor full-page ads in the major newspapers strongly advocating disengagement. Malcom Hoenlein, executive vice president of the Conference, called this a waste of money, and some proponents of the ad accused him of seeking to mute American Jewish support for Sharon's program. Groups in favor of disengagement also wanted a public rally in support of both the prime minister and his policy, but Hoenlein and others feared that this would alienate the antidisengagement member organizations and break down the principle of consensus on which the umbrella body operated. The more extreme opponents of disengagement, meanwhile, planned massive demonstrations against Sharon.

On May 22, when Sharon arrived in New York, the prodisengagement

groups—the American Jewish Committee, American Jewish Congress, ADL, Hadassah, Israel Policy Forum, URJ, and 21 others—ran a full-page ad on page 10 of the *New York Times* welcoming the prime minister and claiming that two-thirds of American Jews supported his policy. On page 15 appeared another full-page ad, sponsored by the Conference of Presidents, United Jewish Communities, and UJA-Federation of New York, also welcoming Sharon, and simply announcing, “We continue to stand with Israel,” with no mention of disengagement.

Those same three groups staged a “leadership rally” for the prime minister at Baruch College that day, which drew hundreds of people who were invited as Jewish community “leaders.” In his remarks, Sharon defended his controversial policy as a way to preserve Israel as a Jewish and democratic state. The crowd was overwhelmingly friendly, but there were some antidisengagement hecklers. Outside, two demonstrations were held, one opposing any territorial withdrawal, and the other, from the opposite political extreme, condemning the disengagement plan as a cynical ploy to maintain Israeli control over the West Bank.

Prime Minister Sharon addressed the AIPAC conference in Washington the next day. He received explicit endorsement for disengagement from the lobbying group, which overwhelmingly rejected a call by the ZOA to spell out “the costs” of the “expulsion of Jews” from Gaza. There were, to be sure, some delegates wearing the telltale orange insignias denoting solidarity with the settlers, and some hecklers had to be ejected from the hall. The AIPAC conference also heard from a number of other high-profile figures, including Secretary of State Condoleezza Rice, and paid some 450 visits to members of Congress, urging support for disengagement and action against Iran’s nuclear program. Undoubtedly reflecting sensitivity to the ongoing investigation of two former AIPAC staffers for allegedly transferring classified information to Israel (see below, pp. 109–10), the conference theme was “Israel is an American value,” and, for the first time ever, “Hatikvah,” the Israeli national anthem, was not sung.

The antidisengagement forces looked to June 5, the date of the annual Salute to Israel Parade in New York City, as an opportunity to demonstrate their clout, but the result was disappointing. As had become customary in recent years, supporters of the settlers sponsored a post-parade concert in Central Park. They expected about 35,000 people this year, but only some 10,000 showed up. Morton Klein, president of ZOA, complained that “Americans don’t understand the Gaza plan.” Two more antidisengagement rallies soon followed in New York, on June 23 and July

18, attended mostly by Chabad-Lubavitch Hasidim; the first was held at Chabad headquarters in Brooklyn, the second in Times Square.

With implementation of disengagement scheduled to begin in August, the Israeli government grew increasingly anxious about the persistence of American Jewish support for the policy's Israeli foes. In a July conference call with American Jewish leaders, the Israeli minister of construction, Yitzhak Herzog, urged the Americans to give "unequivocal support" to the government and not to fund its opponents. He suggested that Israeli pro-settler demonstrators relied on backing from "right-wing Americans," and said, "I wish the American Jewish community would take a stand on that" (*Forward*, July 15).

Israeli diplomats believed that the stance of the Union of Orthodox Jewish Congregations (OU)—the largest Orthodox synagogue group, with over 1,000 congregations—would determine whether opposition to disengagement would split the American Jewish community and thus embolden die-hard settlers, or turn out to be nothing more than a fringe right-wing phenomenon. On July 8, under intense pressure from the Israeli government, the OU declared it would neither oppose nor approve disengagement. But three weeks later, reflecting the strong feelings of many members, it sent a letter of protest to the Israeli ambassador in Washington about alleged mistreatment of Orthodox protesters in Israel, which, an Israeli official told a reporter for the *Forward* (Sept. 9), drew "outraged reactions" from Jerusalem.

In mid-August, as Israeli troops prepared to enter Gaza to remove settlers, several small-scale antidisengagement rallies were held in New York and other cities. None drew more than 200 people—as compared to the 70,000 who turned out for a similar protest at the Western Wall in Jerusalem on August 10—almost all of them Orthodox or Russian Jews. They expressed considerable bitterness toward the mainstream Jewish organizations—especially the OU and other Orthodox bodies, which, they felt, should have known better—for giving up the battle against the disengagement policy.

On August 16, the Conference of Presidents issued a statement declaring that "the American Jewish community stands in solidarity and compassion with all the people of Israel. We pray for their safety and welfare—for the soldiers and police entrusted with carrying out this sensitive and difficult mission as well as for those forced to leave their homes, communities, and often their livelihoods." The Conference also warned against "internal strife," insisting, "We have to refocus on the over-

whelming preponderance of areas of agreement, while respectfully recognizing differences.”

With disengagement now fait accompli, those organizations that had been coolest to it turned their attention to advocating for the displaced settlers. The two major Orthodox congregational bodies—the OU and the National Council of Young Israel—initiated campaigns to raise money for them, and, together with the ZOA, urged the Conference of Presidents to investigate allegations that Israel was not following through on promises to find them new housing and jobs. The United Jewish Community of MetroWest New Jersey became the first Jewish federation to help, contributing \$15,000 toward the absorption of former Gaza residents in the new community of Nitzan.

On August 31, the OU fired one last salvo against the Israeli government’s handling of disengagement, sending a letter to the Israeli Supreme Court protesting the government’s plan to destroy the synagogue buildings in the evacuated settlements, on the grounds that such action violated Jewish law and could set a precedent for similar treatment of synagogues elsewhere in the world. In the end, the synagogues were left standing, only to be destroyed by Gaza Arabs (see below, p. 218).

A far more extreme sign of Orthodox anger at disengagement came in the September issue of the *Jewish Voice and Opinion*, published in Englewood, New Jersey. A long article titled “Leaving Israel Because I’m Disengaged,” by S.A. Halevy, castigated the Orthodox rabbis of Israel and the U.S., as well as the OU, for their “spineless and ineffective” posture in regard to disengagement, and announced that Israel “no longer is worthy of my political or financial support.” The monthly identified S.A. Halevy as the pseudonym of “a powerful, important rabbi in the tri-state [New York-New Jersey-Connecticut] area.” How many others in the Orthodox community shared his opinion was anybody’s guess.

Jewish Identity, the Ongoing Debate

The sense that American Jewry was in decline had pervaded the community for years, as had the debate over what could be done about it. Over Memorial Day weekend, some 20 eminent Jewish intellectuals gathered behind closed doors at the Wye Plantation conference center to mull over the future of the Jewish people. The meeting, sponsored by the Jewish People Policy Planning Institute, a Jewish Agency think tank, spent much time on the apparent erosion of the American Jewish community. The

statement issued after the discussions asserted that “the Jewish people must remove the obstacles preventing many from joining its ranks,” complained about the lack of Jewish “spiritual leadership,” and bemoaned the high costs associated with Jewish living.

Jack Wertheimer, provost of the Jewish Theological Seminary, opened a new front in the battle over the Jewish future with an article, “Jews and the Jewish Birthrate,” that appeared in the October issue of *Commentary*. “Faced with irrefutable evidence of demographic decline” through intermarriage and low birthrates, Wertheimer charged, “communal leaders have worked to ‘reframe’ the discussion” by advocating “inclusiveness, pluralism, and a welcoming atmosphere.” But Wertheimer, using the apparently thriving Orthodox community as evidence, claimed that a precisely opposite strategy was needed: “standing apart” from current social trends and unapologetically advocating the centrality of Jewish marriage and childbearing. Critics attacked Wertheimer for “blaming” women, for suggesting that ideology could influence behavior, for neglecting the social-support systems that might encourage larger families, and for ignoring the need to inject more “passion” into Judaism.

Wertheimer, together with Steven Bayme of the American Jewish Committee, addressed the intermarriage issue in the *Forward* (Sept. 9), urging the non-Orthodox movements to encourage Jewish in-marriage and, in cases of intermarriage, to focus on the conversion of the non-Jewish spouse. This aroused the ire of advocates of “outreach” to the intermarried. One of them, Kerry Olitzky, executive director of the Jewish Outreach Institute (JOI), cited an American Jewish Committee survey to the effect that 80 percent of American Jews considered intermarriage “inevitable in an open society,” and this led Olitzky to conclude that acceptance of these families was the only alternative. The “outreach” strategy welcomed intermarried families into the Jewish community without making any demands; conversionary pressure, argued Olitzky and others, only alienated them.

JOI released a survey in July that, it claimed, supported the benefits of “outreach.” Entitled *A Flame Still Burns: The Dimensions and Determinants of Jewish Identity among Young Adult Children of the Intermarried*, the survey found that while the offspring of intermarried families had low levels of religious identification, many felt culturally Jewish, for example giving high priority to fighting anti-Semitism and keeping the memory of the Holocaust alive.

The controversy over communal policy toward the intermarried could carry serious practical implications. In an article titled “Is My Prom Date

Kosher?" the New York *Jewish Week* (June 17) described the dilemmas faced by the Conservative movement's Solomon Schechter high schools over whether to bar non-Jewish guests of students from school-sponsored social events. Some parents called any such restrictions ghettoizing and racist.

Beside concerns over the intermarried, another aspect of the Jewish identity debate was the search for ways to bring previously uninvolved groups into Jewish life. Much was written about how to address the interests of younger Jews—born to baby-boomer parents since 1980 and known as "Generation Y" or "Millennials"—for whom relatively new organizations like Jewish Family and Life! and Reboot, financed by federations and private Jewish foundations, produced "cool" magazines like *JVibe*, *Guilt and Pleasure*, *New Jew Review*, and *Heeb*; supported JDub Records, dedicated to innovative Jewish music; and maintained Web sites like Jewishfamily.com and MyJewishLearning.com.

Hillel, the Jewish campus organization, announced the results of a study indicating that Jewish college students were increasingly likely to come from intermarried families and have mostly non-Jewish friends, suggesting the need to address their needs through programs of a universalistic rather than a narrowly Jewish nature. Similar results emerged from a survey of Jews and non-Jews in their twenties sponsored by Reboot. The Jewish "members of Generation Y," it noted, "have individualized world views, an apparent lack of interest in traditional Jewish institutions, and emphasize diversity." Thus Kol Dor, an international Generation Y Jewish group, chose as its initial project the universalistic gesture of declaring the Hebrew month coinciding with November as Jewish Social Action Month.

It came as a shock to many activists when a major source of funding for programs targeted to Generation Y Jews, the San Francisco-based Joshua Venture, announced that it would close down in March, after five years of activity, because even the support it derived from several major Jewish foundations could not keep pace with the funding needs.

One category of Jews previously on the margins that was fast becoming a candidate for outreach consisted of the non-white. According to a study done by demographer Gary Tobin, *In Every Tongue: The Racial and Ethnic Diversity of the Jewish People*, there were 400,000 Jews of color in the U.S., perhaps 7 percent of the American Jewish community, and far more, as many as 20 percent of American Jews, were of non-Ashkenazi ancestry. Tobin suggested that the non-white Jewish population was likely to grow due to the increasing popularity of cross-cultural adoption. The

organization Tobin headed, the Institute for Jewish & Community Research, sponsored a five-day conference for non-white Jews in February that drew some 400 people.

Denominational Developments

To judge by the atmosphere at a joint forum held February 15 in New York, featuring the heads of the leading Orthodox, Conservative, and Reform educational institutions, not only were relations between the movements smooth and cordial, but there was also a vague but reassuring consensus on what needed to be done to strengthen Judaism in America. The event, sponsored by the New York *Jewish Week* and moderated by its editor, Gary Rosenblatt, showcased President Richard Joel of Yeshiva University, Chancellor Ismar Schorsch of the Jewish Theological Seminary, and President David Ellenson of Hebrew Union College. While expressing different perspectives on the importance of Halakhah—traditional Jewish law—all affirmed that the key challenge facing the religious movements was involving the growing population of unaffiliated Jews in Jewish life. Reflecting on the forum afterwards, Rosenblatt wrote that there was more “to link than separate the various religious streams in our community” (New York *Jewish Week*, Feb. 25).

That same sense of interdenominational amity was evident elsewhere. A week later, the Modern Orthodox organization Edah held its biennial conference. Not only was the event held at Temple Emanu-El, a Reform congregation in New York, but many of the sessions were not geared to narrowly Orthodox concerns and had clear postdenominational implications. Another straw in the wind, perhaps, was the phenomenon of postdenominational Jewish schools, the subject of a long feature article in the *Jerusalem Post* (Feb. 11). In the Boston area alone there was the New Jewish High School, which featured four separate morning prayer sessions to accommodate children from different denominational backgrounds, and where those unwilling to pray might attend one of a number of discussion groups; the rabbinical school at Hebrew College that called itself transdenominational; Minyan Tehilla in Cambridge, which was Orthodox but allowed women to conduct some of the service; and Temple Beth Zion in Brookline, whose rabbi described it as “egalitarian Hasidic.”

But not everyone shared in the warm and fuzzy mood. In April, the American Jewish Committee released a study by Jack Wertheimer, arguing that serious issues continued to divide the movements, but they were

being papered over out of politeness and fear of controversy. In *All Quiet on the Religious Front? Jewish Unity, Denominationalism, and Postdenominationalism in the United States*, Wertheimer cited conversion, intermarriage, and the religious status of gays and lesbians as potentially explosive points of contention that would only fester and grow more serious if ignored.

REFORM JUDAISM

At the beginning of the year, the Union for Reform Judaism (URJ), the Reform congregational body, released a revised version of *The Torah: A Modern Commentary*, the classic 1981 work edited by Rabbi W. Gunther Plaut and others, that had been the first English-language Torah commentary from a Reform perspective. Reflecting the move toward greater traditionalism in the movement, the new edition divided the biblical text according to the Torah portions as read in the synagogue rather than by literary themes, and instead of having the Hebrew text and the English translation separate, the former opening from the right and the latter from the left, the new version had them both running on the same page, opening from the right, the Hebrew side.

As Reform rabbis gathered in Houston in March for the annual convention of the Central Conference of American Rabbis (CCAR), much of the talk in the corridors concerned a \$1-million shortfall that had recently been discovered at the 1,500-member rabbinical body's headquarters in New York. Outside auditors had found the problem after the resignation of the organization's comptroller. No fraud had taken place, the auditors determined, only the misappropriation of money designated for restricted purposes to pay other bills. To help make up for the shortfall, Rabbi Paul Menitoff, the CCAR executive vice president, announced stringent budget cuts and borrowing, moved up the date of his announced retirement, and postponed the search for his successor.

A matter of considerable contention at the convention was determining the respective roles of rabbi and cantor. Reform cantors now received a thorough education, almost on a rabbinical level, in the history and theology of the prayer service, and some cantors had started to refer to themselves as "co-clergy." Many rabbis, at the same time, were increasingly involved in the musical side of the liturgy. The cantors, meeting a few weeks before the rabbis, approved a resolution calling for greater cooperation, including joint study "on an equal basis" at retreats; the rabbis passed the resolution as well, overwhelmingly, but only after deleting

the words “on an equal basis.” Later in the year, the Reform movement announced that its cantors would be eligible to serve as military chaplains, a decision that was not popular with the more traditional branches of Judaism, where the role of cantors was more restricted.

The biennial conference of the URJ, held in November, also in Houston, generated shockwaves. For one thing, the Reform movement—the largest Jewish religious denomination in America—became the first significant Jewish organization to repudiate the Iraq war. The URJ delegates passed a resolution—by voice vote and apparently with negligible opposition—calling on the administration “immediately” to “provide more transparency regarding all aspects of the war and a clear exit strategy . . . with specific goals for troop withdrawal,” such withdrawal to begin by December. The resolution added a criticism of those who used opposition to the war as grounds for vilifying Israel.

The antiwar thrust was part of a broader liberal political and social agenda evident at the biennial. Resolutions were also passed opposing the nomination of Judge Samuel Alito to the Supreme Court, supporting the rights of homosexuals, and urging an end to alleged government interference in “the integrity of the scientific process,” specifically mentioning the attempt in Kansas to have the public schools offer alternatives to the theory of evolution.

The URJ president, Rabbi Eric Yoffie, reiterated these points and raised some others in his forceful biennial sermon. Yoffie denounced the Religious Right, going so far as to compare the opponents of gay rights to Hitler, who banned gay organizations as soon as he came to power in Germany, and asserted that true religious commitment must include the willingness to fight for social justice. And Yoffie called on Reform Jews to do more to encourage the conversion of the non-Jewish partners in mixed marriages and to “enthusiastically embrace” such converts and their families. This call did not sit well with those in the movement who preferred the Jewish integration of the non-Jewish spouses without a conversionary agenda (see above, p. 98).

CONSERVATIVE JUDAISM

The ongoing debate over the movement’s policies on gays and lesbians—specifically, whether to ordain them as rabbis and whether to perform their commitment ceremonies—still dogged Conservative Judaism in 2005. While Orthodoxy maintained the biblical ban and Reform had dropped it years earlier, Conservatism, the movement of the moder-

ate center, remained caught in the middle, officially opposed to rabbinic recognition of same-sex relationships and leadership positions for those involved in them, but with a constituency increasingly tolerant of both. And while the status of homosexuals was the most visible challenge to the movement, it was far from the only one.

The year began with Rabbi Ayelet Cohen, assistant rabbi at New York's Congregation Bet Simchat Torah, a gay and lesbian congregation, facing expulsion from the movement's Rabbinical Assembly (RA). According to the RA, the problem was her repeated violation of job-placement procedures, but Cohen ascribed it to her advocacy of gay rights. In the end, the RA issued Cohen a "rebuke" but did not expel her.

The issue was on the minds of many at the RA convention in March, since whatever path Conservative Judaism might take on the role of gays and lesbians would have implications for the direction of the movement as a whole. The convention theme was "Reinventing Conservative Judaism: Defining Our Mission for the 21st Century." With a membership that had dropped by 10 percent over the previous decade, Conservative Judaism was divided between those who sought religious liberalization as the way to attract more adherents, and those seeking to maintain a commitment to Jewish law, however interpreted.

Chancellor Ismar Schorsch of the Jewish Theological Seminary, the movement's major academic center, urged the assembled rabbis to hew to tradition. He noted that many of the most religiously serious young Conservative Jews did not feel comfortable in Conservative synagogues, and were therefore "often off at Orthodox shuls." Schorsch urged a renewed Conservative commitment to the strictures of Jewish law as the way to retain their allegiance.

The specific Jewish law he had in mind, as everyone in the audience knew, was that classifying homosexuality as a sin, which was due for reconsideration, once again, by the movement's Committee on Jewish Law and Standards just a few weeks later, in early April. But two full days of closed-door meetings by the committee did nothing to clarify the Conservative position, as a total of nine different position papers were reportedly presented. Lack of movement on the issue triggered the organization of Keshet (Rainbow) Rabbis, made up of RA members who favored ending the restrictions on gays and lesbians. By the beginning of July, 137 rabbis had signed up, almost 10 percent of the RA membership.

The issue also came up indirectly in connection with the commemoration of one of the movement's proudest accomplishments, the 20th anniversary of the ordination of women. About 11 percent of all RA

members were now women. One of them, Francine Roston, was appointed to the pulpit of Congregation Beth El in South Orange, New Jersey, in 2005, the first woman to be named a senior rabbi at a “large”—more than 500-family—Conservative synagogue. At a JTS conference marking the two decades since women’s ordination began, the question of ordaining gays and lesbians was avoided, much to the chagrin of Keshet members. But a fake JTS press release, forged and distributed by a shadowy group calling itself Jewish Women Watching, announced that the seminary planned to institute complete gender and sexual equality in Conservative Judaism by 2010. The hoax caused the school considerable embarrassment.

A clear indication of the next divisive issue waiting in the wings for Conservative Judaism came from its Federation of Jewish Men’s Clubs, which issued a pamphlet in June written by its executive director, Rabbi Charles Simon, urging greater acceptance for intermarried families and opportunities for synagogue participation by non-Jewish spouses in the life-cycle celebrations of their children and grandchildren.

The Conservative movement confronted a variety of other problems during 2005. In February, the newly hired chief financial officer of JTS left after three months on the job. His predecessor had resigned in November 2004, soon before the school announced it had to borrow \$36 million from “internal sources” to pay its bills. The seminary declined to make public any details about its financial situation. Meanwhile, the Israeli branch of the movement, known as Masorti, reportedly strapped for funds, let go its longtime president, Ehud Bandel, and the Conservative rabbinical school in Israel, the Schechter Institute, underwent a nasty internal power struggle that led to the resignation of several administrators and board members. In August, the United Synagogue of Conservative Judaism (USCJ) announced that Judge John Roberts, nominated by the president to be chief justice of the U.S. Supreme Court, was “qualified” for the position, enraging many political liberals in the Conservative movement.

Chancellor Schorsch announced in June that he planned to retire a year later, in June 2006, after completing 20 years in the position, and a search committee was named to find a successor. Since Schorsch was seen as the major force for religious traditionalism in the movement, the identity of the next chancellor aroused intense speculation. Not only might a fresh vision for the movement help morale, but liberals also saw the choice of a new chancellor as a golden opportunity to modernize Conservative policy on issues like the ordination of homosexuals and acceptance of

mixed-religion families. They therefore reacted with dismay in July, when the JTS board, viewed as allied to the current chancellor, doubled its own representation on the search committee, making it more likely that another traditionalist would succeed Schorsch.

In early December, USCS delegates gathered in Boston for the group's biennial convention amid rumors about "front-runners" and "dark horses" for the JTS chancellorship. Echoing Rabbi Yoffie's remarks to the URJ just two weeks earlier, Rabbi Jerome Epstein, the group's executive vice president, called for encouraging non-Jewish spouses of members to convert. The Committee on Synagogue Standards issued guidelines that maintained the existing policy of barring non-Jews from participating in religious rituals, becoming synagogue members, or being buried in Jewish ceremonies, while calling for outreach "to help overcome resistance to conversion."

But more radical views were also expressed. JTS professor Neil Gillman urged the movement to drop what he considered its intellectually dishonest insistence that it was a movement based on Halakhah (Jewish law), "and try to project a religious vision, a theological vision." Others used his arguments to advocate barring from the movement all manifestations of gender or sexual inequality on the grounds that they were "immoral" and "misogynistic," a move that, among other consequences, would mean ousting from the USCJ the few remaining Conservative congregations that did not treat women the same as men. Rabbi Epstein objected that "Halakhah is the mainstay of our movement" and that requiring, rather than just allowing, gender egalitarianism and absolute equality for same-sex couples would violate the movement's commitment to pluralism and drive away people rather than bring them closer.

ORTHODOX JUDAISM

In February, data was released that challenged the prevalent impression that *haredi* (right-wing) Orthodoxy was eclipsing Modern Orthodoxy. Demographer Jacob Ukeles, analyzing information that his research firm collected for the 2002 survey of the New York Jewish community, found that 74 percent of the approximately 100,000 Orthodox households in the New York City area were "modern," using as his criterion for "modernity" agreement with the statement that a college education was "very important."

This finding was greeted positively by the audience to whom it was presented, the biennial conference of Edah, a Modern Orthodox group, but

it evoked skepticism from others, who suggested that such surveys tended to undercount *haredim*, and that attitudes toward college no longer constituted a fault line within Orthodoxy since it was now possible to graduate college in a religiously “safe” environment, either at an Orthodox institution or at a secular one that did not require courses in liberal-arts subjects deemed dangerous to faith.

The educational flagship of Modern Orthodoxy, Yeshiva University, was under intense scrutiny for any signs that its new president, Richard Joel, appointed in 2003, had any plans for moving the institution in a more liberal direction. So far, Joel seemed intent on maintaining the existing balance of power between the secular departments and the rightward-leaning Talmud faculty. Joel announced the creation of a Center for the Jewish Future, billed as a “think tank for Jewish public policy, leadership and partnership strategies, community strengthening in Israel and throughout the Diaspora, and life-long Jewish learning.” The New York *Jewish Week*, reporting the news (Dec. 16), used the words “ambitious but fuzzy” in its headline. Many alumni were deeply offended when the university’s new logo replaced the school’s traditional motto, “*Torah u-Maddah*” (Torah and knowledge), which encapsulated the Jewish uniqueness of the institution, with the generic “Bring wisdom to life.”

A potent demonstration of the strength of Orthodoxy and a sign of its commitment to traditional Jewish scholarship came on March 1, when thousands of Jews all over the world celebrated the *siyyum* (completion) of the 11th cycle of *Daf Yomi*, the page-a-day study of the Babylonian Talmud that takes about seven-and-a-half years, sponsored by Agudath Israel. A packed Madison Square Garden in New York City served as the main center for the event, with other participants gathered at the Nassau Coliseum, the Jacob Javits Convention Center, and additional sites in the U.S. and around the world.

Closely tied to the *siyyum* was another landmark in the development of Orthodox learning in America, the publication of the final volume of the ArtScroll edition of the Talmud. Begun 15 years earlier, ArtScroll had the original Aramaic text and an easy-to-follow English translation, with explanatory footnotes, on facing pages. Greatly facilitating Talmud study even for those with little background, this edition, aided by a skillful marketing plan, had become the best-selling Talmud in history. In February, a set of the entire 73-volume work was officially deposited in the Library of Congress at a ceremony attended by, among many others, some 50 members of Congress, and addressed by Senators Sam Brownback (R., Kans.) and Joseph I. Lieberman (D., Conn.).

Orthodoxy's commitment to study, however, did not necessarily extend to texts outside the limited Talmudic orbit. In January, just as preparations for the *siyyum* neared completion, leading right-wing Orthodox rabbis in Israel and the U.S. banned the writings of Rabbi Nosson Slifkin, known as the "zoo rabbi," who, in a number of publications and on his Web site, had suggested ways of reconciling the findings of modern geology and zoology with Orthodox Jewish teachings about the creation of the world and the age of the universe. Slifkin fought back, citing earlier authorities who interpreted Jewish sources figuratively, and declared, "If I am a heretic, Heaven forbid, then I take my place among the thousands of other such 'heretics' in the Torah community." The banned books, meanwhile, dropped by their original publisher, became collectors' items, selling for many times their cover price on eBay.

In February, the New York City Health Department set off a firestorm with an announcement that three baby boys circumcised in late 2004 by the same mohel had contracted herpes, and that one had died. This mohel performed *metzitzah b'peh*, oral suction of the wound after the operation, a procedure called for by the Talmud to draw blood away from the place of the incision. While virtually all non-Orthodox and Modern Orthodox circumcisions, as well as a good number of those in the more sectarian Orthodox community, used other means to draw the blood, there were many families, especially among the Hasidim, that had the mohel use the old practice of oral suction.

Immediately after the death of the herpes-infected baby, the Rabbinical Council of America (RCA), the organization of Modern Orthodox rabbis, issued a statement urging the universal replacement of *metzitzah b'peh* with suction through a glass tube. From the RCA's perspective, this was not just a matter of saving lives, but also a way of assuaging the fears of parents who, hearing about the cases of herpes, might be reluctant to have children ritually circumcised. But some right-wing Orthodox spokesman denied that the herpes was caused by the mohel, insisted that oral suction was an integral element of Jewish circumcision, and, framing the dispute as a question of religious freedom, announced they would continue the practice even in defiance of the law.

The Health Department, meanwhile, got a restraining order preventing that particular mohel from performing oral suction, but could not convince him to undergo a blood test. In a meeting with representatives of the Satmar Hasidic sect in August, Mayor Michael Bloomberg, who was running for reelection, said that he was not considering an outright ban on the practice. In September, much to the chagrin of several public-

health experts, the city agreed to drop all charges against the mohel and leave the matter in the hands of a Hasidic rabbinical court. The year ended without that court taking any action. In December, after Mayor Bloomberg's reelection, the city's health commissioner issued "An Open Letter to the Jewish Community" noting that "*metzitzah b'peh* can and has caused neonatal herpes infection" and recommending that it not be practiced.

Addressing the fact that their family-oriented religious practices hardly exempted Orthodox families from problematic aspects of American culture, the OU sponsored a Positive Parenting Conference in March that dealt with such issues as substance abuse, eating disorders, and low self-esteem; it drew over 700 people and lasted for over five hours. The OU went further, issuing an advisory to member synagogues to crack down on "Kiddush clubs," small groups of men who left in the middle of Sabbath services to drink, and often returned inebriated, providing, according to the OU, a bad example for young people. And the week before Purim, a holiday often associated with drinking, the OU ran advertisements in Jewish publications warning of substance abuse.

In March, the RCA, the rabbinical group closely allied with the OU, expelled a member for "conduct inappropriate for an Orthodox rabbi," after a 15-month investigation of charges made by a number of women in his congregation near Monsey, New York. This was the first time that the organization had taken such a public step. The rabbi, however, refused to resign his pulpit, and sought backing from Israeli rabbinic authorities.

The ubiquity of the Internet did much to uncover some realities of Orthodox life to the uninitiated. Protected by the anonymity of their screen names, Orthodox e-mailers and bloggers opened up about pressures they faced to conform to group norms, the temptations of the outside world, and family problems and sexual frustrations stemming from their restricted way of life. The *Forward* (Aug. 26) reported that one-quarter of the almost 200 Jewish blogs were Orthodox. The *New York Times* (Nov. 23) ran a lengthy story on the phenomenon. A number of Hasidic communities had already banned the Internet unless needed for business purposes, and in September, leaders of the Orthodox institutions of Lakewood, New Jersey, the site of the largest yeshiva outside of Israel, issued a ban on Internet use by students and insisted that adults requiring it for their livelihood get authorization from a rabbi. In June, students at Touro College, an Orthodox institution, complained that the administration, by blocking their Internet access to keep them away from "inappropriate" sites, made it difficult for them to do required research.

Widely acknowledged as the most successful form of American Judaism in recent years, Orthodoxy came in for criticism from a leading philanthropist precisely for the satisfaction it took from that success. Addressing a group of young alumni of Yeshiva University in December, Michael Steinhardt, a major donor to many Jewish causes, complained that the Orthodox had written off other Jews as highly likely to assimilate, an attitude he considered “myopic.” Steinhardt wanted Orthodox Jews to give more to non-Orthodox causes and to relate respectfully to other Jews on their own terms, not just as potential new recruits to Orthodoxy.

Eleven years after death of its leader, Rabbi Menachem Mendel Schneerson, Chabad-Lubavitch continued its impressive growth. Almost 100 couples were sent out during the year to spread the word to Jews, bringing the total number of *shluchim* (emissaries) to almost 4,000 in 70 countries (Laos was the latest). Nearly 30 new “Chabad houses” had opened on American campuses since 2001, bringing to more than 80 the number of campuses with a Chabad presence. The Jewish federation world, increasingly interested in fostering Jewish continuity, was establishing cooperative relationships with Chabad in many communities. Even the academic world took notice: in early November, New York University hosted a three-day scholarly conference on “Reaching for the Infinite: The Lubavitcher Rebbe—Life, Teachings, and Impact.”

But the existence of an element—of unknown size—within Chabad that still denied that Rabbi Schneerson had died, or insisted he would soon be resurrected and declare himself the messiah, dogged the movement. In November 2004, Chabad officials went to court to bar “messianists” from Chabad headquarters in Crown Heights, Brooklyn, and in June 2005, unknown parties tore out a plaque at the entrance to the building that had the words “of blessed memory” after the late rebbe’s name.

The Organizational World

AIPAC

The FBI probe of Steven Rosen and Keith Weissman—two staff members of AIPAC, the preeminent pro-Israel lobby—on the charge of unauthorized transfer of classified government information picked up steam in 2005. In December 2004, when the investigation first came to light,

AIPAC denied that it or any of its employees had broken the law. In March 2005, however, the organization placed Rosen and Weissman on paid leave and fired them the next month, saying that the two had engaged in activities not condoned by AIPAC. Especially the dismissal of Rosen, who had been a major factor, over the course of his 23 years with AIPAC, in making the organization into a political powerhouse, was widely viewed as a sign of how anxious the organization was to cut its losses and distance itself from the affair.

On May 3, Larry Franklin, the Pentagon analyst alleged to have provided classified information to the AIPAC pair, was arrested. Five days later, AIPAC executive director Howard Kohr participated in a conference call with leaders of Jewish community-relations councils across the country. He reassured them that AIPAC itself was not under investigation, that the case against the two former staffers dealt only with "leaking" and not espionage, and that the work of the organization would go on as before. There was no mention of the matter at the AIPAC policy conference that began on May 24 with an address by Israeli prime minister Sharon (see above, p. 95), and the impressive turnout of Washington VIPs gave the sense that AIPAC had not suffered any damage.

Rosen, Weissman, and Franklin all pleaded not guilty to federal charges of disclosing classified information. As other Jewish organizations began to reassess their own work on behalf of Israel to make sure that they had not crossed the increasingly murky line between innocuous and illegal sharing of information, rumors circulated that certain wealthy donors to AIPAC had sought to find work for Rosen at another Jewish group, offering to pay his salary. This led, in turn, to speculation that AIPAC wanted to mollify Rosen so that he would not implicate the organization.

Franklin agreed to a plea bargain in early October, agreeing to testify against Rosen and Weissman. In December, the two former staffers were reported to be considering suing AIPAC for stopping payment of their legal fees, and their lawyers were rumored to be planning to argue in court that the actions of the two men, far from being unauthorized, was standard operating procedure at AIPAC.

WORLD JEWISH CONGRESS

At the plenary assembly of the World Jewish Congress (WJC) in Brussels in January, delegates gave an overwhelming vote of confidence to their leaders, President Edgar Bronfman and Chairman Israel Singer,

who had been charged with tolerating financial mismanagement in the organization (see AJYB 2005, p. 205). But those charges resurfaced, for all the world to see—"accusations of mismanagement, bizarre bank transactions, stolen e-mails and computer files, intimidation, and cover-ups"—in "Machers in Meltdown," an article that appeared in the February 2 issue of *New York* magazine. In researching the story, author Craig Horowitz found that leaders of other Jewish organizations "were not at all surprised by the difficulties the World Jewish Congress has been facing," although none would speak on the record.

In December 2004, New York State attorney general Eliot Spitzer began an "informal" investigation of the allegations against the WJC. Since Spitzer, who was Jewish, planned to run for governor of New York in 2006, there was some doubt about how seriously he would pursue charges against a major Jewish organization. But in an early June interview with editor Gary Rosenblatt, reported in the *New York Jewish Week* (June 10), a spokesman for Spitzer spelled out details about many of the allegations, giving every indication that Spitzer's report, due in early 2006, would not pull any punches.

UNITED JEWISH COMMUNITIES

Created in 1999 through a merger of the Council of Jewish Federations, United Jewish Appeal, and United Israel Appeal, United Jewish Communities (UJC), which coordinated the Jewish community's fund-raising and allocation process, had drawn criticism since its inception. The case against UJC was summed up in *From Predictability to Chaos*, a study of the organization by two respected communal leaders, Gerald Bubis and Steven Windmueller, based on interviews with many of the people intimately involved in UJC activities. The report, released February 4, alleged "unclear expectations, unshared visions, mixed motivations, and multi-layered power games." Bubis and Windmueller were particularly critical of the UJC's reluctance to seek counsel from those outside the organization's top leadership. Howard Rieger, who became the UJC's president and CEO in 2004, sent out an e-mail to UJC leaders dismissing the "so-called findings."

In March, the UJC fired a number of top-level professionals—the directors of Jewish renaissance and renewal, research and development, religious and educational activities, and Israel and overseas activities, as well as the senior planner responsible for the controversial National Jewish Population Survey 2000–01. The head of the organization's Wash-

ington office, responsible for relations with the federal government, had been let go earlier. The moves were motivated both by cost-cutting considerations and by Rieger's desire to prioritize fund-raising over cultural and public-policy concerns.

The UJC's annual General Assembly (GA) took place in November in Toronto. Major issues that emerged at the sessions were how to balance local needs with those of Israel and other Jewish communities abroad, the growing tendency of major givers to channel their contributions through private foundations rather than federations, and the need to find ways of attracting younger Jews toward involvement in organized Jewish life.

CONFERENCE OF PRESIDENTS

The Conference of Presidents of Major American Jewish Organizations, the umbrella body for 52 national Jewish groups, had to choose a new chairman in 2005, as the two-year term of James Tisch drew to an end. In April, deadlocked between supporters of four announced aspirants for the position, the search committee unanimously nominated a surprise candidate, Harold Tanner, an investment banker who had been president of the American Jewish Committee from 2001 to 2004. The entire Conference approved Tanner's designation in early May.

Cultural Controversies and Achievements

A piece that appeared in the *New York Times Book Review* (Jan. 30) by Wendy Shalit, a self-described newly Orthodox Jewish writer, raised considerable interest in Jewish circles. Shalit harshly criticized the portrayal of Orthodox characters in recent American Jewish fiction, charging that pervasively negative stereotypes suggested the presence of unacknowledged anti-Orthodox bias. She was especially disturbed when the perpetrators claimed to be Orthodox themselves, since that gave the impression that they brought an "insider" perspective to their works. Shalit, in turn, was attacked by several of the authors she criticized; they charged that she held an unrealistically idealistic image of Orthodoxy. But a number of Orthodox spokesmen supported Shalit's stand and seconded her contention that the negative fictional portrayals were part of a broader pattern of anti-Orthodox prejudice.

Another acrimonious debate broke out in December, with the release of Steven Spielberg's film *Munich*. Purporting to tell the story of Israel's

tracking down and punishing the Arab perpetrators of the 1972 massacre of Israeli athletes at the Munich Olympics, the movie, according to some Jewish critics, portrayed the Israeli agents in a less than positive light. Jewish leaders suspected that Spielberg wanted to suggest a moral equivalence between Israel and its enemies that would apply to the current Middle East crisis as well. Another problem for the film was the allegation that the book upon which it was based relied on the alleged recollections of a man who falsely claimed to be an agent of the Israeli Mossad.

In March, the Koret Jewish Book Awards, sponsored by the Koret Foundation of San Francisco and conducted annually since 1998, underwent a major overhaul. Whereas the awards had previously been administered by a panel of scholars led by Prof. Steven Zipperstein of Stanford University, they would now take on a more popular form under the direction of Jewish Family and Life!, whose head, Yossi Abramowitz, said he would try to make them “the next best thing to a Jewish Oprah.”

A major new exhibit opened in March at the Jewish Museum in New York City, running through July, on “The Power of Conversation: Jewish Women and their Salons.” It dealt with the lives of the German Jewish women who, beginning at the dawn of Jewish emancipation in the eighteenth century, conducted salons in their homes where famous writers, musicians, and other cultural figures — Jews and non-Jews — gathered to socialize. The careers of these women marked an important step in the modernization of German Jewry.

Among the important books of Jewish interest that appeared in 2005 were: Laurel Leff’s *Buried by The Times: The Holocaust and America’s Most Important Newspaper*, which used archival material to demonstrate why *The New York Times* was reluctant to inform its readers about the full horrors of the Holocaust during World War II; Deborah Lipstadt’s *History on Trial: My Day in Court with David Irving*, an account of the historian’s successful 2000 defense of a libel suit against her by Holocaust revisionist David Irving; Deborah Dash Moore’s *GI Jews: How World War II Changed a Generation*, on the wartime experience as a watershed in American Jewish life; and Yuri Slezkine’s *The Jewish Century*, which argued the thesis that the landlessness and mobility of Jews provided them the tools for success and even predominance during the twentieth century in the U.S., the Soviet Union, and elsewhere.

The prestigious Library of America, which published definitive editions of the works of major American writers, launched the publication of Philip Roth’s oeuvre in 2005 with two volumes of novels and short sto-

ries; six more volumes were planned. Roth was only the third author designated by the Library of America while still alive.

Two very large gifts were made during 2005 to institutions of higher learning for the furtherance of Jewish culture. With UJC having relinquished its traditional central role in sponsoring demographic research about American Jewry, philanthropist Michael Steinhardt donated \$12 million to Brandeis University for the creation of a new center for the study of the Jewish community. The Frankel Institute for Advanced Judaic Studies at the University of Michigan received \$20 million from the Samuel and Jean Frankel Jewish Heritage Foundation, the largest single amount ever donated to any university Jewish studies program. In addition, municipal authorities in Chicago approved the construction of a new \$55-million building to house the Spertus Institute of Jewish Studies. Upon its scheduled completion in 2007, the edifice would become the first Jewish cultural structure built since the events of September 11, 2001.

LAWRENCE GROSSMAN

Celebrating the 350th

THE AMERICAN JEWISH COMMUNITY marked its 350th anniversary with a yearlong celebration that ran from September 14, 2004 through September 14, 2005.* Like previous anniversaries of Jewish settlement in America—the 250th in 1905 and the 300th in 1954—the occasion presented an opportunity both to tell the American Jewish story and to demonstrate the community's sense of what it meant to be “at home in America.”

The Commission and Celebrate 350

Gary P. Zola, executive director of the Jacob Rader Marcus Center of the American Jewish Archives (AJA) and associate professor at Hebrew Union College's Cincinnati campus, took the first step in planning the 350th by inviting the U.S. Library of Congress (LOC) and the National Archives and Records Administration (NARA) to join AJA and the American Jewish Historical Society (AJHS) to join in what would become known as the Commission for Commemorating 350 Years of American Jewish History. Its aim was the preparation of a major public exhibition of records documenting the history of the American Jewish community. This was the first time that high-level government bodies had ever joined forces with Jewish research institutions to mark an important American Jewish milestone. Michael Feldberg and David Solomon, who served, sequentially, as executive directors of AJHS, Michael Grunberger, head of the Hebraic Section of the LOC, and Greg Bradsher, senior archivist at NARA, were key participants in this venture, along with professors Pamela S. Nadell of American University and Jonathan D. Sarna of Brandeis University.

Zola, the commission chair, spearheaded the effort to obtain recognition for the project from Congress. On October 15, 2003, the House of Representatives adopted Resolution 106 encouraging “all Americans to

*We thank Dr. Lawrence Rubin, past director of Celebrate 350, and Rachael Dorr, Celebrate 350 operations director, for their assistance with the preparation of this article, and Dr. Jonathan Sarna of Brandeis University and Dr. Gary P. Zola of Hebrew Union College for reading earlier drafts and contributing useful suggestions. Any errors of commission or omission, however, are our responsibility.

share in this commemoration so as to have a greater appreciation of the role the American Jewish community has had in helping to defend and further the liberties and freedoms of all Americans." The Senate adopted a concurrent resolution on November 21. Subsequently Zola, an ordained rabbi, was invited to serve as guest chaplain and to deliver opening prayers in both houses of Congress in honor of the 350th anniversary.

In June 2004, the member organizations of the commission joined with American University in sponsoring the 2004 Biennial Scholars' Conference on American Jewish History, which took place both on the American University campus in Washington, D.C., and at the Library of Congress. This international gathering, with over 100 scholars participating, was probably the largest conference ever held on the subject of American Jewish history.

The exhibition that the commission produced, entitled "From Haven to Home: 350 Years of Jewish Life in America," was perhaps the most ambitious and conspicuous project of the 350th observance. Headed by Michael Grunberger, it drew upon the extensive collections of historic materials held by the commission's member organizations, including some that had never been previously exhibited. Librarian of Congress James H. Billington first unveiled the exhibition in the main gallery of the Library of Congress in September 2004, and it quickly became one of the most popular exhibits in the library's history. A modified version of "From Haven to Home" later traveled to the Cincinnati Museum Center, the Center for Jewish History in New York (where it was called "Greetings from Home"), and the Skirball Cultural Center in Los Angeles, so that, in all, tens of thousands of visitors learned from the items on display the story of how the contemporary American Jewish community evolved.

The impact of the exhibition reached even further. A beautiful volume edited by Grunberger and bearing the same name as the exhibit was widely distributed. Reproductions from the exhibit were also displayed in the John Joseph Moakley United States Courthouse in Boston. Providing broad access through the Internet, both the LOC and the AJA continued to maintain Web-site exhibitions long after the physical panels of "From Haven to Home" were dismantled.

At a very early stage, the commission recognized the need to move beyond the world of research institutions. Communal organizations and leaders needed to be brought into the commemoration, and a Jewish organizational home had to be created. Zola and Jonathan Sarna approached Robert S. Rifkind, former president of the American Jewish Committee, who agreed to work with them. The choice created a natural

link to the 300th celebration, as Rifkind's father, Judge Simon Rifkind, had been part of the planning committee in 1954.

An institutional home proved more difficult to find, as individual organizations had competing priorities and were reluctant to take ownership of the project. Some communal leaders considered the celebration untimely; others asked whether a 350th anniversary warranted the expenditure of resources that would be required. At Rifkind's request, the National Foundation for Jewish Culture (NFJC) and its executive director at the time, Richard Siegel, agreed to facilitate the creation of an independent organization to promote the anniversary. Established in April 2003, it was named *Celebrate 350: Jewish Life in America, 1654–2004*.

Unlike the commemorations of 1905 and 1954, the 350th was not a centralized operation and would not duplicate functions being performed elsewhere. Rather, *Celebrate 350* saw itself as a catalyst, calling upon religious, communal, and academic institutions to create their own distinctive programming and offering them assistance in doing so. *Celebrate 350* was intended from its inception to be a temporary entity that would go out of business once its single project was done. Only two staff positions were established, executive director and operations manager. Public relations and fund-raising were handled through outside consulting contracts.

Siegel designed a structure for *Celebrate 350* and, along with Rifkind, recruited a governing board of top philanthropic, religious, and academic leaders, which Rifkind agreed to chair. Lawrence Rubin, former head of the Jewish Council for Public Affairs (JCPA), was named executive director, and he built a steering committee of communal professionals representing a wide range of Jewish communal, religious, and educational organizations. Rubin directed the process through its entire planning stage, and as the celebration year began in September 2004, Alice Herman—who had held senior positions in both the public and not-for-profit sectors—took over as executive director and saw the project through to its conclusion.

Celebrate 350 worked to involve professionals throughout the American Jewish community. Research and archival organizations were represented on the steering committee. A professional advisory committee was created to secure the input of executives engaged in the fields of education, communal work, and culture. An academic advisory council ensured that high scholarly standards were maintained. The involvement of the American Jewish Historical Society and the American Jewish Archives facilitated close coordination with the Commission for Commemorating 350 Years of American Jewish History.

The Planning Conference

A year before the scheduled opening of the celebration, the countdown began: Celebrate 350 invited a broad spectrum of organizations to participate in a national planning conference, which convened on September 9, 2003, at the Center for Jewish History in New York City. Representatives of more than 50 organizations and 30 academic institutions attended. For many of them, this meeting was their introduction to the anniversary.

Celebrate 350 chair Robert S. Rifkind presented a draft document entitled "An Invitation," which identified core themes that could serve as a common basis upon which to build. Urging all present to sign on, he read aloud the concluding section that captured what the commemoration would seek to achieve:

In extending this call to Celebrate 350, we recognize: our need to reaffirm the reverence for justice, freedom, equality and respect for diversity that has made America the haven it has been for us and for all Americans; our commitment to sustaining America's role as the champion of freedom and democracy throughout the world; our obligation to assess what American Jewry has achieved over the past 350 years, to transmit the lessons of the past to those who will carry on after us, and to shape a vision for the future worthy of our heritage and of the opportunity we enjoy; and our duty to give thanks for having been sustained and enabled to reach this anniversary.

Now, therefore, we call upon Jewish communities and institutions throughout the country, as well as our fellow Americans and our fellow Jews in other lands, to join with us in observing this 350th anniversary year, beginning in September 2004 [Elul 5764], as a time in which to commemorate the history of the Jewish community in America, to celebrate its achievements, take account of its challenges and shortcomings, recall its contributions, and reflect on the meaning of America for Judaism and Jewish life.

Rifkind reminded those present of the role that Celebrate 350 was designed to play:

Its entire purpose is to stimulate, to convene, to promote, and to facilitate the appropriate observance of the 350th anniversary We will have achieved our principal purpose if we succeed in quickening American Jewry's esprit de corps, its pride in its proven capacities, its vigor in taking hold of its future, and its consciousness of itself as a distinctive and consequential link in the long chain of Jewish communities that comprise our collective history.

By the end of the celebration year, over 300 national and local organizations had signed the invitation, endorsing its statement of purpose.

Eli Evans, president emeritus of the Charles H. Revson Foundation and an authority on Jewish life in the South, called upon those at the planning conference to use this “once-in-a-generation opportunity to commemorate and reinvigorate the American Jewish narrative through the lens of all that has happened in our nation—and make of it a time of renewal, a period of reflection and self-examination, and a new resolve for the future of the most free and successful Jewish community in history.”

In the conference keynote address, Jonathan Sarna, chief historian of Celebrate 350, provided further guidance:

If there is a central theme to American Jewish history, it is the story of how Judaism and Jewish life have been transformed by freedom. Freedom, of course, is not an unmixed blessing. It carries with it significant challenges, even perils. Some minority groups in America have literally been loved to death in this country, intermarrying out of existence, disappearing into the mainstream. That danger threatens Jews too. But even with this concern, American Jewish history necessarily challenges the standard Jewish narrative of persecutions and expulsions, and it encourages us to explore instead an entirely different set of questions, which emerge, unsurprisingly, from the central themes of American life: freedom, diversity, and church-state separation.

Rabbi Marc D. Angel of Congregation Shearith Israel in New York City, inspired by his synagogue’s historic role as the oldest congregation in North America, urged outreach to “Jews who are not very connected Jewishly, Jews who are far away from major centers of Jewish life, and the vast non-Jewish public.”

During the daylong session, working groups addressed the specific interests of educators, communal organizations, cultural institutions, research organizations and academic advisors. All in all, the planning conference laid the groundwork for what would become a broad public celebration.

Outreach, Popular and Scholarly

To engage the nationwide community, Celebrate 350 provided resources to support programming, created a unifying logo and a commemorative medal, and worked with partner organizations to spread word of the observance of the 350th.

Communications were facilitated by technologies not available for the tercentenary in 1954. A Web site and e-newsletter, developed and run by

operations manager Rachael Dorr, made available information, promotional materials, links to numerous other educational and archival Web sites, and news of programs and publications that celebrated American Jewish life. A Web-based events calendar covering the commemorative year served as a community bulletin board by documenting more than a thousand programs across the country and several outside the U.S. Visitors to the Celebrate 350 Web site were able to download and use a high-definition copy of the logo—a stylized white menorah against a background of a half-red and half-blue square, and the words “Celebrate 350/Jewish Life in America.” They could also download sample press releases, sample proclamations, and an extensive photo gallery. After the completion of the year of celebration, the site was preserved at the Internet archive Wayback Machine. It can be accessed at <http://www.archive.org/web/web.php>, with a search for www.celebrate350.org.

In the tradition of the 250th and 300th anniversaries, a 350th commemorative medal was minted by Mel Wacks, using a design created by the young Israeli artist Dana Krinsky. On one side the medal featured an image of a big-city skyline, the Celebrate 350 menorah logo, and an often-quoted excerpt from President George Washington’s 1790 letter to Newport’s Hebrew Congregation:

For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens. May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants.

The other side of the medal portrayed “a crowd of men, women, and children on a journey of liberation,” horizontal lines and stars symbolizing the American flag, and the Hebrew and English texts of the biblical phrase from Leviticus that adorns the Liberty Bell in Philadelphia, “Proclaim Liberty Throughout All the Land.”

In the course of the year medals were presented to prominent individuals and institutions, including President George W. Bush, Justice Ruth Bader Ginsburg of the U.S. Supreme Court, the librarian of Congress, the national archivist, and the Israeli Knesset. Medals were also presented to the six oldest congregations in the country: Kahal Kadosh Beth Elohim, Charleston, South Carolina; Touro Synagogue, Newport, Rhode Island; Congregation Shearith Israel, New York City; Congregation Mikveh Israel, Philadelphia; Congregation Beth Ahabah, Richmond, Virginia; and Temple Mickve Israel, Savannah, Georgia.

Official proclamations called upon Americans to learn about the history of the American Jewish community and to celebrate those American values that allow members of all minority groups to live freely and participate fully. In addition to the proclamations by both houses of Congress recognizing the work of the commission, governors and mayors issued proclamations, encouraged by local chapters of the American Jewish Committee.

A rabbinic proclamation, issued under the aegis of Celebrate 350, was signed by the presidents of the four major American Jewish rabbinical associations—Rabbi Harry Danziger, Central Conference of American Rabbis (Reform); Rabbi Dale Polakoff, Rabbinical Council of America (Orthodox); Rabbi Perry Raphael Rank, Rabbinical Assembly (Conservative); and Rabbi Brant Rosen, Reconstructionist Rabbinical Association. The rabbis called for observance of the 350th anniversary of Jewish communal life in America as a time “of special thanksgiving, prayer, study, reflection, and celebration.”

Although this proclamation resembled one issued by American rabbis in 1954, it differed in several respects. For one thing, the 2005 document included involvement of the Reconstructionist movement, which did not have a seminary or a rabbinical association in 1954. Also, the text differed with respect to a call for prayer. In 1954, the rabbis called “on all our brethren . . . to pray for the continued peace and prosperity of our country” The more recent proclamation, while referring to “prayer” in the preamble, together with “study, reflection, and celebration,” did not summon Jews “to pray,” saying instead, “Let us express our collective hope that peace, security and prosperity will reign in our nation for all.” And while the 1954 version was issued in Hebrew as well as English, the 2005 proclamation appeared only in English, avoiding Hebrew, the language of prayer. These two differences reflected a change that had occurred in Jewish interdenominational relations. In 1954, the Orthodox leadership had been willing to sign on to a call for prayer written in both Hebrew and English, but in 2005 it could agree only to an expression of “collective hope,” and only in English, since it sought to avoid any hint of joint prayer with members of the other branches.

Print media, radio, and television covered the anniversary. The New York *Jewish Week* published a special supplement, the *Forward* published monthly columns, and a feature article produced by the Jewish Telegraphic Association was widely distributed to Jewish newspapers. The Associated Press wire service circulated an article on the 350th that was picked up by newspapers around the country. National Public Radio af-

filiates broadcast topical interviews. Feature stories appeared in many large-circulation newspapers, including the *Boston Globe*, *Christian Science Monitor*, *Los Angeles Times*, *New York Times*, *Wall Street Journal*, and *Jerusalem Post*.

In 2004, ABC television aired “Legacy of our Ancestors—350th Anniversary Celebration of Early Jewish America,” sponsored by the Jewish Theological Seminary. The program was seen in 38 states as well as Guam, St. Croix, and Bermuda. Celebrate 350, with the support of the Blanche and Irving Laurie Foundation and the Charles H. Revson Foundation, sponsored a rebroadcast in 2005 of “The Golden Land: The American Jewish Experience (1654–1932),” a segment of the highly acclaimed 1984 *Heritage: Civilization and the Jews* television series, hosted by Abba Eban. “The Golden Land” aired on public broadcasting stations around the country. In addition, cable television in Atlanta, Cincinnati, New York, and other communities presented local 350th programming.

An American Jewish Press Association Rockower journalism award, sponsored by Celebrate 350, recognized excellence in 2004 coverage of the 350th anniversary celebration. Entries included features, editorials, op-ed columns, personal reflections, local and national reportage, and special sections and supplements. Winner of the top award was *Sh'ma: A Journal of Jewish Responsibility* for its issue, “Jewish Values—Democracy.” The *New York Jewish Week* placed second for its special supplement “Celebrating 350,” and *Hadassah Magazine* placed third for its issue of March 2004.

Scholars, both American and foreign, intensified their examination of American Jewish life on the occasion of the milestone anniversary. At a joint conference in San Antonio, the American Academy of Religion and the Society of Biblical Literature held sessions on “American Jewish Scholars and Their Scholarship” and “New Directions in the Study of American Judaism.” Symposia on the Southern Jewish experience were held in Charleston and Atlanta. In Tutzing, Germany, the Akademie für Politische Bildung near Munich cooperated with Ludwig-Maximilians-University of Munich and the University of Erfurt in hosting an international symposium that posed the question, “350 Years of American Jewry, 1654–2004: Transcending the European Experience?”

Brandeis University and the American Jewish Committee cosponsored “The Meaning of the American Jewish Experience,” a daylong conference held on the Brandeis campus in October 2004. In the words of Brandeis professor Jonathan Sarna, this meeting “aimed to explore with some of America’s foremost scholars the role played by Jews in diverse aspects of

American life and to ask how the American Jewish experience affected both American history and Jewish history.” Full proceedings were published by the AJC under the title *The Meaning of the American Jewish Experience*. Not far from Brandeis, at Boston University, that school’s Elie Wiesel Center for Judaic Studies hosted a conference entitled “Why is America Different?” in honor of the 350th anniversary, where Nobel laureate Wiesel spoke of American Jewish history in the context of the broad sweep of world Jewish history.

The 350th anniversary also prompted publication of numerous books on the American Jewish experience. The authors took a number of different approaches, exploring religious trends, sociological groupings, integration within the larger American society, and other topics. In 2004, the Jewish Book Council (JBC) selected as its “book of the year” Jonathan Sarna’s *American Judaism: A History*. According to JBC executive director Carolyn Hessel, *American Judaism* “put the category of American Jewish studies on the map,” serving to attract other scholars and writers to this discipline. Jewish book fairs from San Diego to Cleveland to Miami invited Sarna to speak, thereby promoting even more extensively the theme of the 350th anniversary.

Role of Women

One of the most notable changes in the American Jewish community since the tercentenary celebration in 1954 had been the evolving role of women. Hebrew Union College ordained its first female rabbi, Sally Preisand, in 1971. In 1985 the Conservative movement ordained its first female rabbi, Amy Eilberg. Since these landmark events, many women had joined them in the rabbinate. Also, women were increasingly represented in the top echelons of American Jewish organizations, both as volunteer leaders and professionals. Even so, many pointed to the continuing dearth of women executives at the top of major Jewish organizations, a phenomenon that was noted within the leadership of Celebrate 350 itself.

The Jewish Women’s Archive (JWA) participated actively in the observance of the 350th. The JWA produced programs, curricula, Web site resources, and expert speakers—primarily executive director Gail Reimer and historian Karla Goldman—who lectured extensively on the role of women in the American Jewish story. National women’s organizations, including Hadassah and the National Council of Jewish Women, also contributed much to this aspect of the celebration.

Over 1,000 of the top women philanthropists associated with United

Jewish Communities (UJC), the major national Jewish fund-raising organization, met in Washington, D.C., in October 2004 for the International Lion of Judah Conference, where they explored American Jewish history through a special program designed for them by the Jewish Women's Archive. The event included a tribute to a select group of prominent women "for their extraordinary contributions to the cultural and political life of America and American Jewry."

Nationwide Observance

More than a milestone birthday celebration, this historic occasion served as a special teachable moment. For today's American Jews, living in an overwhelmingly non-Jewish society, it was an opportunity to learn about their heritage. For non-Jewish Americans, the observance was a reminder of core American principles that promise freedom and justice for all citizens.

To encourage participation—especially by small communities and organizations—Celebrate 350 produced a "ready-to-go" exhibit. At the urging of Arnold Kaplan of Allentown, Pennsylvania, who provided inspiration and support, a poster series, "Jewish Life in America," was created by Professor Sarna, designer Scott-Martin Kosofsky, and artist Lance Hidy. Each poster portrayed a critical theme in American Jewish history, such as liberty, social justice, refuge, education, Zionism, and *tzedakah* (charity). Over 1,000 sets were distributed to schools, community centers, synagogues, libraries, and other institutions.

In a special effort to engage the next generation of American Jewish leaders, Celebrate 350 worked with Hillel: The Foundation for Jewish Campus Life. At Hillel's annual leadership conference in December 2004, student leaders learned about the observance of the 350th and were encouraged to develop programs for their own universities. These activities reached even beyond the particular campuses to include surrounding communities that would not otherwise have been involved. To cite one startling example, Shaloha-Hillel at the University of Hawaii sponsored a lecture on American Jewry, the only program listed on the 350th events calendar for that state.

With a growing academic field of American Jewish studies, expert speakers and scholars-in-residence were available and in demand throughout the year. Hundreds of lectures were given, some reaching wide audiences via radio and television. Topics ranged from broad themes like "350 Years of American Jewish History" and "New Directions in Ju-

daism,” to specialized topics, such as American Jews in sports, the arts, the military, and small-town communities, to name a few. As noted above, the role of women in American Jewish history was an especially popular lecture subject.

The American Jewish Icons series, sponsored by the National Foundation for Jewish Culture, with support from the National Endowment for the Humanities, consisted of 30 public lectures by scholars and authors who examined “icons” of American Jewish culture. A sampling of topics included Mordechai Kaplan’s *Judaism as a Civilization* (Arnold Eisen); Abraham Cahan’s *The Rise of David Levinsky* (Todd Endelman); Religious Tolerance and the Jews of the South (Eli Evans); Philip Roth’s *Nathan Zuckerman* (Sylvia Fishman); and *Commentary* magazine’s 1966 and 1996 symposia on “The Condition of Jewish Belief” (Steven Bayme).

Some of the country’s largest Jewish communities launched ambitious celebratory events. In New York City, a Jewish Music and Heritage Festival was said to be “the world’s largest celebration of Jewish culture,” featuring over 50 musical groups performing in 15 venues over a period of two weeks. The June 2005 Salute to Israel Parade in New York City paid tribute to the American Jewish community with its theme, “Two Golden Lands—The Promised Land . . . The Land of Promise.” Atlanta organized a communitywide Celebrate 350 kick-off event in January 2004. The Los Angeles Jewish Symphony performed for a large audience at the John Anson Ford Amphitheater in Hollywood Hills during the summer of 2005. In an unprecedented collaboration, cantors and choir members from more than 20 congregations in the Washington, D.C., metropolitan area performed together in March 2005 before a large audience at the Strathmore Hall music center in North Bethesda, Maryland.

Communities with small Jewish populations also enthusiastically joined in the observances. For many local Jews, it was a welcome occasion to celebrate their heritage and affirm their identity. In Alaska, Millie & the Mentshn went on the road with performances of *Homeland to Heartland*. The American Heritage Center at the University of Wyoming sponsored Celebrate 350 Week in September 2005. The Museum of New Mexico created a traveling exhibition, “Stories Untold: Jewish Pioneer Women 1850–1910,” featuring nine large works by Santa Fe artist Andrea Kalinowski. The Mt. Zion Congregation in Sioux Falls, South Dakota, hosted a Celebrate 350 potluck dinner and movie. Cognizant of its unique place in the history of American Jewry, Cincinnati’s Jewish community organized a massive communal gala that attracted nearly a thousand participants. They watched the premiere performance of *Foot-*

steps, an original musical journey through American Jewish history written by Scott Sedar of Washington, D.C., and adapted by local playwright Whitney Stafford McKay.

Institutions outside the Jewish community participated as well. The Washington State Museum, the University of Washington, and the King County Library System/Seattle Public Library offered much of the 350th programming in that state. The Museum of Utah Art and History sponsored an exhibition, "A Homeland in the West: Utah Jews Remember," while the Tennessee State Library and Archives presented "History of Jews in Tennessee." Visitors who went to the New York Public Library to view the exhibit "Jews in America: Conquistadors, Knickerbockers, Pilgrims, and the Hope of Israel," did not have to travel far to get to the Museum of the City of New York, where they could see "Forging Their Identity: Jews in Early New York." The Center for the Study of Community, a partnership of the Strawberry Banke Museum and the University of New Hampshire in Portsmouth, New Hampshire, sponsored a series of programs in 2004 honoring Jewish life in America.

Audiences in many states were treated to "Klezmerbluegrass," a new dance commissioned by the National Foundation for Jewish Culture and created by Paul Taylor. The work was made part of the Paul Taylor Dance Company repertory during its 2004–05 national tour. In Taylor's words, "The Jewish experience in America reflects the best values and traditions of our country—religious freedom, cultural pluralism, individual initiative, and intellectual discourse."

Baseball, the all-American sport, proved an irresistible symbol, as the New York Mets and the Cincinnati Reds both celebrated Jewish heritage days. In August 2004, Jewish Major Leaguers Inc. and the American Jewish Historical Society jointly sponsored a tribute to Jewish professional baseball players at the National Baseball Hall of Fame in Cooperstown, New York.

Varieties of Programming

Jewish historical societies, museums, and federations offered an array of programs, many focusing on local history. A sampling of titles provides something of a travelogue: "150 Years of Commerce & Industry in Oregon"; "Driven into Paradise: LA's European Jewish Émigrés"; "Jewish Life in the Great East Texas Oil Boom"; "A Photographic Exhibition of Ozarks Jews"; "Milwaukee Jewish Oral Histories"; "Florida's Pioneer Jewish Families"; "Weaving Women's Words: Baltimore Stories"; and

"Stories of Jewish Delawareans." The Jewish Historical Society of Greater Washington (D.C.) launched a major exhibit at the National Building Museum entitled "Jewish Washington: Scrapbook of an American Community." "Sting like a Maccabee: The Golden Age of the American Jewish Boxer" was a popular exhibit at the National Museum of American Jewish History in Philadelphia during 2005. The Jewish Heritage Foundation of North Carolina sponsored a juried art show celebrating "The Jewish American Experience" in spring 2005.

Jewish community centers created extensive programming for the 350th. New York City's 92nd Street Y presented a stimulating series of lectures and cultural events during the fall of 2004, with topics ranging from Jewish Broadway to Jewish literature to new choreography created in honor of the anniversary. Over the course of the commemorative year, the Jewish Community Center of Greater New Haven explored Jewish contributions to American life, including, for example, a discussion of the book *GI Jews*, dealing with the impact of participation by American Jews in World War II, and a dramatic presentation at the Long Wharf Theatre.

Many rabbis, in addition to those who signed the rabbinic proclamation, encouraged participation. The heads of three major seminaries served in leadership roles: David Ellenson, president of Hebrew Union College-Jewish Institute of Religion; Norman Lamm, chancellor of Yeshiva University; and Ismar Schorsch, chancellor of the Jewish Theological Seminary. Over 5,000 rabbis received monthly e-mails from UJC relating the American Jewish experience to events on the religious and secular calendars. Many High Holy Day sermons addressed this theme, as did special services throughout the year. In many communities, American Jewish history and its implications for the present and future were integrated into the curricula of adult education classes, children's synagogue schools, and Hebrew day schools.

Hebrew Union College-Jewish Institute of Religion, the Jewish Theological Seminary, and Yeshiva University all hosted special commemorative events. In addition to the national role that its own American Jewish Archives played in the commemoration, Hebrew Union College sponsored programs at its New York City campus, including two art exhibits in the fall of 2004, "Being Jewish and American: Expressions of Identity in Contemporary Art," and "Archie Rand: The 19 Diaspora Paintings." The Jewish Theological Seminary, together with the Milken Archive, sponsored "Only in America: Jewish Music in a Land of Freedom" in November 2003, exploring American Jewish music from colonial times to the present. JTS also held a three-day symposium in March

2004 on “Imagining the American Jewish Community,” and from May through September of that year hosted an exhibit, “People of Faith, Land of Promise: 350 Years of Jewish Life in America.” A traveling “Treasures of Americana” exhibit provided many communities the opportunity to view prints from the JTS library’s Americana collection, illustrating the history of American Jewry through art. The Yeshiva University Museum sponsored “New World—Old Books” in March 2004, and “Bundles, Hopes and Dreams: Jewish Immigrant Stories” the next month. In November 2005 it presented an exhibit called “A Perfect Fit: The Garment Industry and American Jewry.”

Many programs celebrated Sephardi Jews, the original Jewish settlers of the Americas. On September 12, 2004, the official start of the 350th national celebration was marked by a “Service of Commemoration, Celebration and Thanksgiving” at Congregation Shearith Israel in New York, which had just commemorated its own 350th anniversary. From September through December 2004, an exhibition entitled “Pernambuco, Brazil—Gateway to New York” was sponsored by the American Sephardi Federation, in cooperation with Sephardic House, Yeshiva University Museum, and the Jewish Historical Archive of Pernambuco, Brazil. Earlier, in May of that year, the American Jewish Archives sponsored a mission to Curaçao to retrace the footsteps of that historic Sephardi community, immediately followed by a Jewish Heritage cruise, sponsored by the National Foundation for Jewish Culture, which sailed from Curaçao to other historic Jewish communities in the Caribbean and ended in Charleston, South Carolina.

Diversity within the American Jewish community was acknowledged at a program in December 2005 called “Jewish Soul Celebration—Celebrating the Experience of Jews of Color in Israel, Africa and the United States.” It was sponsored by Ayecha, a New York-based group founded by an African American Orthodox Jewish woman, that provided education, advocacy, and support for Jewish diversity in the United States.

Boards of Jewish education, schools, youth organizations, camps, and scouting programs brought the celebration to children and teenagers. “Celebrate 350” scouting badges were created by the Western Los Angeles County Council of the Boy Scouts of America (BSA) for its 2004 Kinus and also by the BSA’s Jewish Committee on Scouting for the 2005 Scout Shabbat. *Babaganewz*, a classroom magazine designed to teach Jewish values to schoolchildren, produced four special history supplements to commemorate 350 years of Jewish life in America.

National Dinner and a "Legacy"

Perhaps the most impressive and moving component of the yearlong celebration was its concluding dinner, held at the National Building Museum in Washington, D.C., on September 14, 2005. This gala event was a collaborative effort between Celebrate 350 and the Commission for Commemorating the 350th. The American Jewish Historical Society and the American Jewish Archives, groups active in both organizations, were centrally involved. Hosts for the evening, which attracted almost 1,000 guests who were prominent in the Jewish community and in American public life, were Robert S. Rifkind, Celebrate 350 chair; Kenneth J. Bialkin, AJHS chair; and Commission chair Gary P. Zola.

President George W. Bush, who accepted a gold medal commemorating the anniversary, delivered the keynote address. Taking as his starting point President Washington's sentiments expressed to the Jews of Newport, he told the gathering: "The stock of Abraham has thrived here like nowhere else. We're a better and stronger and freer nation because so many Jews from countries all over the world have chosen to become American citizens"

Two weeks prior to the dinner, Hurricane Katrina had devastated New Orleans and much of the Gulf Coast. Many lives were lost and communities torn apart, including Jewish communities. Jody Portnoff of Tulane University Hillel in New Orleans spoke movingly at the dinner about the challenge of rebuilding. Recognizing the crisis, Celebrate 350, the American Jewish Historical Society, and the American Jewish Archives jointly pledged to contribute \$50,000 toward relief projects.

Other participants in the dinner program were AJHS president Sidney Lapidus, who presented that organization's Emma Lazarus Award to Edward I. Koch, former mayor of New York City; philanthropist Lynn Schusterman, who addressed tomorrow's generation of Jewish leaders; Theodore Cardinal McCarrick, archbishop of the Catholic Archdiocese of Washington, D.C.; Right Reverend John Bryson Chane, bishop of the Episcopal Diocese of Washington; Daniel Ayalon, ambassador of Israel to the United States, who read greetings from Israeli president Moshe Katzav; David Butler, president of the Jewish Federation of Greater Washington; and Rabbi Avis Miller of Washington's Congregation Adas Israel. The U.S. Naval Academy Women's Glee Club opened the program with "The Star-Spangled Banner" and closed with "God Bless America." Entertainment for the evening was provided by the accomplished com-

poser and performer Marvin Hamlisch, who played music by American Jewish composers.

A book, *Three Hundred Fifty Years: An Album of American Jewish Memory*, was produced to mark the occasion of the national dinner. A team of scholars worked with designer Scott-Martin Kosofsky to identify 100 noteworthy images of Jewish life in America, beginning with an early-eighteenth-century portrait of Abigail Levy Franks and culminating with Jewish campaign buttons from the 2000 and 2004 presidential campaigns. Participating with Kosofsky in the creation of this beautiful book were Michael Feldberg, Karla Goldman, Pamela S. Nadell, Jonathan D. Sarna, Gary P. Zola, and David Solomon.

The next morning, September 15, the National Archives and Records Administration and Dr. Allen Weinstein, the U.S. archivist, sponsored a breakfast to honor the 350th anniversary that included a tour of some treasures of the National Archives collection.

A key objective of the anniversary observance was to promote the ongoing study of American Jewish life and history so that the new school curricula, the scholarly speaking tours, and the creative projects and publications would continue into the future. Thus Celebrate 350 concluded its work with the creation of "legacy grants" designed to leave an imprint upon American Jewish historical memory and communal consciousness. A grant to the Jewish Book Council endowed an annual book prize for the author of "an outstanding published work in the field of American Jewish studies." A grant to the New York Public Library endowed a periodic lecture series, open to the public at no charge, that would "increase awareness and study of the Jewish people's history in America." Another grant went to Yale University Press to assist in the publication of an atlas of American Jewish history.

Marking a New Era for American Jews

The clearest distinction between the 350th and earlier landmark commemorations of American Jewry was the absence of apologetics. In 1954, Jewish intellectuals such as Horace Kallen and Mordechai Kaplan criticized the 300th anniversary celebrations for their defensiveness about Jewish contributions to America and dearth of distinctive Jewish content. By contrast, the organizers of the 350th, in the words of Robert Rifkind, understood that "American Jewry no longer felt obliged to proclaim its patriotism or its fidelity to America's highest values. These were unquestioned except by extremist cranks. Nor did American Jewry feel the

need to declaim on contributions that Jews had made to America. They were too conspicuous to require comment."

Rather, the focus shifted to the meaning of the American Jewish experience, its distinctive ethos, and the challenges Jews were likely to face in the foreseeable future. The anniversary provided an opportunity for internal self-assessment in regard to two crucial questions: Wherein lay the uniqueness of the American Jewish experience? How can a distinctive Judaic culture be preserved in an open and hospitable American society? In addressing these challenges, the programs of the 350th anniversary year bespoke pride and self-confidence. Since the tercentenary in 1954, anti-Semitism had been marginalized in America, and Jewish scholarship, culture, and education had flourished in a pluralistic society. The primary challenge confronting Jewish life in America was not any external threat, but rather how to preserve Jewish identity, how to give Jews the motivation for leading a Jewish life.

The grassroots nature of the celebration further underscored this point. Many national Jewish leaders were preoccupied with global threats to Jewish survival. For them, the apparent failure of the Oslo accords, the reemergence of anti-Semitism in Europe, and the spread of international terrorism constituted the backdrop for all discussions of Jewish communal affairs. But on this anniversary, Jewish leaders in communities across the country utilized the opportunity to project a far more positive image of contemporary Jewish life. The 350th resonated among Jews for whom the celebration mirrored their own American experience of unlimited opportunity, accompanied by the challenge of sustaining Jewish identity and a collective sense of peoplehood. The anniversary and all that went with it provided a much needed counter-message to a Jewish community preoccupied by grave international concerns.

The closing dinner in Washington that concluded the 350th anniversary celebration said much both about the place of American Jews in society and about the perception Jews now had of themselves as occupying a particular niche within American culture. By dint of demographics alone—Jews made up little more than 2 percent of the population, a percentage that was declining—such a gala celebration was hardly warranted. Yet even a cursory consideration of the role Jews played in American intellectual, political, and cultural life spotlighted the exceptional nature of the American Jewish experience. Never before in Diaspora Jewish history had there been a society so welcoming of Jewish participation; and therefore, never before had a Diaspora Jewish community felt so at home in its country of residence. The challenge posed

was whether American Jews would utilize the conditions of freedom to create an intensive and creative Jewish way of life strong enough to sustain the community.

In a "Letter to 2054," included in *Three Hundred Fifty Years: An Album of American Jewish Memory*, Rifkind addressed this challenge:

At 350, then, American Jewry was coming to recognize that it was bound to take its place in the long procession of great and distinctive Jewish communities of which our collective history is comprised. The question to be pondered was what would American Jewry make of the extraordinary freedom and opportunity with which it had been blessed? If, in 2054, our descendants gather to celebrate in joy the 400th anniversary of Jewish life in America, we will have in good measure succeeded.

ALICE HERMAN
STEVEN BAYME

Jewish Population in the United States, 2006

STARTING WITH THIS ISSUE of the *American Jewish Year Book* (hereafter AJYB) responsibility for producing annual estimates of the Jewish population of the United States has passed from United Jewish Communities (UJC), the coordinating body for the 155 Jewish federations and 400 independent Jewish communities in the country, to Ira Sheskin of the University of Miami and Arnold Dashefsky of the University of Connecticut. UJC has remained involved by providing access to its e-mail distribution list of “federated” Jewish communities and “network communities,” as well as contributing additional useful input.¹

Unlike previous years when hundreds of letters were mailed to solicit information about community size, we used the Internet as the principal method to contact local Jewish communities. None of the Jewish communities that completed scientific studies since 2000 were contacted since it was highly unlikely that any of them had estimates that were more recent than those available from these studies. Of the more than 500 communities that were e-mailed, only about 30 provided responses either confirming their estimate or expressing a desire to increase or decrease it. For those communities that did not reply, estimates have been retained from previous years.

While the method for contacting Jewish communities has been significantly modified from traditional mail to e-mail, the sources for these estimates remain consistent with those of previous years. Basically, the estimates derive from two sources:

Source One: *Scientific Estimates*. Such estimates are based upon the results of some type of scientific study of a community. In almost all cases, these studies involved the use of random digit dialing (RDD) telephone surveys.

¹The authors thank Dr. Laurence Kotler-Berkowitz, Dr. Jonathon Ament, and the UJC staff for their assistance in the collection of some of the data for this study. Both Laurence and Jonathon also provided very useful comments on an earlier draft of this article. Dr. Bruce Phillips of Hebrew Union College in Los Angeles assisted us with the San Francisco vignette and the estimates of Jewish population in that city. Sam Richardson, a graduate assistant, helped with the research, and Lorri Lafontaine, program assistant, gave technical assistance; both are with the Mandell L. Berman Institute-North American Jewish Data Bank at the University of Connecticut. The authors are also indebted to Dr. Jim Schwartz, Jeffrey Scheckner, and Dr. Barry Kosmin, who authored this AJYB article in previous years as UJC employees. Many of the estimates in this article were based upon their efforts.

Source Two: *Informant Estimates*. For communities where no scientific study has been completed, a local informant was contacted. These informants generally have access to information on the number of households on the local Jewish federation's mailing list and the number of households that belong to local Jewish organizations and synagogues.

More than 80 percent of the total of more than 6.4 million Jews estimated by this article is based upon scientific studies; only 20 percent is based upon the less reliable informant procedure.

All estimates are for Jews, both in households and institutions, and do not include non-Jews living in households with Jews. The estimates of Jewish population include both Jews who are affiliated with the Jewish community and Jews who are not affiliated.

Population estimation is not an exact science, and therefore readers should not assume that because a number changed from the last year for which new estimates were provided (for 2001 in the 2002 AJYB) that the change has all occurred in the past five years. Rather, it most likely occurred over a longer period, but has only recently been substantiated.

We have endeavored to provide readers with the most reliable estimates available, utilizing statistics derived, whenever possible, from scientifically-based studies in the archive of the Mandell L. Berman Institute-North American Jewish Data Bank at the University of Connecticut. Readers are invited to offer suggestions for improving the accuracy of the estimates and the portrayal of the data. Please send all correspondence to Ira M. Sheskin at isheskin@miami.edu.

Based upon a summation of local Jewish community studies (Table 3), the estimated size of the American Jewish community at the beginning of 2006 is more than 6.4 million (Table 1), about 1.2 million more than the Jewish population identified in the UJC's 2000–01 National Jewish Population Survey (NJPS 2000–01).² The next section of this report explains the reasons for this significant difference.

Why the AJYB Estimate Differs from the NJPS 2000–01 Estimate

In a mid-twentieth-century AJYB article on American Jewish demography, Ben B. Seligman observed:

² See Laurence Kotler-Berkowitz, Steven M. Cohen, Jonathon Ament, Vivian Klaff, Frank Mott, and Danyelle Peckerman, *Strength, Challenge and Diversity in the American Jewish Population* (New York, 2003).

Comprising the largest Jewish national grouping in the world, American Jews are as yet unable to ascertain with any degree of precision how many persons make up that grouping, where they live, how old they are, where they came from, and how they earn their livelihood. Full and detailed demographic information comparable to census data which is available about Canadian Jewry is almost entirely lacking. And in the absence of sufficient and reliable data, the interested person—who may be a scholar preparing a treatise on some special phase of Jewish life or a community leader responsible for certain aspects of local social planning—must depend on well-informed guesses advanced by well-informed observers.³

More than a half-century later, are these observations still true? The answer is: “yes and no.” Yes, we cannot state even with the demographic precision available from the Canadian census⁴ the composition of the American Jewish population; but no, the availability of three National Jewish Population Surveys (1971, 1990, and 2000–01) and about 100 local Jewish demographic surveys—55 of them completed with the “precision” of random digit dialing (available on www.jewishdatabank.org)—has added immensely to our fund of knowledge. Yes, scholars and community planners are still interested in examining these data; but no, they do not need to depend on guesses. Rather, the aforementioned data sets lend a greater degree of precision to the generalizations they may make.

The truth is that, short of a full census as is carried out in Israel, we cannot know with any degree of certainty the actual number of Jews living in the United States on a certain date. Even the U.S. Census Bureau’s enumeration of the U.S. population, at a cost of billions of dollars, is not as precise as desired.

This article produces a national estimate of the number of Jews in the U.S. by the simple summation of more than 535 local estimates. Let us call this the AJYB estimate, which comes to more than 6.4 million Jews. NJPS 2000–01 produced an estimate of 5.2 million Jews using random digit dialing. We believe that the AJYB methodology probably overestimates the Jewish population and that the NJPS methodology probably underestimates it.

³Ben B. Seligman, “The American Jew: Some Demographic Features,” *AJYB* 1950, vol. 51, p. 3.

⁴Even the Canadian data are not as precise as might be desired. The questions about religion and ethnicity, used to identify the Jewish population, are asked only on the “long-form” questionnaire completed by a 20-percent sample of Canadian households, creating a sampling error on the estimates of the Jewish population and its characteristics.

AJYB OVERESTIMATES

Four reasons may be posited for why the AJYB methodology overestimates the U.S. Jewish population.

First, according to NJPS 2000–01, about 12 percent of American Jewish households spend two months or more away from their primary residence. Of that 12 percent, 20 percent spend part of the year outside the U.S. and, therefore, are *not* being double counted. Of the remainder, many spend time in Florida, California, and Arizona. Thus, some Jews are being reported twice in Table 3. Recognizing this problem, Table 3 reports (where the data are available) “part-year” Jews (those who spend three–seven months in a second community) separately, and they are *not* included in the total count. Yet, doubtlessly, an unknown number of part-year Jews are being double counted because many local Jewish community studies have not made distinctions between part-year Jews and full-year Jews.

Second, according to NJPS 2000–01, about 5 percent of American Jews are students. Local Jewish demographic studies do not interview students who live in dormitories, but do interview those who live off-campus. In most studies, when respondents are asked the number of persons who live in their household, they are told to include persons who are temporarily away from home, such as students. Thus a parent in, for example, Miami, will report her/his child as a resident of Miami, but if that same child attends Emory University in Atlanta and lives off-campus, that child will also be counted as part of the Atlanta Jewish community. Thus students are likely to be double counted.

Third, the more than 50 local Jewish demographic studies that account for more than 80 percent of the more than 6.4 million Jews have been completed over a two-decade period, the vast majority of them over the past 15 years. Some persons are being double counted because they have moved from one community to another. For example, imagine a household that moved from Milwaukee, Wisconsin, to Sarasota, Florida, in 1999. This household would have been counted both in the 1996 Milwaukee Jewish demographic study and in the 2001 Sarasota Jewish demographic study. As a second example, Boynton Beach, Florida, has added more than 20,000 Jews to its population between 1999 and 2006. Many of these persons were probably counted in the 2001 New York Jewish demographic study. Thus, some households that move—and American Jews are about twice as mobile as Americans in general—are being double counted.

Fourth, about 20 percent of the total number presented in Table 3 is based upon an "informant methodology." That is, a Jewish community leader has been contacted and asked for an estimate of the Jewish population. In some cases, informants may overreport the Jewish population of their area. We do not believe that this is a significant contributor to inaccuracy, for two reasons. First, it is probably balanced by some communities that underreport. Second, many of the communities for which we rely upon informants are small. Whether a community reports 500 Jews or 250 Jews has relatively little impact upon the overall number.

NJPS UNDERESTIMATES

For a variety of technical reasons, we believe that the estimate of Jewish population provided by NJPS 2000–01 is an underestimate of the Jewish population. In its main report on the study, UJC acknowledged that an undercount may have occurred.⁵ One piece of evidence for an underestimation is that a test completed after NJPS 2000–01 showed that Jews were significantly more likely to refuse to participate in the survey *screener* (by answering the question: "What is your religion, if any?" and three follow-up questions about Jewish parentage and Jewish upbringing) than were non-Jews.⁶ NJPS 2000–01 reports that Jews are found in 4.2 percent of U.S. households. If we suppose that, had Jews cooperated at the same rate as non-Jews, the percentage of U.S. households containing a Jew would have increased to 4.5 percent, then instead of reporting 5.2 million Jews, NJPS 2000–01 would have reported about 5.9 million. If

⁵See Kotler-Berkowitz et al., *Strength, Challenge and Diversity*, p. 31.

⁶A list of 31 Distinctive Jewish Names (DJNs) was used for this test. These names were Berman, Caplan, Cohen, Epstein, Feldman, Freedman, Friedman, Goldberg, Goldman, Goldstein, Greenberg, Grossman, Jaffe, Kahn, Kaplan, Katz, Kohn, Levin, Levine, Levinson, Levy, Lieberman, Rosen, Rosenberg, Rosenthal, Schwartz, Shapiro, Siegel, Silverman, Weinstein, and Weiss. Hundreds of thousands of households, both Jewish and non-Jewish, were contacted via random digit dialing as part of NJPS 2000–01. All of these households were researched in a computerized reverse telephone directory, facilitating placing a surname next to many of the telephone numbers. These numbers were then divided into two groups. The first consisted of households that had participated in the screener by answering the questions concerning their religion, and the second of households that refused to answer the screener questions. Among the first group (those that answered the screener), 0.16 percent of households had one of the 31 DJNs, while among the second group (those that refused to respond to the screener), 0.37 percent of households had one of the 31 DJNs. This is significant evidence, even given that not all DJN households are Jewish, that Jews were overrepresented among those who refused to participate in the survey. Note that this procedure was implemented in a way that protected the anonymity of all NJPS 2000–01 respondents.

that were the case, the AJYB and the NJPS would be in better agreement. Moreover, many of the local studies employ publicity about the study aimed at the Jewish community and a team of local, mostly Jewish, interviewers. Both the publicity and the strategy of “Jewish community members calling other Jewish community members” act to increase the response rate among Jews in these studies. NJPS 2000–01, in contrast, used no publicity, and the vast majority of the interviewers were neither Jewish nor, as in any national study, local. Thus, NJPS 2000–01 did not benefit from either of the two major techniques employed in many local studies to increase the Jewish response rate.

Note that NJPS 2000–01 was not designed to produce accurate estimates on the local or state level, and it is thus impossible to compare local or state totals from NJPS with those from Tables 1–3 below.

U.S. Jewish Population in World Perspective

In Sergio DellaPergola’s article “World Jewish Population, 2006” in this volume (pp. 559–601), the number of Jews in the world is estimated at 13,090 million at the beginning of 2006, and the largest Jewish populations are in Israel (5,313,800), the U.S. (5,275,000), France (491,500), Canada (373,500), the UK (297,000), and Russia (228,000). The U.S. estimate is based upon “a cautious compromise” between two national Jewish population surveys in 2000–01, one of which is NJPS.

Has the Jewish population of Israel now surpassed the Jewish population of the U.S.? Three points need to be considered:

1. As explained in the “World Jewish Population” article, the Jewish population data for Israel are based upon modern census techniques, and are therefore considerably more reliable than the U.S. estimates, which are based on survey research techniques.
2. The estimate of 5.2 million Jews found in NJPS 2000–01, being based on a survey research procedure, has a margin of error around the 5.2 estimate. The estimate for Israel, based upon updates of the Israeli census, also has a margin of error around the estimate of 5,313,800. Thus even if one accepts NJPS as accurate, the margin of error around the figure of 5.2 million includes within it the number of Jews in Israel. At the very least, just as in a presidential poll where the difference between two percentages is within the margin of error and the race is too close to call, so we conclude that it is premature to assert that the Jewish population of Israel has surpassed that of the U.S.

3. We have argued above that the estimate of 5.2 million Jews from NJPS 2000–01 is too low. We have also argued that the methodology of simply summing local estimates to arrive at a national estimate (in this case, 6.4 million) doubtless overestimates the size of the Jewish population. However, even if one gives credence to only a minority of the arguments tendered above, we believe it unlikely that only 5,275,000 Jews live in the U.S., especially as more than 80 percent of the 6.4 million estimate (over 5 million people) is supported by recent scientific studies.

While we believe that the Jewish population of Israel will eventually overtake the Jewish population of the U.S., that is unlikely to have happened as of 2006.

New Features in the Local Population Estimates

Table 3 in the Appendix provides estimates for more than 535 Jewish communities and parts of communities. In some cases, the geographic areas in Table 3 are Jewish federation service areas. In other cases, where data allow, we have disaggregated Jewish federation service areas into smaller geographic units. So, for the first time, separate estimates are provided for such places as Boulder, Colorado, and Boynton Beach, Florida.

Included also for the first time in this table is information for each community as to whether the estimate is based on a scientific study or an informant estimate. Estimates for communities in boldface type are based on a scientific study. Almost all such studies used random digit dialing (RDD) techniques for part of their sampling. RDD is the currently accepted best practice for making Jewish population estimates. The boldface date is the year the field work for that study was conducted.

Estimates for communities that are not in boldface type are based on the informant methodology. Because detailed records are not available for many communities as to the last time an informant contact was made, only a range of years (pre-1997 or 1997–2001) is available for most communities. And where the date in the “Date of Informant Confirmation or Latest Study” column of Table 3 is more recent than the date of the latest study shown in boldface type, the study estimate has been either confirmed or changed by a local informant at a date after the study.

We have also decided, for the first time, to present the number of Jews who live in part-year households (households that live in a community for 3–7 months of the year) in communities for which such information

is available, as part of Table 3. Jews in part-year households are an essential part of some Florida Jewish communities, joining local synagogues and making donations to local Jewish charities. Our methodology allows the reader to gain a better perspective on the size of certain Jewish communities without double counting the persons in these households in the totals produced in Tables 1–2. Note that Jews in part-year households are reported with respect to the community that constitutes their “second home.”

Local Population Changes

Because population changes based upon scientific studies have a greater degree of validity than those based upon local informants, this section divides the discussion of local population changes into changes based on new scientific studies and changes based on new informant estimates.

NEW SCIENTIFIC STUDIES

Seventeen new local scientific studies were completed in the U.S. since the previous estimates in 2001. Based on these, the communities reporting the largest growth are San Francisco, California, which increased by 107,900 to 227,800; Atlanta, Georgia, which increased by 33,900 to 119,800; Northern Virginia (Alexandria-Arlington-Fairfax County-Prince William County-Loudoun County), which increased by 32,300 to 67,300; West Palm Beach, Florida (Palm Beach County excluding Boca Raton and Delray Beach), which increased by 27,350 to 101,350; San Diego, California, which increased by 19,000 to 89,000; Montgomery and Prince Georges County, Maryland, which increased by 16,500 to 121,000; and South Palm Beach, Florida (Boca Raton and Delray Beach), which increased by 14,500 to 107,500. The total increase for Palm Beach County, Florida, was 41,850, and for Greater Washington it was 51,300.

Increases of 5,000–10,000 since the previous estimates in 2001 were found in Chicago, Illinois (9,500); Howard County, Maryland (6,000); Jacksonville, Florida (5,800); and Atlantic County, New Jersey (5,200). Increases of less than 3,000 were found for Rhode Island (2,650); Washington, D.C. (2,500); Nashville, Tennessee (1,800); St. Paul, Minnesota (1,700); Stuart-Port St. Lucie, Florida (1,500); Tucson, Arizona (1,400); and Hartford, Connecticut (600).

The Las Vegas estimate of 67,500 Jews is based upon a 2005 study. The

previous AJYB estimate of 75,000 was based upon informant updates of a 1995 study that estimated 55,600 Jews. Thus, the Jewish population of Las Vegas has increased by 11,900 persons since the previous study.

The greatest decreases were reported for Detroit, Michigan (–24,000) and Miami, Florida (–11,700). For Miami, this continues a trend of decreasing Jewish population since 1975, although the rate of decrease has slowed down considerably in recent years, in part due to an influx of Jews from Latin America, Israel, and the former Soviet Union. A decrease was also reported for Minneapolis (–2,200).

NEW INFORMANT ESTIMATES

Based on new informant estimates, significant increases are reported for East Bay, California (an increase of 45,500); San Jose, California (30,000); Denver-Boulder, Colorado (5,700); Monmouth County, New Jersey (5,000); Kansas City, Kansas (4,000); and Hoboken, New Jersey (400). Lower estimates are reported for Kansas City, Missouri (–3,100); Toledo-Bowling Green, Ohio (–2,000), and Akron-Kent, Ohio (–500). A Danville, Illinois, informant reported a total of fewer than 100 Jews, and this community was therefore removed from the listings.

SPECIAL NOTE ON THE SAN FRANCISCO BAY AREA

A 1986 study produced an estimated Jewish population in the San Francisco Bay Area of 210,000. The study was sponsored by three Jewish federations: the Jewish Community Federation of San Francisco, the Peninsula, Marin and Sonoma Counties; the Jewish Community Federation of the Greater East Bay; and the Jewish Community Federation of Silicon Valley (then the Jewish Federation of Greater San Jose).

A 2004 study was completed only for the Jewish Community Federation of San Francisco, the Peninsula, Marin and Sonoma Counties. From 1986 through 2003, U.S. Census data show that the total population of the area not covered by the 2004 study increased more quickly than the area covered by the 2004 study. Thus, to develop a new estimate of the Jewish population of Greater East Bay and Silicon Valley, the growth rate for the Jewish population for the San Francisco Federation was applied to the 1986 estimates for East Bay and Silicon Valley. While this is admittedly a “rough” procedure, it seems more realistic than continuing to publish 18-year-old data. The estimate for Greater East Bay and Silicon Valley was confirmed as reasonable by a local informant.

SPECIAL NOTE ON GULF COAST COMMUNITIES

In 2005, Hurricane Katrina devastated New Orleans and other Gulf Coast communities in Alabama, Mississippi, and Louisiana, scattering much of their Jewish populations to other locales. The estimates for Alexandria, Baton Rouge, Lake Charles, Lafayette, and New Orleans, Louisiana; Biloxi/Gulfport, Diamondhead, Hattiesburg, and Jackson, Mississippi; and Mobile, Alabama shown in Table 3 were not changed from the figure reported in the 2002 AJYB. We hope to provide new estimates for these communities next year, after the situation becomes clearer.

Vignettes of Recently Completed Local Studies

Seven local demographic studies have been completed since the last article on population appeared in the 2004 AJYB: Atlantic and Cape May counties, Miami, Minneapolis, St. Paul, San Francisco, South Palm Beach, and West Palm Beach. Since all local studies produce much information about a Jewish community beyond its size, this section presents a few of the major findings of each study.

In reading these vignettes, it is important to bear in mind the difference between the number of Jews in a community and the number of persons in Jewish households, which also includes non-Jewish spouses and children not being raised as Jews. Also, in these vignettes, when a community is compared to other Jewish communities, the comparison is to communities that have completed scientific studies during the past two decades. Full reports of the results of these studies are available from the North American Jewish Data Bank at www.jewishdatabank.org. Finally, while random digit dialing (RDD) produces the most truly random sample, most studies, for economic reasons, combine RDD sampling with the use of Distinctive Jewish Name (DJN) sampling, or sampling from mailing lists (known as List sampling). In all surveys that employ either DJN or List sampling, weighting factors are used to combine the samples so as to remove much of the bias introduced by their use.

ATLANTIC AND CAPE MAY COUNTIES, NEW JERSEY.

The area covered by this 2004 study includes the resort town of Atlantic City. Ira Sheskin of the University of Miami was the principal investigator for the study, which was based upon 625 telephone interviews, 212

of which were completed using RDD sampling and the rest using DJN sampling. In Atlantic and Cape May counties, 23,100 persons live in 10,000 Jewish households. Of those 23,100 persons, 87 percent (20,300) are Jewish. An additional 100 Jews live in institutions, making a grand total of 20,400 Jews. Of that number, 12,200 live in Atlantic and Cape May counties for eight or more months of the year, and 8,200 live there for three–seven months of the year (part-year population).

The number of Jewish households decreased by 11 percent (1,200 households) from 1994–99, and then remained the same from 1999–2004. Results suggest that the size of the Jewish population should remain relatively stable over the next few years. A geographic shift has occurred in the location of the Jewish population, with a decrease on the island and an increase on the mainland. From 1994 through 2004, the percentage of area Jewish households on the island decreased from 69 to 59 percent, while the percentage on the mainland increased from 26 to 34 percent. Even so, 5,900 Jewish households live on the island as compared to only 3,400 on the mainland. These results suggested that the best location for Jewish facilities is probably on the island, but as close as possible to a bridge leading to the mainland.

One of the most interesting findings is that 36 percent of Jewish households are part-year households (reside in Atlantic and Cape May counties for less than eight months of the year), half of them spending the remainder of the year in Pennsylvania. Most of these households maintain significant relationships with other Jewish communities, and many do not participate in, and are unaware of, the local Jewish federation and its agencies.

Of special note is the finding that 34 percent of the Jewish population is 65 years old and over, the eighth highest percentage among about 50 comparison Jewish communities, reflecting the role of Atlantic City as a retirement community.

As is true in many other Jewish communities, the level of Jewish involvement is much higher in the traditional area of Jewish settlement (the island) than on the mainland. For example, the percentage of Jewish respondents who are “Just Jewish” is higher on the mainland (39 percent) than on the island (21 percent), and the percentage of married couples who are intermarried is higher on the mainland (41 percent) than on the island (13 percent).

A strong, although not perfect, relationship was found between household income and synagogue membership. Of households earning an annual income under \$25,000, synagogue membership is 23 percent. That

figure rises to 31 percent for households earning \$25,000–\$50,000, 49 percent for households earning \$50,000–\$100,000, 36 percent for households earning \$100,000–\$200,000, and 65 percent for households earning \$200,000 and over. Strong relationships were also found between formal childhood Jewish education and adult Jewish behaviors. For example, 54 percent of Jewish households in which an adult had attended a Jewish day school and 45 percent of households in which an adult had attended a synagogue school are synagogue members today, as compared to 27 percent of households in which no adult had either type of formal Jewish education as a child.

MIAMI, FLORIDA

This 2004 study covered all of Miami-Dade County, Florida. Ira Shekin of the University of Miami was the principal investigator for this study, which was based upon 1,808 telephone interviews, all of which were completed using RDD sampling.

Miami is one of the largest Jewish communities in the country: 121,300 persons live in 54,000 Jewish households, of whom 112,300 persons (93 percent) are Jewish. An additional 1,000 Jews live in institutions, for a grand total of 113,300 Jews. Of these, 106,300 Jews live in Miami for eight or more months of the year and 7,000 Jews for three–seven months of the year (part-year population).

From 1994 through 2004, the number of Jews in Miami decreased by 18 percent (from 138,600 Jews to 113,300 Jews). This was due to an excess of deaths over births (median age in Miami is 51 years), an outmigration to Broward and Palm Beach counties, and a change in the migration stream of elderly retirees from the north to South Florida that is increasingly aimed at Broward and Palm Beach counties, not Miami.

In regard to residence, 47 percent (57,500 persons, down from 61,000 in 1994) of the Jewish population live in North Dade; 36 percent (43,300 persons, down from 51,000 in 1994), in South Dade; and 17 percent (20,500 persons, down from 34,500 in 1994), in the Beaches. Only 7 percent of Jewish households are in residence for three–seven months of the year, as compared to 9 percent in Broward County and 19 percent in Palm Beach County. The study shows Miami to be a considerably more “rooted” community than either of those counties, with a much higher percentage of persons who are locally born or who have lived in the community for 20 or more years.

One of the most distinctive aspects of the Miami Jewish community is

that 31 percent of adults are foreign born, the highest of about 45 American Jewish communities. Also, 9,500 Jewish adults are Hispanic (up from 5,300 in 1994) and 18,000 persons live in households with one or more Hispanic Jewish adults. About 12,000 Jewish adults are Sephardi (up from 7,400 in 1994) and 22,000 persons live in households with one or more Sephardi Jewish adults. Roughly 6,700 Jewish adults are Israeli (up from 5,800 in 1994) and 11,600 persons live in households with one or more Israeli adults. Some 5,900 persons live in households that came from the former Soviet Union.

The Hispanic Jews derive from Cuba (a group that largely arrived in the late 1950s and early 1960s), Argentina, Colombia, and Venezuela. Migration from the latter three countries is relatively recent. More than 50 of the 1,800 interviews for the study were completed in Spanish.

With respect to age, 30 percent (37,000 persons) of the population are age 65 and over, including 18 percent (21,500 persons) who are age 75 and over. Miami is the ninth oldest of 50 comparison American Jewish communities, although Broward (46 percent age 65 and over) and Palm Beach (59 percent) counties are considerably older. Yet, 18 percent (21,700 persons) are age 17 and under, and households with children form a disproportionate share of new migrants to Miami.

Also of interest, 32 percent of households contain a single person living alone, the third highest percentage among 45 comparison Jewish communities, implying, particularly given the elderly nature of this population, that a significant need for social services exists in this community. Also contributing to social service needs is the fact that more than 12,000 Jewish households are of low income (household income under \$25,000), 1,900 households live below the federal poverty levels, and almost 400 households often or sometimes do not have enough to eat. Holocaust survivors and immigrants represent a disproportionate share of Jewish households living below the poverty levels.

On almost all measures of "Jewishness," Miami is one of the more "Jewish" American Jewish communities. For example, among 25–50 comparison Jewish communities (the number depending on the particular item measured), Miami has the second highest percentage of households that have a mezuzah on the front door (82 percent), who keep kosher in and out of the home (12 percent), and who refrain from using electricity on the Sabbath (7 percent). The 16 percent of married couples who are intermarried is the seventh lowest of 55 comparison Jewish communities.

Perhaps of even greater importance, on many measures of Jewish con-

nectedness the Miami Jewish community shows either stability or an increase from 1994 to 2004. For example, the percentage of households with children who are synagogue members increased from 55 percent to 64 percent over that decade. These findings are consistent with findings in other Jewish communities.

On most measures, informal Jewish education in childhood is positively correlated with adult Jewish behavior. For example, 10 percent of married couples in Jewish households in which an adult participated in Hillel or Chabad while in college (beyond High Holiday attendance) are intermarried, as compared to 21 percent of married couples in households in which no adult participated in Hillel or Chabad. Findings like these on informal education in Miami and those on formal education in Atlantic and Cape May counties (discussed above) support those who argue that federation financial assistance to formal and informal Jewish education can promote and preserve Jewish identity and continuity in the future.

The connections between the Miami Jewish community and Israel are significant. The 62 percent of Jewish respondents who are extremely or very emotionally attached to Israel is the highest of about 25 comparison Jewish communities. Interestingly, about 62 percent of Jewish households also contain a member who visited Israel, which is the highest of about 35 comparison Jewish communities and has risen from 55 percent in 1994, and 27 percent of households with Jewish children age 0–17 have sent a Jewish child on a trip to Israel, the second highest of about 30 comparison Jewish communities. Perhaps, in part, because of the situation in Israel at the time of the study, 33 percent of Jewish respondents reported an increase in their level of emotional attachment to Israel compared to five years earlier, and only 4 percent reported a decrease.

Indicative of a trend toward lower levels of anti-Semitism in the United States, only 13 percent of Jewish respondents said they personally experienced anti-Semitism in the local community during the previous year. Supporting this trend is that 49 percent of respondents perceive a great deal or a moderate amount of anti-Semitism in the local community, a sharp drop from 73 percent in 1994. These results should be carefully studied by Jewish organizations, as they might indicate the need for a change in the emphasis given to fighting anti-Semitism.

MINNEAPOLIS, MINNESOTA

This 2004 study covered all of Hennepin County, Minnesota. Ira Shekin of the University of Miami was the principal investigator for this

study that was based upon 746 telephone interviews, of which 208 were completed using RDD sampling and 538 using DJN sampling. Due to the high percentage (12 percent) of adults from the FSU, the DJN sampling was supplemented with sampling by distinctive Russian (first) names so that FSU Jews could be properly represented. The survey was done as a joint project with the St. Paul Jewish community, but the results presented here (except as noted) are only for Minneapolis.

A total of 35,300 persons live in 13,850 Jewish households. Of the persons in Jewish households, 29,100 (82 percent) are Jewish. An additional 200 Jews live in institutions, for a grand total of 29,300 Jews. The number of Jewish households decreased by 14 percent (2,100 households) from 1994 through 1999, and then increased by 6 percent (900 households) from 1999 through 2004. Some portion of the recent increase is attributable to an influx of Jews from the FSU. The study shows the Jewish population of Minneapolis to be relatively stable and rooted in the area, with many adult children (63 percent) remaining in the locality after leaving their parents' homes, implying the existence of multigenerational families.

The geographic distribution of Jewish households in Minneapolis has changed. During the period 1994–2004, the percentage of area Jewish households in the city of Minneapolis decreased from 25 to 21 percent, the percentage in the inner ring of suburbs decreased from 57 to 54 percent, and the percentage in the outer ring of suburbs increased from 18 to 24 percent. The Jewish community, as a result, has considered extending services and programs to the outer ring.

The needs of new immigrants from the FSU are significant. The median income of FSU households is \$22,900, compared to \$81,700 for non-FSU households, and one-third of FSU households live below the poverty line. Fully 20 percent of FSU households needed help in coordinating services for an elderly or disabled person during the past year, and 28 percent of FSU households with adults age 18–64 needed help in finding a job or choosing an occupation. In the Twin Cities (Minneapolis and St. Paul), of those FSU households with elderly persons, 58 percent needed senior transportation in the past year; 46 percent needed in-home health care; 18 percent needed home-delivered meals; 16 percent needed adult day care; and 9 percent needed nursing-home care.

The level of Jewish involvement among FSU households is generally lower than among non-FSU households. For example, 61 percent of FSU households always or usually participate in a Passover seder, compared to 81 percent of non-FSU households. However, FSU households are more likely to express their Jewishness via connections to Israel. For

example, 67 percent of Jewish respondents in FSU households are extremely or very emotionally attached to Israel, compared to 50 percent of Jewish respondents in non-FSU households. Overall, 91 percent of FSU households are involved in Jewish activity (as defined by the survey), slightly lower than the 95-percent figure for non-FSU households.

The 54 percent of Jewish households that reported current synagogue membership is the sixth highest of about 55 comparison Jewish communities, and the 53-percent figure for current synagogue membership of households with children is about average among about 35 comparison Jewish communities. Contributing to the high level of synagogue membership is the fact that 46 percent of adults in Jewish households were born in the Twin Cities.

The organized Jewish community in Minneapolis is relatively well known and well regarded among Jews in Minneapolis. As a result, the Jewish federation has one of the most successful campaigns, on a per-household basis, of 55 Jewish federations, with about \$13,000,000 being raised from approximately 13,850 households.

Minneapolis has a greater need for social services than most other Jewish communities. Elderly households in Minneapolis tend to be less healthy than in other Jewish communities. For example, the 33 percent of elderly *couple* households and the 36 percent of elderly *single* households containing a health-limited member are both the third highest of about 25 comparison Jewish communities. The 18 percent of households with adults age 18–64 who needed help in finding a job or choosing an occupation in the past year is the highest of about 20 comparison Jewish communities. The 21 percent of households with elderly persons who needed senior transportation in the past year and the 17 percent who needed in-home health care are each the third highest of about 25 comparison Jewish communities. Many of these needs are driven by the FSU population.

Forty-six percent of Jewish respondents used the Internet for Jewish-related information in the past year, including 26 percent who used it for information about the Minneapolis Jewish community. Younger respondents were more likely to use the Internet for Jewish-related information than were older respondents, and younger respondents were much more likely to obtain information about the local Jewish community from the Internet than from either of the two Jewish newspapers. The Internet is quickly becoming an important and effective medium for informing and educating the Jewish community.

ST. PAUL, MINNESOTA

This 2004 study covered all of Dakota and Ramsey counties, Minnesota. Ira Sheskin of the University of Miami was the principal investigator for this study that was based upon 494 telephone interviews, of which 203 were completed using RDD sampling and 291 using DJN sampling. Due to the high percentage (13 percent) of adults from the FSU, the DJN sampling was supplemented with sampling by distinctive Russian (first) names, so that FSU Jews could be properly represented. The survey was done as a joint project with the Minneapolis Jewish community, but the results presented in this vignette (except as noted) are only for St. Paul.

A total of 13,400 persons live in 5,150 Jewish households. Of those persons in Jewish households, 10,900 (81 percent) are Jewish. Some portion of the recent increase is attributable to an influx of households from the FSU. The study shows the Jewish population to be relatively stable and rooted in the area, with many adult children (65 percent) remaining in the locality after leaving their parents' homes, implying the existence of multigenerational families.

The geographic distribution of Jewish households in St. Paul has changed significantly. From 1994 through 2004, the percentage of area Jewish households in the city of St. Paul decreased from 68 to 47 percent, and the percentage in the southern suburbs increased from 26 to 47 percent. The percentage in the northern suburbs has not changed and remains only a small part of the population.

The needs of new immigrants from the FSU are significant. The median household income of FSU households is \$31,300, as compared to \$79,500 for non-FSU households. One-third of FSU households live below the poverty line. The need for social services in the FSU population is high: 24 percent of them needed help in coordinating services for an elderly or disabled person in the past year, and 23 percent of FSU households with adults age 18–64 needed help in finding a job or choosing an occupation. As noted above, of FSU households with elderly persons in the Twin Cities (Minneapolis and St. Paul), 58 percent needed senior transportation in the past year; 46 percent needed in-home health care; 18 percent needed home-delivered meals; 16 percent needed adult day care; and 9 percent needed nursing-home care.

The level of Jewish involvement among FSU households on many individual measures is generally lower than among non-FSU households. For example, 66 percent of FSU households always or usually participate

in a Passover seder, as compared to 77 percent of non-FSU households. However, FSU households are more likely to express their Jewishness via connections to Israel. For example, 71 percent of Jewish respondents in FSU households are extremely or very emotionally attached to Israel, compared to 46 percent of non-FSU households. Overall, 98 percent of FSU households are involved in Jewish activity (as defined by the survey), a statistic that is higher than the 92-percent figure for non-FSU households.

St. Paul has been much more successful at integrating FSU households into the Jewish community than has Minneapolis. In St. Paul, for example, 51 percent of FSU households are synagogue members as compared to 25 percent in Minneapolis. In St. Paul, 60 percent of FSU households are JCC members as compared to just 15 percent in Minneapolis.

The study points to a clear need for singles programs. As in every Jewish community where questions about singles programs have been asked, the vast majority of households with members that attended a singles program in the past year attended *Jewish* singles programs. Thus, while the intermarriage rate in this community is significant (39 percent of married couples are intermarried), single persons *are* attempting to find Jewish mates.

Membership levels are high in St. Paul. The 56 percent of Jewish households that reported current synagogue membership is the third highest of about 55 comparison Jewish communities. Note, however, that the 17-percent current synagogue membership of households under age 35 is the fifth lowest of about 35 comparison Jewish communities. The 36 percent of Jewish households that reported current membership in the local JCC is the highest of about 45 comparison JCCs. The 48 percent of households that participated in or attended a program at the local JCC in the past year is the fourth highest of about 40 comparison JCCs. The high levels of membership in Jewish institutions may be related to the very low percentage that Jewish households represent of all households in the local area (1.6 percent). In St. Paul, unlike communities with high Jewish densities, one must join a Jewish institution to associate with other Jews.

Of Jewish children in St. Paul age 0–5 who attend a preschool/child-care program, only 35 percent attend a Jewish program. This Jewish market share is the fourth lowest of about 25 comparison Jewish communities, implying that steps should be taken to examine strategies for increasing enrolment in Jewish preschool/child care.

SAN FRANCISCO, CALIFORNIA

This 2004 study covered Sonoma, Marin, San Francisco, and San Mateo counties, as well as the northernmost part of Santa Clara County (Palo Alto, Los Altos, Los Altos Hills, and Cupertino), California. Bruce Phillips of Hebrew Union College, Los Angeles, was the principal investigator for this study, which was based upon 1,621 interviews, 500 completed using RDD sampling and 1,016 using List sampling. Due to the high percentage (8 percent) of households from the FSU, the List sampling was supplemented with a list of FSU households.

San Francisco is one of the largest Jewish communities in the country. Of the 291,700 persons in 125,400 Jewish households, 227,800 persons (78 percent) are Jewish. From 1986 through 2004, the number of Jews increased by 92 percent (from 118,000 to 228,000). Jews represent about 10 percent of the area's population. The Jewish population has dispersed significantly to the north and the south since 1986.

In the past, the San Francisco Jewish community had been viewed as very different from the Jewish community nationally: The 2004 study shows that this community now more closely resembles the national Jewish community, in part because of the steady migration of Jews from elsewhere in the country to San Francisco, but also because the national community has changed to look much more like San Francisco. Thus while the last study showed the intermarriage rate in San Francisco to be much higher than the national rate, now the intermarriage rate, 56 percent, is almost the same as the national figure. Intermarried couples in San Francisco are, in fact, more connected to the Jewish community than is the case nationally.

Due to San Francisco having a high intermarriage rate for a longer period of time than most other communities, adults with only one Jewish parent have become a significant portion of the Jewish population. Younger adults with two Jewish parents are much more likely to be involved in the Jewish community than younger adults who are the product of intermarriage. While formal connections with the Jewish community, such as synagogue membership, have decreased in San Francisco since the previous study, informal connections to Jewish identity remain strong. While overall levels of Jewish observance have decreased since 1986, observance has increased for in-married couples and decreased for intermarried couples. Moreover, 40 percent of Jews indicate that their interest in Judaism has increased over the past five years.

Little change is evident in the age distribution in San Francisco since 1986, and the median age is three years younger than for Jews nationwide. Since 1986, the percentage of single-person households increased from 33 to 44 percent, while the percentage of couples with children has decreased from just over one-third to less than one-quarter of households. More than 80 percent of Jewish adults have earned a four-year college degree or higher, yet almost one-tenth of households are considered to be low-income (150 percent of federal poverty levels). Poverty rates are highest among single-person households, FSU households, single-parent families, and young adults. As a result of the recent "dot-com bust," 10 percent of engineers are unemployed and seeking work.

About 8 percent of Jewish households (16,000 persons) are from the FSU; 4 percent of households (12,000 persons) are Israeli; and 8 percent of households (13,000 Jews) are lesbian, gay, bisexual, or transsexual.

A total of 28 percent of respondents indicate that there is a great deal or a moderate amount of anti-Semitism in the Bay Area, down from 43 percent in 1986. But despite this perceived decrease, the percentage of those who claimed to have had personal experience with anti-Semitism increased from 19 percent in 1986 to 24 percent in 2004. The most widely cited experience of anti-Semitism was "unfair criticism of Israel," an option not included in the 1986 study.

Finally, Jewish households are more likely to donate more of their philanthropic dollars to non-Jewish causes than to Jewish ones, particularly among younger Jewish households.

SOUTH PALM BEACH, FLORIDA

This 2005 study covered the Boca Raton and Delray Beach areas of Palm Beach County, Florida. Ira Sheskin of the University of Miami was the principal investigator for this study, which was based upon 1,511 telephone interviews, all of them completed using RDD sampling. South Palm Beach is one of the largest Jewish communities in the country, with 136,800 persons living in 73,000 Jewish households, of whom 130,900 persons (96 percent) are Jewish. An additional 400 Jews live in institutions, for a grand total of 131,300 Jews. Of those Jews, 107,500 live in South Palm Beach for eight or more months of the year, and 23,800 Jews live there for three–seven months of the year (part-year population).

From 1995 through 2005, the number of Jews in Jewish households increased by 19 percent, from 110,450 to 130,900. The rate of population

growth has been slowing, and, based both upon demographic theory and empirical evidence from Miami and Broward County, it will continue to do so. In a retirement community such as South Palm Beach, almost all those who came from elsewhere to retire there at about age 65 will be lost to mortality within 25 years. That is, at some point in the next decade or so, it is likely that new Jewish in-migrants will start to replace the earlier ones who are dying out. Such has been happening for many years in Miami, and started to happen in Broward County during the 1990s. Another factor to consider is that South Palm Beach is rapidly approaching the point of being fully built out.

While the overall geographic distribution of Jewish households has not changed in the past decade, the distribution of Jewish children has changed significantly, suggesting that both formal and informal programs of Jewish education may need to be offered from additional locations. In 1995, only 4 percent of Jewish children age 0–17 lived in Delray Beach, as compared to 17 percent in 2005. The number of children in Jewish households in Delray Beach increased from 200 to 2,000 during that period.

South Palm Beach is not “home” for many Jewish households, as only 0.4 percent of adults in Jewish households were born in Palm Beach County, and 19 percent of Jewish households live there for only three to seven months of the year. These factors lead to a high level of attachment to other Jewish communities, as shown by the 20 percent of households that donated to Jewish federations outside South Palm Beach in the past year. Furthermore, 39 percent of Jewish respondents reported that they feel “not very much” or “not at all” a part of the Palm Beach County Jewish community. This accounts, as well, for the low levels of membership in local synagogues and JCCs.

South Palm Beach is a retirement community, and the needs of the elderly must continue to be a major focus of service provision. Although the number of persons age 65 and over in Jewish households increased by only 4,850 between 1995 and 2005, the figure is deceptive. The number of persons age 65–74 actually *decreased* by 15,800, but it was more than offset by increases of 12,150 in the number age 75–84 and 8,500 in those 85 and over. As the very elderly population increases, a higher demand for services for them can be expected.

The 40 percent of persons age 75 and over in Jewish households—a rise from 29 percent in 1995—is the highest of about 45 comparison Jewish communities. And the fact that only 21 percent of those Jewish households have adult children living in Palm Beach County (with an additional

8 percent in Broward County or Miami) implies that a local support system will not be available for many elderly as they age.

In terms of Jewish identity, South Palm Beach has two groups of Jews. The first consists of the elderly population, most of whom live in large condominium housing developments and, despite varying levels of Jewish involvement, are in no danger of losing their Jewish identity. The second group consists of younger households, and these exhibit lower levels of Jewish identification.

Consistent with the findings in a number of other Jewish communities in which comparisons can be made over time between the results of two demographic studies, levels of Jewish connectedness have remained relatively constant over the past decade. For example, the percentage of households that always or usually light Sabbath candles was 23 percent in 1995 and 22 percent in 2005.

There is a strong relationship between household income and synagogue membership, suggesting that cost may be an important reason why more Jewish households are not synagogue members. The percentage of synagogue membership steadily rises from 15 percent of households earning under \$25,000 annually to 27 percent of those earning \$25,000–\$50,000, 34 percent of those earning \$50,000–\$100,000, 42 percent of those earning \$100,000–\$200,000, and 65 percent of those earning \$200,000 or more.

This study, like many others, confirms the existence of strong positive correlations between informal Jewish education while young (specifically, overnight camp, teenage youth group, and college Hillel or Chabad) and Jewish behavior as adults, although we cannot attribute a cause-and-effect relationship. Thus 44 percent of Jewish households in which an adult attended or worked at a Jewish sleep-away camp as a child are synagogue members, compared to 28 percent of other Jewish households. This argues that to build for the future and to preserve Jewish connectedness, the community should support programs of informal Jewish education.

As is the case in all Jewish demographic studies, this one shows, on most measures of “Jewishness,” a significant positive correlation with visits to Israel, particularly if the Israel trip was sponsored by a Jewish organization. Connections between the South Palm Beach Jewish community and Israel are particularly strong. Sixty-one percent of Jewish households contain a member who visited Israel, which is the third highest of about 35 comparison Jewish communities. The 61 percent of Jewish respondents who are extremely or very emotionally attached to Israel—an increase

from 50 percent in 1995—is the second highest of about 30 comparison Jewish communities.

Philanthropic giving among older Jews is relatively high, 76 percent of households age 65 and over having donated to Jewish charities in the past year. Also, 15 percent of households donated at least \$100 to the Jewish Federation of South Palm Beach County in the past year, and 32 percent donated at least that amount to other Jewish charities. Moreover, 4 percent of those older households gave at least \$1,000 to the federation, and 7 percent gave that amount to other Jewish charities. These findings suggest that this Jewish community should place significant emphasis on endowment giving.

WEST PALM BEACH, FLORIDA

This 2005 study covered the areas of Palm Beach County, Florida, stretching from Boynton Beach in the south to Jupiter in the north. Ira Sheskin of the University of Miami was the principal investigator for this study, which was based upon 1,534 telephone interviews, all completed using RDD sampling.

West Palm Beach is one of the largest Jewish communities in the country, with 137,300 persons living in 69,000 Jewish households, of whom 123,600 persons (90 percent) are Jewish. An additional 650 Jews live in institutions, for a grand total of 124,250. Of those 124,250 Jews, 101,350 live in West Palm Beach for eight or more months of the year, and 22,900 of them for three–seven months (part-year population). From 1999 to 2005, the number of Jews in Jewish households increased by 31 percent, from 94,300 to 123,600.

Nevertheless, as noted earlier, both demographic theory and empirical evidence from Miami, Broward County, and South Palm Beach suggest that the rate of population increase will eventually slow down. In a retirement community such as West Palm Beach, almost all those who retire there at about age 65 will be lost to mortality within 25 years, and at some point in the next decade or so, it is likely that many new Jewish migrants will start replacing those who are dying off. The result will be slowing population growth.

The geographic distribution of Jewish households has changed significantly since 1987, when the main Jewish community campus in the central area was being developed. Significant decreases in Jewish population have occurred there, while significant increases have occurred in Boynton Beach and in the North. The percentage of persons in Jewish house-

holds in West Palm Beach who live in Boynton Beach increased from 12 percent in 1987, to 37 percent in 1999, and 43 percent in 2005 (from 9,250, to 37,300, to 58,600 persons). At the same time, the percentage of persons in Jewish households that live in the North (Palm Beach Gardens, North Palm Beach, and Jupiter) increased from 7 percent in 1987, to 13 percent in 1999, and 15 percent in 2005 (from 5,500, to 13,600, to 20,800 persons). These changes surely require a rethinking of the location of Jewish community facilities and services.

Similar to the findings for South Palm Beach, West Palm Beach is not "home" for many Jewish households. Only 2 percent of adults in West Palm Beach Jewish households were born there, and 18 percent of Jewish households live there for only three–seven months of the year. These factors lead to a high level of attachment to other Jewish communities, as shown by the 21 percent of households that donated to Jewish federations outside West Palm Beach in the past year. Also, 45 percent of Jewish respondents reported that they feel "not very much" or "not at all" part of the Palm Beach County Jewish community. Programs with themes that can "bond" people to the local Jewish community should receive particular attention.

West Palm Beach is a retirement Jewish community, and thus the needs of the elderly must continue to be a major focus of service provision. Compared to 1999, there are 14,050 more persons age 65 and over in Jewish households in 2005, including 11,950 more of those age 75 and over and 2,950 more age 85 and over. A steadily higher demand for social services for the elderly can be expected.

The 32 percent of those age 75 and over is the second highest of about 45 comparison Jewish communities. The fact that only 16 percent of such Jewish households have adult children who live in the county (with an additional 4 percent living in Broward County or Miami) implies that there will not be a local support system for many elderly persons as they continue to age.

As in other Jewish communities in which change over time can be measured, levels of Jewish connectedness have remained relatively constant over the past years, although for this community several key measures showed a significant decrease. For example, the percentage of West Palm Beach Jewish households that are current synagogue members, either in West Palm Beach or elsewhere, decreased from 37 percent in 1999 to 30 percent in 2005.

Like South Palm Beach, West Palm Beach has two groups of Jews. The first, the elderly population, mostly live in large condominium housing

developments, and, despite varying levels of Jewish connectedness, are in no danger of losing their Jewish identity. The second group consists of younger households that exhibit lower levels of Jewish connectedness. For example, 46 percent of Jewish respondents under age 35 and 40 percent of those age 35–49 identify as “Just Jewish,” as compared to 29 percent of all Jewish respondents, and, while the overall intermarriage rate for Jewish couples is only 16 percent, the rate rises to 45 percent for couples age 35–49.

Only 46 percent of Jewish children age 5–12 currently attend formal Jewish education, the fifth lowest proportion of about 35 comparison Jewish communities. The figure is only 16 percent for Jewish teenagers age 13–17, the sixth lowest of the comparison Jewish communities. And only 12 percent of Jewish children age 5–12 attend a Jewish day school, the fourth lowest of about 25 comparison Jewish communities.

On most measures of “Jewishness” this study shows a significant positive correlation with visits to Israel, particularly if the trip was sponsored by a Jewish organization. Connections of the West Palm Beach Jewish community with Israel are strong: 55 percent of Jewish households contain a member who visited Israel, which is the sixth highest of about 35 comparison Jewish communities, and went down slightly from 57 percent in 1999. The 54 percent of Jewish respondents who are extremely or very emotionally attached to Israel is the fifth highest of about 30 comparison Jewish communities, an increase from 45 percent in 1999.

As in most comparison Jewish communities, a disproportionate number of donations and a disproportionate share of the total dollars donated to the Jewish federation derive from elderly households. Thus 5 percent of households under age 35, 18 percent of those age 35–49, and 23 percent of those age 50–64 donated to the Jewish federation in the past year, compared to 33 percent of households age 65–74 and 50 percent of those age 75 and over.

New Studies in Progress

The authors are aware of several new studies that will soon be completed: Atlanta (Jack Ukeles and Ron Miller of Ukeles Associates); Boston (Leonard Saxe, Brandeis University); Detroit (Ira Sheskin, University of Miami); and Las Vegas (Ira Sheskin, University of Miami). New population estimates based on the Atlanta, Detroit, and Las Vegas studies have been provided in Table 3. Estimates for Boston were not yet available at press time. Vignettes on all four communities will appear in

AJYB 2007. An additional seven Jewish communities are reported to be actively planning population studies, and we will report on their progress next year.

State and Regional Totals

Tables 1 and 2 show the total Jewish population of each state, census region, and census division. Overall, about 2.2 percent of Americans are Jewish, but the percentage is 4 percent or higher in New York (8.4 percent), New Jersey (5.5 percent), Washington, D.C. (5.1 percent), Massachusetts (4.3 percent), and Maryland (4.2 percent). Eight states have a Jewish population of 200,000 or more: New York (1,618,000); California (1,194,000); Florida (653,000); New Jersey (480,000); Pennsylvania (285,000); Illinois (279,000); Massachusetts (275,000); and Maryland (235,000). The four states with the largest Jewish population account for more than 60 percent of the more than 6.4 million American Jews.

Note that, in addition to the state totals shown in Table 1, Florida has 81,000 Jews who spend from three to seven months of the year there.

Table 2 shows that, on a regional basis, the Jewish population is distributed very differently from the American population as a whole. While only 18 percent of Americans live in the Northeast, 44 percent of Jews live there. While 22 percent of Americans live in the Midwest, 11 percent of Jews do. While 36 percent of Americans live in the South, 22 percent of Jews do. Approximately equal percentages of all Americans (23 percent) and Jews (24 percent) live in the West.

IRA M. SHESKIN
ARNOLD DASHEFSKY

TABLE 1: JEWISH POPULATION IN THE UNITED STATES, 1/1/2006

State	Estimated Jewish Population	Total Population	Estimated Jewish Percent of Total
Alabama	9,000	4,557,808	0.2%
Alaska	3,425	663,661	0.5%
Arizona	106,100	5,939,292	1.8%
Arkansas	1,675	2,779,154	0.1%
California	1,194,190	36,132,147	3.3%
Colorado	78,620	4,665,177	1.7%
Connecticut	111,830	3,510,297	3.2%
Delaware	13,500	843,524	1.6%
Washington, D.C.	28,000	550,521	5.1%
Florida	653,435	17,789,864	3.7%
Georgia	127,245	9,072,576	1.4%
Hawaii	6,990	1,275,194	0.5%
Idaho	1,100	1,429,096	0.1%
Illinois	278,810	12,763,371	2.2%
Indiana	17,420	6,271,973	0.3%
Iowa	6,140	2,966,334	0.2%
Kansas	18,225	2,744,687	0.7%
Kentucky	11,450	4,173,405	0.3%
Louisiana	16,190	4,523,628	0.4%
Maine	10,315	1,321,505	0.8%
Maryland	235,350	5,600,388	4.2%
Massachusetts	275,030	6,398,743	4.3%
Michigan	87,665	10,120,860	0.9%
Minnesota	46,685	5,132,799	0.9%
Mississippi	1,500	2,921,088	0.1%
Missouri	59,165	5,800,310	1.0%
Montana	850	935,670	0.1%
Nebraska	6,850	1,758,787	0.4%
Nevada	69,600	2,414,807	2.9%
New Hampshire	9,970	1,309,940	0.8%
New Jersey	480,000	8,717,925	5.5%
New Mexico	11,250	1,928,384	0.6%
New York	1,618,320	19,254,630	8.4%
North Carolina	26,345	8,683,242	0.3%
North Dakota	430	636,677	0.1%
Ohio	144,955	11,464,042	1.3%
Oklahoma	5,050	3,547,884	0.1%
Oregon	31,850	3,641,056	0.9%

TABLE 1: JEWISH POPULATION IN THE UNITED STATES, 2006 (CONTINUED)

State	Estimated Jewish Population	Total Population	Estimated Jewish Percent of Total
Pennsylvania	284,875	12,429,616	2.3%
Rhode Island	18,750	1,076,189	1.7%
South Carolina	11,335	4,255,083	0.3%
South Dakota	295	775,933	0.0%
Tennessee	19,300	5,962,959	0.3%
Texas	130,970	22,859,968	0.6%
Utah	4,400	2,469,585	0.2%
Vermont	5,510	623,050	0.9%
Virginia	97,840	7,567,465	1.3%
Washington	43,135	6,287,759	0.7%
West Virginia	2,335	1,816,856	0.1%
Wisconsin	28,330	5,536,201	0.5%
Wyoming	430	509,294	0.1%
TOTAL	6,452,030	296,410,404	2.2%

TABLE 2: DISTRIBUTION OF U.S. JEWISH POPULATION BY REGIONS, 1/1/2006

	Total Population	Percent Distribution	Estimated Jewish	Percent Distribution
Northeast	54,641,895	18.4%	2,814,600	43.6%
Middle Atlantic	40,402,171	13.6%	2,383,195	36.9%
New England	14,239,724	4.8%	431,405	6.7%
Midwest	65,971,974	22.3%	694,970	10.8%
East North Central	46,156,447	15.6%	557,180	8.6%
West North Central	19,815,527	6.7%	137,790	2.1%
South	107,505,413	36.3%	1,390,520	21.6%
East South Central	17,615,260	5.9%	41,250	0.6%
South Atlantic	56,179,519	19.0%	1,195,385	18.5%
West South Central	33,710,634	11.4%	153,885	2.4%
West	68,291,122	23.0%	1,551,940	24.1%
Mountain	20,291,305	6.8%	272,350	4.2%
Pacific	47,999,817	16.2%	1,279,590	19.8%
TOTAL	296,410,404	100.0%	6,452,030	100.0%

TABLE 3: COMMUNITIES WITH JEWISH POPULATION OF 100 OR MORE, 1/1/2006

State	Date of Informant Confirmation or Latest Study	# of Counties*	Geographic Area**	Jewish Population	Regional Totals	Part-Year Jewish Population***
ALABAMA	1997-2001	1	Birmingham	5,300		
	1997-2001		Dothan	100		
	1997-2001		Huntsville	750		
	1997-2001	2	Mobile	1,100		
	1997-2001	2	Montgomery	1,200		
	1997-2001		Tuscaloosa	300		
	1997-2001		Other Places	250		
	1997-2001		Total	9,000		
ALASKA	1997-2001	1	Anchorage	2,300		
	1997-2001	1	Fairbanks	540		
	1997-2001		Juneau	285		
	1997-2001		Kenai Peninsula	200		
	1997-2001		Other Places	100		
	1997-2001		Total	3,425		
ARIZONA	2002	1	Cochise County (2002)	450		
	1997-2001	1	Flagstaff	500		
	1997-2001		Lake Havasu City	200		
	2002	1	Phoenix (2002)	82,900		
	1997-2001		Prescott	300		
	2002	1	Tucson (2002)	21,400		1,000

^NSee Notes below. *1 indicates that the estimate includes the entire county in which the named place is located, 2 indicates that the estimate also includes one additional county. **Boldface type indicates the estimate comes from a scientific study in the year indicated. ***Part-year population shown only for communities where such information is available.

State	Date of Informant Confirmation or Latest Study	# of Counties*	Geographic Area	Jewish Population	Regional Totals	Part-Year Jewish Population
ARKANSAS	1997-2001	1	Yuma	150		
	2002		Santa Cruz County (2002)	100		
	1997-2001		Other Places	100		
			Total	106,100		1,000
	1997-2001	2	Fayetteville	175		
	1997-2001		Hot Springs	150		
	1997-2001		Little Rock	1,100		
	1997-2001		Other Places	250		
			Total	1,675		
CALIFORNIA	1997-2001		Antelope Valley-Lancaster-Palmdale	3,000		
	1997-2001		Bakersfield-Kern County	1,600		
	1997-2001		Chico-Oroville-Paradise	750		
	1997-2001		Eureka	1,000		
	1997-2001	1	Fairfield	800		
	1997-2001	1	Fresno	2,300		
	1997-2001		Long Beach ^N	18,000		
	1997-2002		Los Angeles-Pasadena-Santa Monica (1997) ^N	519,200		
	1997-2001		Mendocino County (Redwood Valley-Ukiah)	600		
	1997-2001		Merced County	190		
	1997-2001	1	Modesto	500		
	1997-2001		Monterey Peninsula	2,300		
	1997-2001		Murietta Hot Springs	550		
	1997-2001		Napa County	1,000		
	1997-2001		Orange County ^N	60,000		

1997-2002	Palm Springs (1998)^N	12,000	5,000
1997-2001	Redding Area	150	
1997-2001	Riverside-Corona-Moreno Valley	2,000	
1997-2001	Sacramento ^N	21,300	
1997-2001	Salinas	1,000	
1997-2001	San Bernardino-Fontana area	3,000	
2003	San Diego (2003)	89,000	
2006	Alameda County (Oakland) (1986)	40,000	
2006	Contra Costa County (1986)	60,000	100,000
	East Bay Total		
2004	Marin County (2004)	26,100	
2004	North Peninsula (2004)	40,300	
2004	San Francisco County (2004)	65,800	
2006	Sonoma County (Petaluma-Santa Rosa) (2004)	23,100	
2004	South Peninsula (Palo Alto) (2004)	72,500	
2004	San Francisco Total (2004)	227,800	
2006	San Jose (Silicon Valley) (1986)	63,000	390,800
	San Francisco Bay Area ^N		
1997-2001	San Gabriel and Pomona Valleys-Ontario ^N	30,000	
1997-2001	San Luis Obispo-Paso Robles	2,000	
1997-2001	Santa Barbara	7,000	
1997-2001	Santa Cruz-Aptos	6,000	
1997-2001	Santa Maria	500	
1997-2001	South Lake Tahoe	150	
1997-2001	Stockton	850	
1997-2001	Sun City	200	
1997-2001	Tulare and Kings counties (Visalia)	350	
1997-2001	Vallejo area	900	
1997-2001	Ventura County	15,000	
1997-2001	Other Places	200	
1997-2001	Total	1,194,190	5,000

State	Date of Informant Confirmation or Latest Study	# of Counties*	Geographic Area	Jewish Population	Regional Totals	Part-Year Jewish Population
COLORADO	1997-2001		Aspen	750		
	1997-2001		Colorado Springs	1,500		
	2006		Boulder (1997)	13,800		
	2006		Denver-Evergreen (1997)	58,600		
			Greater Denver Total ^N		72,400	
	1997-2001	1	Fort Collins-Greeley-Loveland	2,000		
	1997-2001	1	Grand Junction	320		
	1997-2001		Pueblo ^N	425		
	1997-2001		Steamboat Springs	250		
	pre-1997		Telluride	125		
	1997-2001	2	Vail-Breckenridge-Eagle	650		
	1997-2001		Other Places	200		
			Total	78,620		
	1997-2001		Bridgeport-Shelton ^N	13,000		
CONNECTICUT	1999-2001		Danbury-Newtown ^N	3,200		
	2006		Greenwich	6,000		
	1997-2001		Stamford-Darien-New Canaan	9,200		
	2001		Westport-Weston-Wilton-Norwalk (2001)	11,450		
			Fairfield County Total		42,850	
			Bloomfield-Hartford-West Hartford	15,800		
			East Hartford-Glastonbury-Manchester;			
			South Windsor (and adjacent Tolland County)	4,800		
			Farmington Valley (and adjacent Litchfield County)			
			Bristol-New Britain;	6,400		

	Middletown (adjacent Middlesex County); Meriden-Wallingford (adjacent New Haven County); Plymouth-Terryville (adjacent Litchfield County)	5,000 800	
	Windsor-Suffield		
2000	Hartford County Total (including northern Middlesex County, western Tolland County, eastern Litchfield County, northern New Haven County) (2000)		32,800
	Torrington	580	
	Other Places	50	
	Litchfield County Total (excluding towns adjacent Hartford County)		630
1997-2001	Lower Middlesex County ^N	1,600	
1997-2001	Middletown (included in Hartford County total)		
	Middlesex County total (excluding towns adjacent Hartford County)		1,600
1987	New Haven (1987)^N	24,300	
	Meriden-Wallingford (included in Hartford Co. total)		
1997-2001	Waterbury-Cheshire ^N	4,500	
	New Haven County Total (excluding towns adjacent Hartford County)		28,800
pre-1997	Colchester-Lebanon; Hebron (adjacent Tolland County)	300 3,850	
1997-2001	New London-Norwich		
	New London County Total (including adjacent Tolland County)		4,150
2006	Storrs-Columbia	400	
2006	Other Places	100	

State	Date of Informant Confirmation or Latest Study	# of Counties*	Geographic Area	Jewish Population	Regional Totals	Part-Year Jewish Population
DELAWARE	pre-1997 2006 2006		Tolland County Total (excluding towns adjacent Hartford and New London Counties)		500	
			Danielson	100		
			Willimantic	300		
			Other Places	100		
			Windham County Total		500	
			Total	111,830		
	1997-2001		Kent and Sussex Counties (Dover) (1995)	1,600		
	1997-2001		Newark area (1995)	4,300		
	1997-2001		Wilmington area (1995)	7,600		
			Total	13,500		
DISTRICT OF COLUMBIA	2003		District of Columbia (2003)	28,000		
	2003		Montgomery and Prince Georges counties (2003)	121,000		
	2003		Northern Virginia (Alexandria-Arlington- Fairfax County-Prince William County, Loudon County) (2003)	67,300		
			Greater Washington Total		216,300	
FLORIDA	1997-2001		Brevard County	5,000		
	pre-1997		Crystal River	100		
	1997-2001		Daytona Beach	2,500		
	1997-2001	2	Fort Myers-Arcadia-Port Charlotte- Punta Gorda	8,000		

1997-2001	Fort Pierce	1,060	
1997-2001	Gainesville	2,200	
2002	Jacksonville (2002)	12,900	200
1997-2001	Key West	650	
pre-1997	Lakeland	1,000	
1997-2001	Naples-Collier County	4,200	
1997-2001	Ocala-Marion County	500	400
1997-2001	Orlando (1993)^N	20,700	
1997-2001	Pasco County (New Port Richey)	1,000	
1997-2001	Pensacola	975	
1997-2001	Pinellas County (St. Petersburg-Clearwater) (1994)	24,200	
2001	Sarasota-Manatee-Venice (2001)	12,200	1,500
2005	Boca Raton (2005)	59,700	3,300
2005	Delray Beach (2005)	47,800	13,000
2005	South Palm Beach Subtotal (2005)		10,800
2005	Boynton Beach (2005)		23,800
2004	Lake Worth (2005)		107,500
2005	Town of Palm Beach (2005)	45,600	10,700
2005	West Palm Beach (2005)	21,600	3,300
2005	Wellington/Royal Palm Beach (2005)	2,000	2,000
2005	North Palm Beach/Palm Beach Gardens/Jupiter (2005)	8,300	2,000
2005	West Palm Beach Subtotal (2005)	9,900	1,400
2005	Palm Beach County Total (2005)	13,950	3,500
2004	North Dade (North Miami Beach-Aventura) (2004)	101,350	22,900
2004	South Dade (Kendall-Coral Gables)	208,850	46,700
2004	The Beaches (Miami Beach)		4,500
2004	Miami Total (2005)	17,700	800
1999	Hollywood-Hallandale (1999)	106,300	1,700
		32,900	7,000
			3,400

State	Date of Informant Confirmation or Latest Study	# of Counties*	Geographic Area	Jewish Population	Regional Totals	Part-Year Jewish Population
GEORGIA	1999		Pembroke Pines-Cooper City-Davie-Weston (1999)	44,200		1,900
	1999		Plantation-N Lauderdale-Tamarac-Lauderdale Lakes-Sunrise (1999)	65,600		5,700
	1999		Coral Springs-Parkland (1999)	28,000		
	1999		Margate-Coconut Creek-Wynmoor-Palm Aire-Century Village (1999)	30,300		7,400
	1999		Fort Lauderdale (1999)	11,300		2,400
	1999		Broward County Total (1999)		212,300	20,800
			Southeast Florida (Miami, Broward, Palm Beach Counties)		527,450	74,500
	2005		Stuart-Port St. Lucie (2005)^N	5,800		900
	1997-2001		Tallahassee	2,200		
	1997-2001	1	Tampa	20,000		
	1997-2001	1	Vero Beach	400		
	pre-1997		Winter Haven	300		
	1997-2001		Other Places	100		
			Total	653,435		80,800
	1997-2001		Albany Area	200		
	1997-2001		Athens	600		
			Atlanta (2005)	119,800		
	1997-2001		Augusta ^N	1,300		
	1997-2001		Brunswick	120		
	1997-2001	2	Columbus	750		
	1997-2001	2	Dalton	125		

1,000
3,000
100
250
127,245

Macon
Savannah
Valdosta
Other Places
Total

1
2

1997-2001
1997-2001
1997-2001
1997-2001

HAWAII

280
6,400
100
210
6,990

Hilo
Oahu (Honolulu)
Kauai
Maui
Total

1997-2001
1997-2001
1997-2001
1997-2001

IDAHO

800
100
100
100
1,100

Boise
Ketchum
Moscow-Lewiston
Other Places
Total

2

1997-2001
1997-2001
1997-2001
1997-2001

ILLINOIS

750
500
1,400
270,500

Aurora area
Bloomington-Normal
Champaign-Urbana
Chicago (2000)^N

1997-2001
1997-2001
1997-2001
2000

130
180
500
210

Decatur
DeKalb
Elgin^N
Joliet

1

1997-2001
1997-2001
1997-2001
1997-2001

100
800
400
100

Kankakee
Peoria
Quad Cities-Ill. portion (Moline-Rock Island)
Quincy

1

1997-2001
1997-2001
1997-2001
1997-2001

1,100

Rockford-Freepport^N

1997-2001

State	Date of Informant Confirmation or Latest Study	# of Counties*	Geographic Area	Jewish Population	Regional Totals	Part-Year Jewish Population
INDIANA	1997-2001	1	Southern Illinois (Carbondale-East St. Louis) ^N	500		
	1997-2001		Springfield	1,090		
	1997-2001		Waukegan	300		
	1997-2001		Other Places	250		
			Total	278,810		
	1997-2001	2	Bloomington	1,000		
	1997-2001		Evansville	400		
	1997-2001		Fort Wayne	900		
	1997-2001		Gary-Northwest Indiana	2,000		
	2006	2	Indianapolis	10,000		
	1997-2001	2	Lafayette	550		
	1997-2001	1	Michigan City	300		
	1997-2001		Muncie	120		
	1997-2001		South Bend-Elkhart ^N	1,850		
	1997-2001	1	Terre Haute	100		
	1997-2001		Other Places	200		
			Total	17,420		
IOWA	1997-2001	1	Cedar Rapids	420		
	1997-2001		Council Bluffs	150		
	1997-2001		Des Moines-Ames	2,800		
	1997-2001	1	Iowa City	1,300		
	1997-2001		Postville	150		
	1997-2001	1	Quad Cities-Iowa portion (Davenport)	500		
	1997-2001	2	Sioux City	400		

KANSAS

1997-2001	1	Waterloo	170
1997-2001		Other Places	250
		Total	6,140
2006		Kansas City area-Kansas portion (1985) ^N	16,000
2006		Kansas City area-Missouri portion (1985) ^N	4,000
		Kansas City Total	16,000
1997-2001		Lawrence	200
pre-1997		Manhattan	425
1997-2001	1	Topeka	400
1997-2001		Wichita ^N	1,100
1997-2001		Other Places	100
		Total	18,225

KENTUCKY

1997-2001		Covington-Newport area	500
1997-2001		Lexington ^N	2,000
1997-2001	1	Louisville	8,700
1997-2001		Paducah	150
1997-2001		Other Places	100
		Total	11,450

LOUISIANA

1997-2001		Alexandria ^N	175
1997-2001		Baton Rouge ^N	1,600
1997-2001		Lake Charles area	200
1997-2001	2	New Orleans	13,000
1997-2001	2	Shreveport-Monroe	815
pre-1997		South Central La. (Lafayette) ^N	250
1997-2001		Other places	150
		Total	16,190
pre-1997		Augusta	140

MAINE

State	Date of Informant Confirmation or Latest Study	# of Counties*	Geographic Area	Jewish Population	Regional Totals	Part-Year Jewish Population
MARYLAND	1997-2001		Bangor	3,000		
	1997-2001		Lewiston-Auburn	500		
	pre-1997		Rockland area	300		
	1997-2001		Southern Maine (Biddeford-Saco-Brunswick-Bath-Portland) ^N	6,000		
	pre-1997		Waterville	225		
	1997-2001		Other places	150		
			Total	10,315		
	1997-2001		Annapolis area	3,000		
	1999-2001	2	Baltimore (1999)	91,400		
	1997-2001		Cumberland	275		
	1997-2001	1	Easton	100		
	1997-2001	1	Frederick	1,200		
	1997-2001	1	Hagerstown	325		
MASSACHUSETTS	1997-2001		Harford County	1,200		
	1999-2001		Howard County (Columbia) (1999)	16,000		
	2003		Montgomery and Prince Georges counties (2003)	121,000		
	1997-2001		Ocean City	200		
	1997-2001		Salisbury	400		
	1997-2001		Other places	250		
			Total	235,350		
	1997-2001		Amherst area	1,300		
	1997-2001		Andover-Lawrence ^N	2,850		

2002	Attleboro area (2002)	800
1997-2001	Boston (1995)	21,000
1997-2001	Brockton-South Central (1995)	31,500
1997-2001	Brookline (1995)	20,300
1997-2001	Framingham (1995)	19,700
1997-2001	Near West (1995)	35,800
1997-2001	Newton (1995)	27,700
1997-2001	North Central (1995)	22,900
1997-2001	North Shore (1995)	18,600
1997-2001	Northeast (1995)	7,700
1997-2001	Northwest (1995)	13,600
1997-2001	Southeast (1995)	8,500
1997-2001	Boston Region Total (1995)^N	227,300
	(new estimate due by end of 2006)	
1997-2001	Cape Cod-Barnstable County	3,250
1997-2001	Fall River area	1,100
1997-2001	Greenfield	1,100
1997-2001	Haverhill	800
1997-2001	Holyoke	600
1997-2001	Lowell area	2,000
1997-2001	Martha's Vineyard	300
1997-2001	New Bedford ^N	2,600
1997-2001	Newburyport	280
1997-2001	North Berkshire County (North Adams)	400
1997-2001	North Worcester County (Fitchburg-Gardener-Leominster)	1,500
1997-2001	Northampton	1,200
1997-2001	Pittsfield-Berkshire County	4,000
1997-2001	Plymouth area	1,000
1997-2001	South Worcester County (Southbridge-Webster)	500
1997-2001	Springfield ^N	10,000

State	Date of Informant Confirmation or Latest Study	# of Counties*	Geographic Area	Jewish Population	Regional Totals	Part-Year Jewish Population
MICHIGAN	1997-2001		Taunton area	1,000		
	1997-2001		Worcester - Central Worcester County (1986)	11,000		
	1997-2001		Other places	150		
			Total	275,030		
	1997-2001	1	Ann Arbor	7,000		
	2006		Bay City	150		
	1997-2001		Benton Harbor area	240		
	2005		Detroit (2005)^N	72,000		
	1997-2001	1	Flint	1,500		
	1997-2001	1	Grand Rapids	1,850		
	1997-2001	2	Jackson	200		
	1997-2001	1	Kalamazoo	1,500		
	1997-2001		Lansing area	2,100		
	1997-2001		Midland	120		
	1997-2001		Mt. Pleasant ^N	130		
	1997-2001	1	Muskegon	210		
MINNESOTA	1997-2001	1	Saginaw	115		
	1997-2001		Traverse City	200		
	1997-2001		Other places	350		
			Total	87,665		
	1997-2001	2	Duluth	485		
	1997-2001		Rochester	550		
	2004	1	Minneapolis (2004)	29,300		
	2004	2	St. Paul (2004)	10,900		

2004	8	Twin Cities Surrounding Counties (2004) ^N	5,300	
1997-2001		Twin Cities Total (2004)		45,500
		Other places	150	
		Total	46,685	
1997-2001		Biloxi-Gulfport	250	
1997-2001	2	Greenville	120	
1997-2001	2	Hattiesburg	130	
1997-2001	2	Jackson	550	
1997-2001		Other places	450	
		Total	1,500	
1997-2001		Columbia	400	
1997-2001		Joplin	100	
2006		Kansas City area-Kansas portion (1985) ^N	16,000	
2006		Kansas City area-Missouri portion (1985) ^N	4,000	16,000
1997-2001	1	Kansas City Total		
2006	2	St. Joseph	265	
1997-2001		St. Louis (1995)	54,000	
1997-2001		Springfield	300	
1997-2001		Other Places	100	
		Total	59,165	
1997-2001	1	Billings	300	
1997-2001		Butte-Helena	100	
1997-2001	1	Kalispell	150	
1997-2001		Missoula	200	
1997-2001		Other places	100	
		Total	850	
MISSISSIPPI				
MISSOURI				
MONTANA				

State	Date of Informant Confirmation or Latest Study	# of Counties*	Geographic Area	Jewish Population	Regional Totals	Part-Year Jewish Population
NEBRASKA	1997-2001		Lincoln-Grand Island-Hastings	700		
	1997-2001	2	Omaha	6,100		
	1997-2001		Other places	50		
			Total	6,850		
NEVADA	2005	1	Las Vegas (2005)	67,500		
	1997-2001	2	Reno-Carson City	2,100		
			Total	69,600		
NEW HAMPSHIRE	1997-2001		Bethlehem-Franconia-Littleton	200		
	1997-2001		Concord	500		
	1997-2001		Dover-Rochester	600		
	pre-1997		Hanover-Lebanon	600		
	pre-1997		Keene	300		
	1997-2001	2	Laconia ^N	270		
	1997-2001		Manchester area (1983)	4,000		
	1997-2001		Nashua area	2,000		
	1997-2001		Portsmouth-Exeter	1,250		
	1997-2001		Salem	150		
	1997-2001		Other places	100		
			Total	9,970		
NEW JERSEY	2004		Atlantic County (2004)	11,700		7,300
	2004		Cape May County- Wildwood (2004)	500		900
			Atlantic and Cape May Counties Total		12,200	8,200

2001	Bergen County (2001)	83,700	
1997-2001	Bridgeton	110	
2006	Cherry Hill-Southern N.J. (Camden-Glooucester-Mt. Holly-Willingboro) (1991) ^N	49,000	
2006	East Essex	10,800	
2006	Livingston	12,600	
2006	North Essex	15,600	
2006	South Essex	20,300	
2006	West Orange-Orange	16,900	
2006	Essex County (Newark) Total (1998) ^N	76,200	
1997-2001	Flemington	1,500	
1997-2001	Bayonne	1,600	
2006	Hoboken	1,800	
1997-2001	Jersey City	6,000	
2001	North Hudson County (2001) ^N	2,800	
	Hudson County Total	12,200	
2006	Middlesex County (Edison-New Brunswick) ^N	45,000	
2006	Monmouth County (1997)	64,000	
2006	Morris County (1998)	33,500	6,000
1997-2001	Ocean County (Lakewood)	29,000	
1997-2001	Passaic County	17,000	
1997-2001	Princeton area	3,000	
1997-2001	Somerset County (Bridgewater-Somerville) ^N	11,000	
1997-2001	Sussex County	4,100	
1997-2001	Trenton ^N	6,000	
2006	Union County (Elizabeth) ^N	30,000	
1997-2001	Vineland ^N	1,890	
1997-2001	Warren County	400	
1997-2001	Other Places	200	
	Northeastern NJ ^N	405,700	
	Total	14,200	
			83,700

State	Date of Informant Confirmation or Latest Study	# of Counties*	Geographic Area	Jewish Population	Regional Totals	Part-Year Jewish Population
NEW MEXICO						
	1997-2001	1	Albuquerque	7,500		
	1997-2001		Las Cruces	600		
	pre-1997		Los Alamos	250		
	1997-2001		Santa Fe (Las Vegas)	2,500		
	pre-1997		Taos	300		
	1997-2001		Other Places	100		
			Total	11,250		
NEW YORK						
	1997-2001	1	Albany	12,000		
	1997-2001		Amsterdam	100		
	1997-2001	1	Auburn	115		
	1997-2001		Broome County (Binghamton)	2,400		
	2006	1	Buffalo (1995)	18,500		
	1997-2001		Catskill	200		
	1997-2001	1	Cortland	150		
	1997-2001		Ellenville	1,600		
	1997-2001 ^f		Elmira-Corning ^N	950		
	1997-2001		Fleischmanns	100		
	1997-2001		Geneva-Canandaigua-Newark-Seneca Falls	300		
	1997-2001		Glens Falls-Lake George ^N	800		
	1997-2001	1	Gloversville	300		
	1997-2001	1	Herkimer	130		
	1997-2001	1	Hudson	500		
	1997-2001	1	Ithaca area	2,000		
	1997-2001		Jamestown	100		

1997-2001	Kingston-New Paltz-Woodstock ^N	4,300
2002	Bronx (2002)	45,000
2002	Brooklyn (2002)	456,000
2002	Manhattan (2002)	243,500
2002	Queens (2002)	186,000
2002	Staten Island (2002)	42,700
2002	Nassau County (2002)	221,000
2002	Suffolk County (2002)	90,000
2002	Westchester County (2002)	129,000
	New York Total (2002) ^N	1,412,000
1997-2001	Niagara Falls	150
1997-2001	Olean	100
1997-2001	Oneonta	300
1997-2001	Orange County (Middletown-Monroe-Newburgh-Port Jervis)	19,000
	Plattsburg	250
	Potsdam	200
	Poughkeepsie-Dutchess County	3,600
	Putnam County	1,000
2006	Rochester (1999)	21,050
1997-2001	Rockland County	90,000
1997-2001	Rome	100
1997-2001	Saratoga Springs	600
1997-2001	Schenectady	5,200
pre-1997	Sullivan County (Liberty-Monticello)	7,425
1997-2001	Syracuse ^N	9,000
1997-2001	Troy area	800
1997-2001	Utica ^N	1,100
1997-2001	Watertown	100
1997-2001	Other places	600
	Total	1,618,320

State	Date of Informant Confirmation or Latest Study	# of Counties*	Geographic Area	Jewish Population	Regional Totals	Part-Year Jewish Population
NORTH CAROLINA	1997-2001		Asheville ^N	1,300		
	1997-2001	2	Chapel Hill-Durham	4,600		
	1997-2001		Charlotte (1997)^N	8,500		
	1997-2001	1	Fayetteville	300		
	1997-2001		Gastonia	210		
	1997-2001	1	Greensboro-High Point	2,500		
	1997-2001		Greenville	240		
	1997-2001	1	Hendersonville	250		
	1997-2001	2	Hickory	260		
	1997-2001		Raleigh-Wake County	6,000		
	1997-2001		Southeastern NC (Wilmington-Elizabethtown-Jacksonville-Whiteville)	1,200		
	1997-2001		Winston-Salem	485		
	1997-2001		Other places	500		
			Total	26,345		
NORTH DAKOTA	1997-2001		Fargo	200		
	1997-2001		Grand Forks	130		
	1997-2001		Other places	100		
			Total	430		
OHIO	2006	2	Akron-Kent (1999)	3,500		
	pre-1997		Athens	100		
	1997-2001		Butler County (Hamilton-Middletown-Oxford)	900		
	2006	2	Canton-New Philadelphia (1955)	1,000		

1997-2001	Cincinnati ^N	22,500
2006	Cleveland (1996) ^N	81,500
2001	Columbus (2001)	22,000
1997-2001	Dayton	5,000
1997-2001	Elyria-Oberlin	155
1997-2001	Lima	180
pre-1997	Lorain	600
1997-2001	Mansfield	150
1997-2001	Marion	125
1997-2001	Sandusky-Freemont-Norwalk	105
1997-2001	Springfield	200
1997-2001	Steubenville	115
2006	Toledo-Bowling Green (1994) ^N	3,900
1997-2001	Wooster	175
1997-2001	Youngstown-Warren (2002) ^N	2,300
1997-2001	Zanesville	100
1997-2001	Other Places	350
	Total	144,955
OKLAHOMA		
1997-2001	Oklahoma City-Norman	2,300
1997-2001	Tulsa	2,650
1997-2001	Other places	100
	Total	5,050
OREGON		
1997-2001	Bend	500
1997-2001	Corvallis	500
1997-2001	Eugene	3,250
1997-2001	Medford-Ashland-Grants Pass	1,000
2006	Portland	25,500
1997-2001	Salem	1,000
1997-2001	Other places	100
	Total	31,850

State	Date of Informant Confirmation or Latest Study	# of Counties*	Geographic Area	Jewish Population	Regional Totals	Part-Year Jewish Population
PENNSYLVANIA	1997-2001	1	Altoona	575		
	1997-2001	1	Butler	250		
	1997-2001	2	Chambersburg	150		
	1997-2001	1	Erie	850		
	1997-2001	2	Harrisburg (1994)	7,100		
	1997-2001		Hazleton-Tamaqua	300		
	1997-2001	2	Johnstown	275		
	1997-2001		Lancaster area	3,000		
	1997-2001	1	Lebanon	350		
	1997-2001		Lehigh Valley (Allentown-Bethlehem-Easton)	8,500		
	1997-2001		New Castle	200		
	1997-2001	2	Oil City	100		
	2006		Bucks County (1997)	34,800		
	2006		Chester County (Oxford-Kennett Square-			
			Phoenixville-West Chester) (1997)	10,100		
	2006		Delaware County (Chester-Coatesville) (1997)	15,700		
	2006		Montgomery County (Norristown) (1997)	58,900		
	2006		Philadelphia (1997)	86,600		
	2006		Philadelphia Total (1997) ^N		206,100	
	pre-1997		Pike County	300		
	2002		Pittsburgh (Ambridge-Greensburg-Jeanette-			
			McKeesport-Washington-Waynesburg)			
			(2002) ^N	42,200		
	1997-2001		Pottstown	650		
	1997-2001		Pottsville	120		

1997-2001	1	Reading	2,200
1997-2001	1	Scranton	3,100
1997-2001		Sharon-Farrell	300
1997-2001		State College	700
1997-2001		Stroudsburg	600
1997-2001		Sunbury-Lewisburg-Shamokin ^N	200
1997-2001		Uniontown area	150
1997-2001		Upper Beaver County (Beaver Falls)	180
pre-1997		Wayne County (Honesdale)	500
1997-2001		Wilkes-Barre ^N	3,000
1997-2001	2	Williamsport-Lock Haven	225
1999-2001		York (1999)	1,800
1997-2001		Other places	900
		Total	284,875

RHODE ISLAND

2002		Providence-Pawtucket (2002)	7,500
2002		West Bay (2002)	6,350
2002		East Bay (2002)	1,100
2002		South County (Washington County) (2002)	1,800
2002		Northern Rhode Island (2002)	1,000
2002		Newport County (2002)	1,000
		Total	18,750

SOUTH CAROLINA

1997-2001	1	Charleston	5,500
1997-2001	2	Columbia	2,750
1997-2001		Florence area	220
1997-2001		Greenville	1,200
1997-2001	2	Myrtle Beach-Georgetown	475
1997-2001		Rock Hill-York	100
1997-2001	1	Spartanburg	500
1997-2001		Sumter-Kingstree ^N	140

State	Date of Informant Confirmation or Latest Study	# of Counties*	Geographic Area	Jewish Population	Regional Totals	Part-Year Jewish Population
SOUTH DAKOTA	1997-2001		Other places Total	450 11,335		
	1997-2001		Sioux Falls	195		
	1997-2001		Other places	100		
			Total	295		
TENNESSEE	1997-2001		Chattanooga	1,450		
	1997-2001		Knoxville	1,800		
	2006		Memphis	7,800		
	2002		Nashville (2002)	7,800		
	1997-2001		Oak Ridge	250		
	1997-2001		Other places	200		
			Total	19,300		
TEXAS	1997-2001		Amarillo ^N	200		
	1997-2001	1	Austin	13,500		
	pre-1997		Baytown	300		
	1997-2001		Beaumont	500		
	1997-2001	1	Brownsville-Harlingen-San Padre Island	450		
	pre-1997		College Station-Bryan	400		
	1997-2001	1	Corpus Christi	1,400		
	2006	2	Dallas (1988)	45,000		
	1997-2001		El Paso	5,000		
	1997-2001	1	Fort Worth	5,000		
	1997-2001		Galveston	400		

State	Date of Informant Confirmation or Latest Study	# of Counties*	Geographic Area	Jewish Population	Regional Totals	Part-Year Jewish Population
VIRGINIA	1997-2001		Blacksburg (Radford)	175		
	1997-2001		Charlottesville	1,500		
	1997-2001		Danville area	100		
	1997-2001		Fredericksburg ^N	500		
	1997-2001		Lynchburg area	275		
	1997-2001	2	Martinsville	100		
	1997-2001		Newport News-Hampton-Williamsburg ^N	2,400		
	2001		Norfolk-Virginia Beach (Chesapeake-Portsmouth-Suffolk) (2001)	10,950		
	2003		Northern Virginia (Alexandria-Arlington-Fairfax County-Prince William County, Loudon County) (2003)	67,300		
	1997-2001		Petersburg-Colonial Heights	350		
	2006		Richmond (1994) ^N	12,500		
	1997-2001		Roanoke	900		
	1997-2001		Staunton-Lexington ^N	370		
	1997-2001		Winchester ^N	270		
	1997-2001		Other places	150		
			Total	97,840		
WASHINGTON	1997-2001		Bellingham	525		
	1997-2001	1	Olympia	560		
	pre-1997		Port Angeles	100		
	2000		Seattle (2000) ^N	37,200		
	1997-2001		Spokane	1,500		

WEST VIRGINIA

1997-2001	1	Tacoma	2,000
1997-2001		Tri Cities ^N	300
1997-2001		Vancouver-Longview-Kelso	600
1997-2001	2	Yakima-Ellensburg	150
1997-2001		Other places	200
		Total	43,135

pre-1997		Bluefield-Princeton	200
1997-2001	1	Charleston	975
1997-2001		Clarksburg	110
1997-2001		Huntington	250
1997-2001		Morgantown	200
pre-1997		Parkersburg	110
1997-2001	2	Wheeling	290
1997-2001		Other places	200
		Total	2,335

WISCONSIN

1997-2001		Appleton area	100
1997-2001		Beloit-Janesville	120
1997-2001		Green Bay	500
1997-2001	1	Kenosha	300
1997-2001		La Crosse	100
1997-2001	1	Madison	5,000
2006		Milwaukee-Waukesha (1996) ^N	21,100
1997-2001		Oshkosh-Fond du Lac	170
1997-2001	1	Racine	200
1997-2001		Sheboygan	140
1997-2001		Wausau ^N	300
1997-2001		Other places	300
		Total	28,330

State	Date of Informant Confirmation or Latest Study	# of Counties*	Geographic Area	Jewish Population	Regional Totals	Part-Year Jewish Population
WYOMING	1997-2001		Casper	150		
	1997-2001		Cheyenne-Laramie	230		
	1997-2001		Other places	50		
			Total	430		

Notes to Table 3

CALIFORNIA

Long Beach—includes in Los Angeles County: Long Beach, Signal Hill, Cerritos, Lakewood, Rossmoor, and Hawaiian Gardens, and in Orange County: Los Alamitos, Cypress, Seal Beach, and Huntington Harbor.

Los Angeles—includes eastern parts of Ventura County and all parts of Los Angeles County not included in Long Beach.

Orange County—includes most of Orange County (excluding parts included in Long Beach).

Palm Springs—includes Palm Springs, Desert Hot Springs, Cathedral City, Palm Desert, and Rancho Mirage.

Sacramento—includes Yolo, Placer, El Dorado, and Sacramento counties.

San Francisco Bay area—North Peninsula includes northern San Mateo County. South Peninsula includes southern San Mateo County and Palo Alto and Los Altos in Santa Clara County. San Jose includes remainder of Santa Clara County.

San Gabriel and Pomona Valleys—includes Alta Loma, Chino, Claremont, Cucamonga, La Verne, Montclair, Ontario, Pomona, San Dimas, and Upland.

COLORADO

Denver—includes Adams, Arapahoe, Boulder, Denver, and Jefferson counties.

Pueblo—includes all of Pueblo County and parts of southeastern Colorado, including Lamar and Trinidad.

CONNECTICUT

Bridgeport—includes Monroe, Easton, Trumbull, Fairfield, Bridgeport, Shelton, and Stratford.

Danbury—includes Danbury, Bethel, New Fairfield, Brookfield, Sherman, Newtown, Redding, and Ridgefield.

Hartford—includes Bloomfield-Hartford-West Hartford, East Hartford-Glastonbury-Manchester, South Windsor (and adjacent Tolland County), Farmington Valley (and adjacent Litchfield County), Bristol-New Britain, Middletown (and adjacent Middlesex County), Meriden-Wallingford (and adjacent New Haven County), Plymouth-Terryville (and adjacent Litchfield County), and Windsor-Suffield.

Lower Middlesex County—includes Branford, Guilford, Madison, Clinton, Westbrook, Old Saybrook, Old Lyme, Durham, and Killingworth.

New Haven—includes New Haven, East Haven, Guilford, Branford, Madison, North Haven, Hamden, West Haven, Milford, Orange, Woodbridge, Bethany, Derby, Ansonia, Quinnipiac, Meriden, Seymour, and Wallingford.

New London—includes central and southern New London County and parts of Middlesex and Windham counties.

Waterbury—includes Bethlehem, Cheshire, Litchfield, Morris, Middlebury, Southbury, Naugatuck, Prospect, Plymouth, Roxbury, Southbury, Southington, Thomaston,

Torrington, Washington, Watertown, Waterbury, Oakville, Woodbury, Wolcott, Oxford, and other parts of Litchfield County and northern New Haven County.

FLORIDA

Orlando—includes Orange and Seminole counties, southern Volusia County, and northern Osceola County.

Stuart-Port St. Lucie—includes Martin County and southern St. Lucie County.

GEORGIA

Augusta—includes Burke, Columbia, and Richmond counties.

ILLINOIS

Chicago—includes Cook and DuPage counties, and parts of Lake County.

Elgin—includes northern Kane County and southern McHenry County.

Rockford-Freeport—includes Winnebago, Boone, and Stephenson counties.

Southern Illinois—includes lower portion of Illinois south of Carlinville.

INDIANA

South Bend-Elkhart—includes St. Joseph and Elkhart counties.

KANSAS

Kansas City—includes Johnson and Wyandotte counties.

Wichita—includes Sedgwick County and Salina, Dodge City, Great Bend, Liberal, Russell, and Hays.

KENTUCKY

Lexington—includes Fayette, Bourbon, Scott, Clark, Woodford, Madison, Pulaski, and Jessamine counties.

LOUISIANA

Alexandria—includes Allen, Grant, Rapides, and Vernon parishes.

Baton Rouge—includes East Baton Rouge, Ascension, Livingston, St. Landry, Iberville, Pointe Coupee, and West Baton Rouge parishes.

South Central Louisiana—includes Abbeville, Lafayette, New Iberia, Crowley, Opelousas, Houma, Morgan City, Thibodaux, and Franklin.

MAINE

Southern Maine—includes York, Cumberland, and Sagadahoc counties.

MASSACHUSETTS

Andover-Lawrence—includes Andover, North Andover, Boxford, Lawrence, Methuen, Tewksbury, and Dracut.

Boston Metropolitan region—Brockton-South Central includes Avon, Bridgewa-

ter, Brockton, Canton, East Bridgewater, Easton, Foxborough, Halifax, Randolph, Sharon, Stoughton, West Bridgewater, Whitman, and Wrentham. Framingham includes Acton, Bellingham, Boxborough, Framingham, Franklin, Holliston, Hopkinton, Hudson, Marlborough, Maynard, Medfield, Medway, Milford, Millis, Southborough, and Stow. North Central includes Arlington, Belmont, Cambridge, Somerville, and Waltham. North Shore includes Lynn, Saugus, Nahant, Swampscott, Lynnfield, Peabody, Salem, Marblehead, Beverly, Danvers, Middleton, Wenham, Topsfield, Hamilton, Manchester, Ipswich, Essex, Gloucester, and Rockport. Northeast includes Chelsea, Everett, Malden, Medford, Revere, Winthrop, and Watertown. Northwest includes Bedford, Burlington, Carlisle, Concord, Lexington, Lincoln, Melrose, North Reading, Reading, Stoneham, Wakefield, Wilmington, Winchester, and Woburn. Near West includes Ashland, Dedham, Dover, Natick, Needham, Norfolk, Norwood, Sherborn, Sudbury, Walpole, Wayland, Wellesley, Weston, and Westwood. Southeast includes Abington, Braintree, Cohasset, Duxbury, Hanover, Hanson, Hingham, Holbrook, Hull, Kingston, Marshfield, Milton, Norwell, Pembroke, Quincy, Rockland, Scituate, and Weymouth.

New Bedford — includes New Bedford, Dartmouth, Fairhaven, and Mattapoisett.

Springfield — includes Springfield, Longmeadow, East Longmeadow, Hampden, Wilbraham, Agawam, and West Springfield.

MICHIGAN

Detroit — includes Macomb, Oakland, and Wayne counties.

Mt. Pleasant — includes Isabella, Mecosta, Gladwin, and Gratiot counties.

MINNESOTA

Twin Cities Surrounding Counties — includes Anoka, Carver, Goodhue, Rice, Scott, Shelburne, Washington, and Wright counties.

NEW HAMPSHIRE

Laconia — includes Laconia, Plymouth, Meredith, Conway, and Franklin.

NEW JERSEY

Cherry Hill-Southern New Jersey — includes Camden, Burlington, and Gloucester counties.

Essex County-East Essex — includes Belleville, Bloomfield, East Orange, Irvington, Newark, Nutley in Essex County, and Kearney in Hudson County. North Essex includes Caldwell, Cedar Grove, Essex Fells, Fairfield, Glen Ridge, Montclair, North Caldwell, Roseland, Verona, and West Caldwell. South Essex includes Maplewood, Millburn, Short Hills, and South Orange in Essex County, and Springfield in Union County.

Middlesex County — includes in Somerset County: Kendall Park, Somerset, and Franklin; in Mercer County: Hightstown; and all of Middlesex County.

Northeastern N.J. — includes Bergen, Essex, Hudson, Middlesex, Morris, Passaic,

Somerset, Union, Hunterdon, Sussex, Monmouth, and Ocean counties.

North Hudson County—includes Guttenberg, Hudson Heights, North Bergen, North Hudson, Seacaucus, Union City, Weehawken, West New York, and Woodcliff.

Somerset County—includes most of Somerset County (excluding parts included in Middlesex County) and parts of Hunterdon County.

Trenton—includes most of Mercer County (excluding parts included in Middlesex County).

Union County—includes Union County except Springfield, and adjacent areas of Somerset and Middlesex counties.

Vineland—includes most of Cumberland County and parts of Salem and Camden counties.

NEW YORK

Elmira-Corning—includes Chemung, Tioga, and Schuyler counties.

Glens Falls-Lake George—includes Warren and Washington counties, lower Essex County, and upper Saratoga County.

Kingston-New Paltz-Woodstock—includes eastern half of Ulster County.

New York Metropolitan area—for a New York area total, include Fairfield, Rockland, Putnam, and Orange counties and Northeastern New Jersey.

Syracuse—includes Onondaga County, western Madison County and most of Oswego County.

Utica—includes southeastern third of Oneida County.

NORTH CAROLINA

Asheville—includes Buncombe, Haywood, and Madison counties.

Charlotte—includes Mecklenburg County. For a Charlotte area total, include Rock Hill, South Carolina.

OHIO

Cincinnati—includes Hamilton and Butler counties. For a Cincinnati area total, include Covington and Newport, Kentucky.

Cleveland—includes Cuyahoga County and parts of Lake, Geauga, Portage, and Summit counties. For a

Cleveland area total, include Elyria, Lorain, and Akron.

Toledo-Bowling Green—includes Fulton, Lucas, and Wood counties.

Youngstown-Warren—includes Mahoning and Trumbull counties.

PENNSYLVANIA

Philadelphia—For a Philadelphia area total, include Cherry Hill-Southern New Jersey, Princeton, Trenton, Wilmington and Newark.

Pittsburgh—includes Allegheny County and parts of Washington, Westmoreland, and Beaver counties.

Sunbury-Lewisburg-Shamokin—includes Shamokin, Lewisburg, Milton, Selinsgrove, and Sunbury.

Wilkes-Barre—includes Luzerne County (except Hazleton-Tamaqua).

SOUTH CAROLINA

Sumter-Kingstree—includes Sumter, Lee, Clarendon, and Williamsburg counties.

TEXAS

Amarillo—includes in Texas: Canyon, Childress, Borger, Dumas, Memphis, Pampa, Vega, and Hereford, and in New Mexico: Portales

Houston—includes Harris, Montgomery, and Fort Bend counties, and parts of Brazoria and Galveston counties.

McAllen—includes Edinburg, Harlingen, McAllen, Mission, Pharr, Rio Grande City, San Juan, and Weslaco.

Waco—includes McLennan, Coryell, Bell, Falls, Hamilton, and Hill counties.

VIRGINIA

Fredericksburg—includes parts of Spotsylvania, Stafford, King George, and Orange counties.

Newport News-Hampton-Williamsburg— includes Newport News, Hampton, Williamsburg, James City, York County, and Poquoson City.

Richmond—includes Richmond City, Henrico County, and Chesterfield County.

Staunton-Lexington—includes Augusta, Page, Shenandoah, Rockingham, Bath, and Highland counties.

Winchester—includes Winchester, Frederick, Clarke, and Warren counties.

WASHINGTON

Seattle—includes King County and parts of Snohomish and Kitsap counties.

Tri Cities—includes Pasco, Richland, and Kennewick.

WISCONSIN

Milwaukee—includes Milwaukee, Eastern Waukesha, and southern Ozaukee counties.

Wausau— includes Stevens Point, Marshfield, Antigo, and Rhinelander.

Review
of
the
Year

OTHER COUNTRIES

WITH THE INTIFADA that began in late 2000 petering out, and the number of Palestinian attacks on Israelis drastically reduced, 2005 was the year of “disengagement,” the implementation of Prime Minister Ariel Sharon’s strategy to leave Gaza and four settlements in the northern West Bank. Israeli politics during 2005 was largely the story of Sharon’s success in outmaneuvering and overcoming those opposed to territorial withdrawal, including his dramatic departure from the Likud, which he had largely created, and establishment of a new political party, Kadima, committed to disengagement from heavily Arab areas in the territories. The stroke he suffered toward the end of the year, however, raised doubts about his plans and his new party as elections loomed both in Israel and the Palestinian Authority.

Domestically, the “social gap” triggered rising concern. While the government’s free-market policies had undoubtedly boosted Israel’s economic performance and enhanced the prosperity of many Israelis, the number of those living in poverty also increased, raising the specter of of a widening disparity between rich and poor. This issue was likely to play as important a role in the 2006 national elections as the question of territorial disengagement.

DISENGAGEMENT: POLITICS AND IMPLEMENTATION

Getting the Plan Approved

On December 16, 2004, Prime Minister Ariel Sharon marked a year since he unveiled his plan to disengage from Gaza and some West Bank settlements by presenting a status report at the annual Herzliya Confer-

ence on National Security. He concluded, "We stand before a window of unique opportunity. Who knows when we will have this opportunity in the future?"

Many Israelis, however, especially settlers and those sympathetic to them, were resolved to stop any territorial withdrawal, and a number of rabbis had declared it against Jewish law to remove settlements. Sgt. Yossi Pilant became the first Israeli soldier to be jailed for antidisengagement activity on January 3, 2005. He was sentenced to 28 days in a military jail for calling on other soldiers to refuse to dismantle an illegal outpost.

The next day Sharon spoke to Israel's soldiers over Army Radio. He said: "Whoever raises a hand to a soldier or police officer or security official, whoever organizes refusal, whoever threatens—we will act against him with all our power." Sharon went on, "I heard the curses and cat-calls and incitement against the army, against the Israeli police, against the commanders and against the soldiers. I ask that you don't take it personally; it's not directed against you, it's directed against the government, against the Knesset and against me."

Prime Minister Sharon's new cabinet, including Likud, Labor, and United Torah Judaism, was approved by the Knesset on January 10 in a narrow 58-56 vote. Among those casting "nay" ballots were 13 "rebel" members of Sharon's own Likud party, who opposed disengagement. The deciding votes were cast by Arab MKs Abdulmalik Dehamshe and Taleb a-Sana, who voted for the new government while other Arab MKs voted against it. In the new alignment, Ehud Olmert of Likud, the minister for trade, was vice prime minister, while Silvan Shalom of Likud, the foreign minister, and Shimon Peres of Labor were deputy prime ministers. Only on January 14 did Sharon and Peres work out the latter's responsibilities, which included representing the government on economic development, raising funds for the upcoming disengagement, development of Gaza with the PA, and development of the Negev and Galilee.

The Knesset, Israel's parliament, approved the Disengagement Implementation Law by 59-40 on February 17. It authorized government payments of NIS 3.8 billion (about \$850 million) to 7,000–9,000 settlers in Gaza and the northern West Bank, and the start of their evacuation in the summer. Support for the landmark legislation came from some Likud MKs plus all those of Labor, Shinui, the United Arab List, and Yahad/Meretz. Opponents included the right-wing National Union, the National Religious Party (NRP), Shas, and 17 Likud MKs, including such prominent figures as Reuven (Ruby) Rivlin, speaker of the Knesset—a former Sharon confidant who broke with the prime minister over

disengagement—and Gideon Sa'ar, chairperson of the government coalition. The Knesset also rejected a right-wing effort to require a referendum on the disengagement.

This was not the first Knesset vote in favor of closing down settlements; in 1982, the Knesset authorized the evacuation of settlements in northern Sinai as part of the peace agreement with Egypt. But it was the first time that Israel's legislature had approved removing settlements in the biblical Land of Israel: even if, as most authorities claimed, the Gaza Strip had never been considered an integral part of the Jewish homeland, the four settlements to be evacuated in the northern West Bank—Ganim, Kadim, Homesh, and Sa-Nur, certainly were.

Three days later, on February 20, the cabinet approved the disengagement plan by 17-5. (At the same time, in a 20-1 vote, the cabinet approved a revised route for the security fence that would take in less Palestinian land.) Speaking at the opening of the cabinet meeting, Sharon said: "This will not be an easy day, nor will it be a happy day. The evacuation of communities from Gaza and northern Samaria is a very difficult step. It is difficult for the residents, for the citizens of Israel, for me, and I am certain that it is difficult for the members of the cabinet. But this is a vital step for the future of the State of Israel."

The plan got the support of several key ministers who had previously expressed misgivings, including Foreign Minister Silvan Shalom and Education Minister Limor Livnat; Shalom said he had "never dreamed I would see the day" that he would vote to evacuate settlements. Vice Prime Minister Ehud Olmert aimed his remarks at Benjamin Netanyahu, reminding the finance minister and former prime minister—who said he would vote against the plan—that once a decision was reached all the ministers were responsible to see it implemented. Olmert hinted at past "zig-zags" in Netanyahu's position. Netanyahu responded by denying having changed his view, saying that a referendum on "an issue of such principle and value [was] absolutely necessary, and in the absence of such a referendum" he had no choice but to vote against disengagement. Another "no" voter, Minister of Diaspora Affairs Natan Sharansky, mentioned what he termed "the hatred and delegitimization" of the settlers, people who devoted their lives "to the fulfillment of Zionism."

Sharon now had the authority to sign evacuation orders for all the Jewish residents of the Gaza Strip and those of the four settlements in the northern West Bank. The compensation law passed by the Knesset included a five-month delay between the decision to evacuate and the actual evacuation, to give settlers time to organize their move and receive

compensation. But the same law included harsh measures against those convicted of refusing to move by the end of the five months.

The Opposition Fights Back

Foes of the disengagement, including elements inside Sharon's own Likud, were undeterred. On March 3, the Likud Central Committee overwhelmingly approved a resolution urging the party's Knesset members to promote a referendum on the withdrawal. This was a blow to Sharon, who had consistently opposed such a plebiscite, arguing that approval of political moves, including withdrawal from land, was the prerogative of the Knesset. Even so, Sharon's personal popularity remained extremely high. In a survey conducted for the *Yediot Aharonot* newspaper by pollster Mina Tzemach, Sharon was the choice for party leader of 77 percent of Likud voters, compared to only 17 percent for his main challenger, Benjamin Netanyahu.

A bill that would have required a referendum before implementing disengagement was proposed in the Knesset on March 28, and overwhelmingly defeated by 72-29, with three abstentions. It was a crushing defeat for the antidisengagement "rebel" faction in the Likud. Among those eventually voting against the bill so as to keep their seats in the government were Likud ministers Shalom, Netanyahu, Livnat, Tzachi Hanegbi, Danny Naveh, and Yisrael Katz. Netanyahu, in fact, even while voting with the government, threatened to resign if Sharon did not accept the idea of a disengagement referendum within two weeks. Sharon ignored the threat, and Netanyahu backed down from it.

The vote was preceded by a stormy Knesset debate that saw several parliamentarians ejected because of repeated disturbances. In his speech, Deputy Prime Minister Shimon Peres said that one Likud rebel leader, former internal security minister Uzi Landau, was pushing the referendum proposal merely as part of his search for "tricks to stop the disengagement." For their part, right-wing MKs reviled Peres as a member of the "Oslo underground," referring to his instrumental role in formulating the 1993 Oslo Accords, which they considered a disaster for Israel. Before the session, settler leaders, aware that the proposal for a referendum would be voted down, sought to avoid a major defeat by withdrawing it, but Likud MK Michael Eitan, chairman of the committee that prepared the bill refused, saying: "It's over, we need to decide. You can't keep the entire nation in suspense."

After the vote the Yesha Council (Council of Jewish Communities in Judea, Samaria, and Gaza), representing the settlers, said it would take the fight to the streets. The pro-settler Arutz Sheva radio station quoted settler leaders as saying they were "transferring the struggle to the people and to the field, and were intending to turn up, along with more than 100,000 other people, in Gush Katif [in Gaza] and northern Samaria, in order to prevent the implementation of this plan." MK Effi Eitam, the former leader of the NRP who, along with another colleague, had split off to form a new faction called Religious Zionism, added that since the Knesset had "voted against democracy and against the will of the people . . . hundreds of thousands of citizens whose right to vote in a referendum was denied will vote with their feet in Gush Katif, and will prove that the majority of the nation is against the disengagement." Zvi Hendel, an MK from the far-right National Union, attacked Sharon personally as well. "It is the nation's shame," he said, "that the man at the head of the government is a coward, afraid to accept the people's decision, [and is] buying votes by dictatorial and intimidating means."

There were concerns on both sides about possible violence. On March 29, the day after the defeat of the referendum bill, *Ha'aretz* reported Public Security Minister Gideon Ezra as saying that an official from the Yesha Council had suggested collecting the weapons of Gaza residents prior to disengagement so as to minimize the possibility of settlers firing on police or the army. At a meeting with settlers, Ezra and national police chief Moshe Karadi began drawing up ground rules to prevent serious violence. "Since the struggle is over in the Knesset and has transferred to the streets, many people will be involved. And we, as a responsible leadership, feel we need to design the rules of the struggle together with the police to prevent extreme violence," said Effi Eitam, who was at the meeting together with Benzi Lieberman, head of the Yesha Council.

On April 19 the cabinet discussed a proposal to delay the start of the withdrawal from the scheduled date of July 25 by three weeks so that it would not fall during the mourning period between the fasts of the 17th of the Hebrew month of Tammuz and Tisha B'Av. The delay was suggested by Yonatan Bassi, the kippah-wearing director of the Disengagement Authority, known by its Hebrew acronym, Sela. A government official told *Yediot Aharonot* that there was ample reason to accept the postponement, explaining: "They [the settlers] must be allowed to mourn the destruction of the Temple, which according to belief, was caused due to baseless hatred." Defense Minister Shaul Mofaz approved the delay

over the reported objections of some army officers, who said it would require logistical changes and the possible call-up of reservists.

At the same time, according to a *Ha'aretz* report, it was decided that Nisanit, Dugit, and Alei Sinai, three villages at the northern end of the Gaza Strip, would be evacuated first, whenever the pullout took place. And though the pullout was still some months away, the army began preparations. Another form of preparation was a series of separate high-level meetings—between Peres and PA prime minister Ahmed Qurei (Abu Ala), between senior Sharon adviser and confidant Dov Weisglass and PA minister Sa'eb Erakat, between Sharon and U.S. envoys Elliot Abrams and David Welch, and between Defense Minister Mofaz and Muhammad Dahlan, the PA civil affairs minister, who discussed the establishment of joint security teams “to prevent the evacuation from being carried out under fire,” according to one official.

In early May, Diaspora Affairs Minister Natan Sharansky resigned in protest against the disengagement plan. In his letter of resignation, Sharansky, a former Prisoner of Zion in the Soviet Union who turned politician in the mid-1990s and had increasingly become identified with the far right, cited the need for democratization of the Palestinian government in Gaza as a prerequisite for an Israeli pullout. “Will we, by leaving Gaza, encourage freedom of expression and a judicial system that protects human rights? Will the incitement in the Palestinian education system cease? Will the terror groups be dismantled? The answer to all of the above is of course, no,” Sharansky said. Rabbi Michael Melchior, leader of the Meimad (Orthodox) faction affiliated with Labor, was given Sharansky's portfolio, but without ministerial rank. Justice Minister Tzipi Livni and lawyers representing the Gaza settlers held a five-hour meeting on May 2 to discuss settler requests for increased compensation packages and to relocate to the coastal area of Nitzanim, near Ashkelon. Livni informed the settlers that the government favored the idea of building new settlements in the area, creating a “Gush Nitzanim” replica of Gush Katif without harming the unique dunes of the Nitzanim nature reserve. The government proposed the establishment of four new towns and also raised the possibility of building a new neighborhood in northern Ashkelon.

Meanwhile, debate raged over whether or not to tear down the homes left by settlers in Gush Katif after the disengagement. Sharon, at a ministerial meeting, opposed demolition, backed by Mofaz and Peres. Netanyahu, in the minority, said that leaving the homes intact would represent a moral victory for terrorists.

Getting Ready

On May 2, Peres met with James Wolfensohn, the former World Bank president who had become the Middle East envoy of the Quartet (the U.S., UN, EU, and Russia, acting on Mideast affairs). The agenda was to involve the international community, through the World Bank, in improving the Palestinian economy in Gaza, primarily by facilitating the export of Gaza-made products after the Israeli pullout. The next day, May 3, Amir Peretz, the Histadrut trade union leader who was seeking the leadership of the Labor Party, said that the party should remain in the government expressly to enact the disengagement plan, and quit as soon as it was completed.

The analogy used by some pullout opponents between disengagement and the Holocaust was addressed by Prime Minister Sharon on May 5 in Poland, where he had gone for Holocaust Memorial Day observances. Sharon declared the parallel spurious, saying, "The situation is completely different today. We are a sovereign state. We can no longer be forced to do the worst things."

In a special interview with *Yediot Aharonot* on May 13, the eve of Israel Independence Day, Chief of Staff Moshe (Bogie) Ya'alon said that the army was ready for all possible scenarios that might occur during disengagement, including clashes with Palestinians and/or with Jewish opponents of the pullout. Ya'alon rejected the idea that disengagement was a "gamble," saying it contained both risks and opportunities. Still, he refused to say he could guarantee a better future for Israelis in the post-disengagement era. During the interview, Ya'alon attempted to contain his bitterness over the manner in which his term as chief of staff was being cut short (see below, p. 279).

In an address to the annual conference of AIPAC (American Israel Public Affairs Committee), held in Washington in late May, Sharon said that the disengagement could signal a "new era of trust" if Israel managed to coordinate its withdrawal plans with the PA. While disengagement would not be easy, Sharon said he remained confident that Israel would emerge stronger.

On the ground, settler animosity toward the government was mounting. Ilan Cohen, director general of the Prime Minister's Office, was forced to cancel a planned May 25 visit to Gush Katif and meetings with settler leaders when he was blocked by angry residents at the entrance to one of the southern Gaza villages, Kfar Darom. Cohen had hoped to convince settlers to sign up for the Nitzanim relocation plan, which would

be canceled if an insufficient number of families registered in advance. By the end of May, only 99 families had submitted compensation claims to the Disengagement Authority, 69 of them residents of the four settlements in the northern West Bank that were due to be evacuated. In all, about 1,500 Jewish settler families lived in Gaza and another 200 in the northern West Bank.

But the numbers of those willing to relocate and accept compensation remained unclear because the settler leaders were anxious to minimize them and the government was equally ardent to make them seem as large as possible. In late May, as noted above, only 99 families had submitted compensation claims, but *Yediot Aharonot* claimed that about 1,000 settler families were ready to leave. There were also reports that families from Gush Katif planned to submit a letter to the High Court of Justice stating that, while they opposed the withdrawal, the court should press the government to move their whole community into Israel to ensure that they remained together. "If, God forbid, the uprooting occurs, it is our interest to have the whole bloc moved together. We shall not rest nor stay silent until a solution is found for everyone. We are interested in unity," the letter said.

Palestinian cabinet minister Dahlan, on June 7, accused Israel of refusing properly to coordinate its planned withdrawal from the Gaza Strip with the Palestinians, charging that information that Israel had handed over regarding the settlements was outdated and "useless." For example, he said, one of the documents the Israelis provided was a 1994 map of Gaza used during peace talks at the time. Dahlan asked, "Has the Israeli government forgotten that they expanded their settlements in the Gaza Strip since 1994? Do they think we are fools?"

Meanwhile, Peres and Wolfensohn met again on June 7 to discuss ways to improve the daily lives of Palestinians. One proposal was to ease passage between Palestinian territory in Gaza and the West Bank by building a rail link between the two areas. *Yediot Aharonot* said that a Euro-tunnel model, whereby Palestinians would enter the train at Erez Checkpoint in Gaza and exit in Hebron, was under consideration. Sharon had reportedly reacted favorably to the idea, because it would keep Palestinian road traffic between Gaza and the West Bank to a minimum. Settler bodies continued their fight against disengagement in the courts. On June 9, the High Court of Justice rejected 12 petitions challenging the constitutionality of the Disengagement Implementation Law and elements of the plan to compensate evacuees. In a 10-1 decision, the court

ruled against the settlers on the grounds that Israel did not have jurisdiction over the West Bank and Gaza Strip because they were not legally included within the borders of the State of Israel.

As Israel continued to debate whether or not to destroy the Gaza homes, Palestinian housing minister Mohammed Shtayyeh told Reuters that the PA planned to pull them down and replace them with high-rise apartment buildings. "If Israel does not destroy settlers' homes, we will destroy them," Shtayyeh said, adding that most PA cabinet members favored the demolition in order to make better use of scarce land in overcrowded Gaza.

In mid-June, Sharon told the Knesset's Foreign Affairs and Defense Committee that Egyptian forces would deploy along the Egypt-Gaza border after Israel's pullout from the Gaza Strip. Egypt, he said, would control the Philadelphi Corridor, a buffer zone on that border, and this could be done without amending Israel's existing 1979 peace agreement with Egypt.

On June 28, Cpl. Avi Bieber, a son of U.S. immigrants, was sentenced to 56 days in military jail for refusing to obey orders to participate in the demolition of homes in Gush Katif. Bieber, 19, was convicted on three counts—refusing to carry out an order, threatening and insulting a commander, and giving media interviews against IDF regulations. "The soldier shouted profanities at his commanders and incited other soldiers to disobey orders," said the Gaza division commander, Brig.-Gen. Aviv Kochavi, at a press conference that took place before the soldier was sentenced. "He was arrested and will be disciplined in the manner that the IDF deals with such cases. The IDF will not tolerate such behavior under any circumstances." "I am proud that he was able to stand up and say what he feels," the soldier's father, Ralph Bieber, told the *Jerusalem Post*. The Bieber family moved to Israel in 1996 from New Jersey, and lived in Tekoa, a West Bank settlement not far from Bethlehem.

Confrontation

A day of massive, country-wide roadblocks was planned for June 29 to protest disengagement. In preparation, Sharon instructed police and security forces to take all steps necessary to prevent roadblocks and other disturbances. "We cannot allow a bunch of gangs to undermine our country," the prime minister told a meeting of the security cabinet. When the day arrived, antidisengagement activists poured oil and scattered nails

and spikes on the Tel Aviv-Jerusalem highway near Kfar Chabad. By around 10 A.M. police had cleared the roads. Many right-wing leaders disavowed this kind of protest since it endangered human life.

That evening, in a less dangerous and much more widely supported protest, opponents of the disengagement plan blocked the road at the entrance to Jerusalem, about 20 activists jumping into the middle of the road and closing it off. Following clashes with the police, ten people were arrested. Among other road-blocking incidents in other parts of the country, protesters stopped traffic in both directions on a northern section of the Ayalon Highway, between the Keren Kayemet and Giliot junctions north of Tel Aviv. Some of the young people involved who were arrested refused to give their names or identify themselves to police; because of this, some remained in jail for weeks without the possibility of being freed on bail or by their parents.

Finance Minister Netanyahu said the following day that he would not join any antidisengagement move that would require him to leave the cabinet. Netanyahu told an economic conference in Jerusalem that the major reform programs he was pushing through the Knesset, including tax reductions and a capital market overhaul that would increase competition in the banking industry, would suffer if he left (see below, p. 263).

A large force of police, border police, and IDF troops stormed the Maoz Yam hotel in the Gaza settlement of Neveh Dekalim on June 30. About 100 extremists opposed to the disengagement had camped out in the hotel, which they enclosed with barbed wire. When security forces entered, they found the residents gathered in the dining room handcuffed to each other. Within 40 minutes the hotel was cleared, with no injuries reported among the activists or the security forces. Four extremists were arrested.

Around the time of this clash, the IDF closed off access to Jewish communities in Gaza, and then reopened the area the next day. Security sources explained that the decision to prevent Israelis other than local residents from entering the 21 Gaza settlements was intended to stop any additional influx of extremists who had attacked Palestinians and Israeli security forces in the Strip. "The lifting of this order is possible following the completion of the mission of taking over and evacuating the hotel in Neveh Dekalim, as well as the radical groups inside it," the army said in a statement. At the same time, the IDF set a limit on goods and belongings being brought into Gaza in an effort to prevent "reinforcement" by activists moving into the Strip in advance of the early-August pullout date.

Meanwhile, Gen. William Ward, the U.S. security coordinator for the area, told the Senate Foreign Relations Committee that there had been only mixed success in transforming the Palestinian security forces from a collection of independent entities into a centralized body. Ward described the Palestinian security apparatus when he arrived in the region some three months earlier as “fractured” and “dysfunctional,” with loyalty to individual commanders and little responsiveness to central control. He said the Palestinians had begun to shrink the overall number of security organs from more than a dozen down to six, with an eventual goal of reducing that number to three.

On July 7, the *Jerusalem Post* reported that despite coordination between Israel and the Palestinians over the disengagement, the IDF had contingency plans to occupy large sections of Palestinian Gaza, if necessary, to assure an attack-free evacuation. The paper quoted one senior officer as saying PA security should be kept out of the area “to make sure they won’t get in the way of any bits of flying metal.” The *Post* also said the army was disdainful of Palestinian efforts to set up a new 5,000-man force to prevent looting of the Jewish settlements. “I have not seen a lot of armies able to recruit and train 5,000 men in 40 days,” the newspaper quoted a senior officer as saying. “I’m not optimistic, and that is an understatement.”

During the entire predisengagement period, Palestinian units in the Gaza Strip kept up their mortar and Qassam rocket attacks on Israeli targets, both inside Gush Katif and across the frontier into Israel proper. On July 14, one of four Qassam rockets fired on Netiv Ha’asara scored a direct hit on a building, killing Dana Galcowicz, 22, of Kibbutz Bror Hayil in the Negev. Netiv Ha’asara, a moshav, was only a few kilometers north of the Gaza Strip and had been hit by Qassam fire several times previously. David Baker, an official in the Prime Minister’s Office, said that “the Palestinian Authority is responsible for this fatal attack because it continues to refuse to take the necessary steps to fight terror.”

Two Israelis — Shimshon Citrin and Avinoam Krispin — were indicted on the morning of July 13 at the Beersheba District Court on charges of aggravated assault following the attempted lynching of a Palestinian youngster in Gaza. Citrin was also charged with attempted murder, while Krispin faced lesser charges. The incident occurred on June 29, following clashes between far-right activists and Palestinians near the unauthorized Jewish outpost of Tal Yam in Gaza.

On July 11, meanwhile, antidisengagement protesters managed to sneak a dummy bomb into Jerusalem’s Central Bus Station and attach it

to a “balloon” natural gas tank designed for household use. It was discovered, and a few days later two soldiers, Meir Bartel and Arie Katz, were arrested for placing the “bomb” after they were identified on surveillance-camera tapes arriving separately at the busy terminal in uniform, one carrying a military backpack containing the gas balloon, a clock, and some wires. The soldiers then met in the third floor men’s bathroom where they placed the bag and left.

As right-wing rabbis and settler leaders continued to urge soldiers to refuse orders to evacuate settlements, Maj. Boris Albert of the IDF’s technology and logistics branch became the first officer to face criminal charges for refusing orders when he declined, in mid-July, to take part in security operations around Kfar Maimon. At about the same time, Chief of Staff Dan Halutz approved a series of steps to toughen disciplinary measures against other soldiers and officers who might refuse orders, and on July 18 President Katzav urged the Yesha Council, the attorney general, and the prime minister to agree on guidelines for what was permissible and what was not concerning the disengagement. “We must not force a dilemma upon young soldiers where they have to choose between carrying out military orders or respecting their rabbis,” he said.

Protests

Settlers and their supporters organized what they called “the biggest and most complex protest march in the country’s history.” Despite police efforts to stop them from getting there, tens of thousands of antidisengagement activists gathered on July 19 at the Negev development town of Netivot for a planned march to the Kissufim junction, the main entry point to the Gush Katif area of the southern Gaza Strip, where they planned to force their way in as a last-ditch effort to hinder the disengagement. After a prayer rally in Netivot, the assembly marched a few miles to the village of Kfar Maimon, where they were stopped by a force of police and soldiers estimated at 20,000. At the same time, police in other parts of the country stopped buses chartered by the demonstration’s organizers to prevent thousands more from getting to the scene.

The next day there was a standoff at Kfar Maimon as troops—many of them young draftees only a year or two older than the demonstrators they faced—stood impassively outside the locked gates of the settlement while protesters inside harangued and argued with them, urging the soldiers to refuse what they called “immoral” orders to participate in the disengagement operations. As it became clear that the police and army lines

were not going to crack and that the national leadership was determined to stop the demonstrators from reaching Gaza, some of the protesters began to drift away and head for home. But Pinhas Wallerstein of the Yesha Council said that resistance would not cease. "As long as this terrible decision stands, there will be a constant presence to prevent it," he told Army Radio.

That determination was shared by many others in the throng of protesters, most of them wearing the distinctive clothing of Orthodox Jews or shirts of orange, the color of the antidisengagement forces. Though public-opinion polls showed most Israelis in favor of disengagement, settlers refused to believe them. "We feel most of the people are with us, and no one can pull the wool over our eyes," Moshe Abuhatzzeira, a 56-year-old carpenter from the Alon Shvut settlement in the West Bank told a Jewish Telegraphic Agency reporter at Kfar Maimon. "We are determined to prevent the evacuation of any settlement."

On July 26 the IDF announced the complete closure of the Gaza Strip to nonresident Israelis (previously, only those on a list of restricted persons had been barred). Though disengagement itself was three weeks off, the continuing influx of pullout opponents impelled the enforcement of tighter entry restrictions. At the time, the army thought that about 2,000 pullout opponents had joined the 8,000 Israelis living in Gush Katif. Many of these protesters entered legally and then failed to leave upon the expiration of their passes. The IDF said it planned no special operation against the outside "reinforcements," many of whom had moved in with residents or joined makeshift settlements set up by other outsiders, but would remove them together with the bona fide residents.

Rabbi Shlomo Amar, the Sephardi chief rabbi, visited Gush Katif that day and met with families whose loved ones were buried in its cemetery. Amar had volunteered to mediate between the government and the families in an attempt to move the graves to the Mount of Olives, which the rabbinate ruled was acceptable according to Jewish law. But the bereaved families wanted to leave the graves intact despite the possibility that they would be desecrated by Palestinians after disengagement. On August 3, 31 families with members buried in Gush Katif reached an agreement with the government to move the graves, most of them to Nitzan, near Ashkelon. But an official source told *Yediot Aharonot* that "all the rest of the families have refused to have contact with us, the topic is very sensitive, and many families began to negotiate but then stopped."

The antidisengagement forces staged another rally on August 2–3, starting at the border town of Sderot near the northern end of the Gaza Strip. The government banned the march, which police said drew 25,000

people but which settler leaders claimed drew 35,000–50,000. A force of 15,000–20,000 police and soldiers blocked the way to the Gaza Strip. Vice Prime Minister Olmert called the march an undemocratic act, telling Army Radio that it was “an attempt by the demonstrators to create a confrontation. This is an attempt to determine by force the governmental stance of the State of Israel.” On the other side, settler leader Wallerstein expressed determination to force a showdown. “We will march to Gush Katif,” Wallerstein said. “This time they will not stop us. The battle will be determined but nonviolent.” In the end, the marchers were only able to get to another Negev town, Ofakim, though some did try to break through into Gaza.

Despite the show of confidence—and the steadfast belief of many in the settlements that they would be delivered by a miracle—there were already some who recognized, albeit quietly, that the outcome of the struggle was already determined. One settler leader, for example, speaking anonymously, told *The Guardian*, a British newspaper, “I think we have to face up to the fact that Gaza is lost. Sharon is determined. He’s staked his political life on it.” This man was already looking ahead, noting, “there’s still a lot to fight for. There are small settlements caught on the wrong side of the fence [the West Bank security barrier]. We want all of Israel to know that if this government, or any government, thinks that after this it can start to surrender them next, then there will be a very high price to pay.”

By July 31, Israel and Egypt had reached an agreement in principle for the deployment of 750 Egyptian border guards along the Philadelphi Corridor, paving the way for the IDF to pull out from the Gaza-Egypt border. Maj.-Gen. Amos Gilad, head of the Defense Ministry’s political-security branch, met with Egyptian intelligence chief Omar Suleiman and other officials in Cairo to settle several issues that had proven to be sticking points in the past. “Each side agreed to assume responsibility for areas under its control,” the *Jerusalem Post* quoted an Israeli officer as saying. The agreement still needed to be approved in the Knesset, which was then in recess for its summer break.

Tensions Rise

Meanwhile, police officers were being trained for both the physical task of disengagement and the psychological challenges involved. A report in *Ha’aretz* described how police simulated an evacuation sequence while others, dressed and acting as protesters, hurled epithets, slurs, and

assorted verbal abuse. The officers assigned to evacuating settlers practiced removing protesters who had attached themselves to gates and homes, and also took part in a simulated Palestinian mortar attack during the evacuation.

Efforts to infiltrate the strip continued, sometimes at great risk to the protesters. IDF soldiers nearly shot antidisengagement activists who infiltrated the northern Gaza settlement of Nisanit on August 4, initially mistaking them for Palestinian terrorists. At the same time, police confirmed that some 200 demonstrators had successfully infiltrated Nisanit the same night, and that security forces arrested 90 activists who had reached the Kissufim crossing. According to the police, 1,500 people tried to break through the human chain of security forces barring demonstrators assembling in the Negev town of Ofakim from reaching Gush Katif. A senior IDF officer said it was time to "put an end to these games that are endangering lives."

In a move that commentators quickly identified as preparation for challenging Sharon for the Likud leadership, Benjamin Netanyahu resigned from his ministerial post on August 7. The now former finance minister said he had wanted to stay on to continue his program of economic reform, but could no longer hold back his opposition to the disengagement. "There comes a moment of truth when a leader should ask himself 'What do you represent? What do you fight for?'" he said. "I can't be part of a move that I think compromises the security of Israel, tears the people apart, and enshrines the principle of withdrawal to the indefensible 1967 [pre-Six Day War] lines and that I think in the future will risk the unity of Jerusalem." In a 20-minute address in Jerusalem that smacked of campaigning, Netanyahu sought to dispel the idea that he was putting his personal ambitions ahead of the national interest, saying he acted out of fear that a postdisengagement Gaza would "become an Islamic terror base that will endanger not only Israel but others in the world."

On August 10, speaking to the Knesset, Netanyahu seemed to say that parliament, which had authorized the pullout, could hinder it as well. "Only we in the Knesset are able to stop this evil. Everything that the Knesset has decided, it is also capable of changing. I am calling on all those who grasp the danger: gather strength and do the right thing. I don't know if the entire move can be stopped, but it still might be stopped in its initial stages. [Don't] give [the Palestinians] guns, don't give them rockets, don't give them a seaport, and don't give them a huge base for terror," he said.

Two former chief rabbis, Avraham Shapira (Ashkenazi) and Mordechai Eliyahu (Sephardi) issued a joint religious decree forbidding Orthodox soldiers to participate in the removal of settlers. The attorney general said he would investigate, and eventually decided that taking steps against the rabbis would only exacerbate the situation.

In the inflamed atmosphere, some zealots went far beyond even what the strongest antisengagement advocates favored. On August 4, Eden Natan Zada, a 19-year-old AWOL soldier wearing his IDF uniform and carrying his army-issue M16 assault rifle, boarded a bus in Haifa and, in the Arab village of Shfaram, opened fire inside the vehicle, killing four people. The dead were identified as Michel Bahud, the driver of the bus, and three passengers, Nader Hayak and sisters Hazar and Dina Turki. After the shooting a mob surrounded the bus, ignored police efforts to disperse them, stormed the bus, and beat Natan Zada to death. He had left the army without leave in June in protest against the disengagement and spent time in Tapuah, a West Bank settlement whose residents included members of the banned Kahanist Kach movement. The army refused to allow Natan Zada a military funeral, and Rishon Lezion, where his parents lived, ruled that he could not be buried in the municipal cemetery. His father told reporters that he and his wife had warned the army that their AWOL son was a security risk, but had been ignored.

And on August 17, Asher Weissgan of Shvut Rachel, in the West Bank, killed four Palestinians and wounded another in a shooting attack near the large settlement of Shilo. Weissgan, a driver who transported Palestinians to and from work in the Shilo industrial area, reportedly had lunch with his victims. Then he drove them to a security station, took the weapon from the security guard there, and opened fire on the passengers and passersby. He then returned by foot to the industrial area and shot another Arab worker in the factory. The dead were brothers Bassam Moussa Tawafsha and Usama Moussa Tawafsha, Muhammad Hassan Mansour, and Khalil Walwil.

According to a report in *Yediot Aharonot*, Weissgan said he acted "out of a desire to stop the disengagement and be a role model for other people to follow in my footsteps. . . . It was my opportunity to do something." Arab MK Ahmad Tibi said that the killing was an expression of a mentality. "The settler epitomizes a large and widespread culture in Israel, the foundation of which is hatred of everything Arab," Tibi said. Referring to clashes between police and Israeli Arabs after the onset of the intifada, he added, "He saw how the police shot 13 Arab citizens in October 2000 and how the killers remained free, so he has done the same thing, thinking that an Arab can be killed with impunity."

After months of negotiations, a deal to compensate Israeli settler farmers in Gaza for the greenhouses that they were leaving behind was reached on August 12, enabling the greenhouses to be handed over to the Palestinians. The deal involved \$14 million in compensation for the settlers—the money put up by a consortium of wealthy Americans—and was put together by James Wolfensohn, the former World Bank president, who contributed \$500,000 of his own money. “The arrangement gives a real opportunity for the Palestinians and makes the departure of Israelis from Gaza much easier,” Wolfensohn told *The New York Times*, adding that he believed “the Palestinians are trying to make this a peaceful transition—at least the Palestinian Authority is.”

Israeli and Palestinian officials had discussed the greenhouses, unsuccessfully, for months. Settlers complained that the government was not offering sufficient compensation, and threatened to destroy computerized irrigation systems and other valuable equipment needed to keep the greenhouses running. The Palestinians, meanwhile, refused to agree that U.S. government or international aid funds be used to compensate settlers. According to *The New York Times*, the donors—except for Wolfensohn—gave the money through the Aspen Institute, a private business and public-policy advocacy group that had set up a program to facilitate investment in Gaza and the West Bank a year earlier. (In February 2006, the greenhouses would be severely damaged by Palestinian vandals, who used bulldozers to destroy some of the structures and crush the expensive irrigation and temperature-control equipment.)

Prime Minister Sharon, speaking on the eve of the disengagement, said that no one should misinterpret why Israel was leaving Gaza and the northern West Bank. “It is out of strength and not weakness that we are taking this step,” he said, adding that he once had hoped that Israel would not have to leave, but now recognized there was no alternative. President Katzav also spoke to the nation, noting that no matter what opinion individuals might have about the withdrawal, all should recognize that it constituted a national trauma. “Up to now we have remained steadfast in the face of difficult campaigns thanks to our unity, our determination, and our faith. Let us continue to do so with increased faith and determination,” the president said.

Carrying Out Disengagement

On the morning of August 15, the evacuation formally began as IDF soldiers began to move from house to house distributing formal notices to residents of 15 of the 25 settlements to be evacuated. Two days later,

the army and police began to implement the plan they had been working on and training for over a period of months, employing tens of thousands of security personnel to remove settlers who refused to go, "with determination and sensitivity."

By the deadline, several hundred settler families had already left Gaza. It was thought that many more would do so when the troops actually came to their doors. Col. Erez Katz, the IDF officer overseeing the pull-out on the ground, said many settlers "will have registered their protest by staying on after the deadline, and if they leave in [the next] 48 hours they will not lose any of the compensation." The evacuation of each settlement was a complicated operation involving six rings of security forces. The squads that went from house to house were composed of a combination of 17 soldiers and police officers. The task of the forces under Katz's command was complicated by the presence of several thousand settler "reinforcements"—most of them young adults or teenagers from settlements in the West Bank—who managed to slip into the Gush Katif settlements in the weeks before the disengagement.

That same day, August 15, the cabinet approved the second stage of the pullout, from the remaining 15 Gush Katif settlements. Voting against were four Likud ministers—Limor Livnat, Yisrael Katz, Danny Naveh, and Tzachi Hanegbi.

As the evacuation moved forward, many settler supporters from outside the area tried to get into Gush Katif, but were blocked by the multiple rings of security forces controlling access. Troops were deployed around the settlements on the night of August 15–16, but the physical evacuation of those settlers who refused to obey the deportation order willingly started only on the morning of August 17. On that day police forces began going house to house to remove the residents of Neveh Dekalim, Ganei Tal, Morag, Bdolah, Tel Katifa, and Kerem Atzmona.

In these and, later, other communities, a familiar pattern emerged: a police unit knocked at the door, was greeted by the family, and came into the living room of the home, where settlers berated them about what they were about to do. Eventually, the settlers were taken away; some walked out of their homes onto waiting buses on their own, but others had to be carried out. Some settler children, wearing the orange color of resistance, raised their hands in a way reminiscent of the famous photograph of a Jewish boy during the Nazi evacuation of the Warsaw Ghetto.

On August 17, Yelena Bosinov, 54, from the West Bank settlement of Kedumim, set herself on fire not far from an army roadblock near the Negev town of Netivot to protest the disengagement. Bosinov, an engi-

neer who had arrived in the country five years earlier from Russia, died of her injuries and was buried on August 19 in Kedumin. One of her friends, Asia Antonov, told reporter Lily Galili of *Ha'aretz* that Bosinov had "exhausted every avenue of legitimate civic protest. She worked for a referendum, went to demonstrations and parlor meetings, wrote letters to the Russian-language newspapers. She also went to protests at junctions, and was twice detained for questioning. She did everything, but had the feeling that nobody was listening."

The next day, evacuation forces moved on to Kfar Yam, Shirat Hayam, Kfar Darom, Netzer Hazani, and Gan Or. At Kfar Yam police stormed the building where resistance leader Arye Yitzhaki and about 40 others had barricaded themselves on the roof of a building. Yitzhaki brandished an assault rifle as he warned soldiers of bloodshed if they stormed the roof, according to a *Yediot Aharonot* report. But he later said that "my weapon is meant for self-defense and will not be used, unless they aim weapons at us."

In nearby Shirat Hayam, police used a construction crane to reach the roof where protesters were holed up. Among the latter were Noam Federman, a right-wing activist and former leader of the banned Kach movement, who was supposed to be under house arrest in Hebron, and Rabbi Ya'akov Meidan, one of the heads of the Har Etzion yeshiva in the West Bank and a leading advocate of dialogue between Orthodox and secular Israelis. Meidan, who was among about 50 people in the local synagogue, told *Yediot Aharonot*: "This place was built by Jews, we are praying and studying Torah, and we will not leave until they drag us out."

Police storming the roof of the Kfar Darom synagogue on August 18 were doused from above with paint, oil, and a burning substance police later said was caustic soda. Many officers, screaming in pain, removed their uniforms to clean their bodies of the substance. Eventually they reached the roof and evacuated the protesters, more than 50 of whom were arrested. One of those on the roof, Yaniv Sana, explained the ferocity of the resistance to a *Yediot Aharonot* reporter: "We did everything so that our children and grandchildren will remember that we fought to stay here in Kfar Darom." Later, Miriam Goldfisher, whose son was on the roof, claimed that the caustic substance was used by police, not settlers, and MK Shaul Yahalom of the National Religious Party accused the police and the State Attorney's Office of being "partners in one big blood libel" by charging the protesters with using the substance.

Prime Minister Sharon told *Yediot Aharonot* that watching the forced removal of the settlers from Kfar Darom was one of the saddest days of

his public life. But he said his sadness turned to rage later in the day as he watched the paint and caustic soda attacks on the police. "This is a bunch of wild people sent to Kfar Darom by the various eye-rollers [hypocrites] in an attempt to prevent physically the implementation of the decisions of the government and the Knesset," he said.

The evacuation of Neveh Dekalim, the "capital" of the Jewish settlements in Gush Katif, was also completed on August 18. During the day thousands of unarmed police and soldiers had to use force to remove hundreds of protesters holed up inside the Ashkenazi and Sephardi synagogues in the settlement. First there were lengthy negotiations between police and settler leaders. When the decision to move in was taken, police cut electricity to the synagogue, silencing a speaker system on which protest leaders exhorted those inside to stand firm. The troops then used a bullhorn to announce to the demonstrators that they had ten minutes to get out, and then rushed in. The protesters linked arms and sat on the floor as they were taken out, one by one, many of them kicking and shouting, "Jews don't expel Jews!"

Removal of most of the Gaza settlers had been completed by Friday, August 19, before the operation was halted for the Sabbath. The last settlement evacuated before the onset of the Sabbath was Gadid. Troops moving into the settlement had to clear away burning barricades, and then they confronted several families and a few dozen youths who were holding out in the synagogue. They were swiftly detained, but seven escaped by kicking out the back window of the bus carrying them back into Israel, and sought to hide in a neighboring Palestinian enclave, al-Mawasi. Two were captured, and the army asked the Palestinians to turn over the rest of them.

A poll published in the weekend *Yediot Aharonot* indicated that 59 percent of Israelis surveyed backed the disengagement, and 89 percent approved of the way the security forces had carried it out. By the time the operation was put on hold, about 1,300 families had left their homes under military order or had been carried out. The army said it expected the Gaza Strip to be completely cleared of settlers by the following Monday or Tuesday, less than a week after the pullout began. This was far faster than Mofaz's three-week estimate for the withdrawal operation, or the even longer estimate made by the army.

The evacuation of the last settlement, Netzarim, at the southern edge of Gaza City, took place on August 22. After troops arrived, some of the residents left voluntarily. The rest gathered at the local synagogue, where they held joint prayers with soldiers, and then walked out carrying their

Torah scrolls. According to a report in the *Jerusalem Post*, Netzarim's rabbi, Zion Tawill, told his congregation before the final prayer, "the way of Netzarim is not to break the nation, but to add to the stature of the nation. We have no interest in saying to the nation that we are stronger than it."

The Aftermath

Israel began demolishing settlement buildings, using tractors and bulldozers to knock down cinder-block and mobile homes. On Sunday, August 21, security forces cleared five Gaza settlements—Atzmona, Katif, and Slav in Gush Katif, and Elei Sinai and Dugit in northern Gaza. Britain's *The Guardian* newspaper reported that hundreds of Palestinians from Rafiah, in the southern Strip, gave a prayer of thanks outside the gate of the empty Pe'at Sadeh settlement, as Palestinian security forces maintained a cordon around the place so they could not enter.

Speaking at the start of the August 22 cabinet meeting, Prime Minister Sharon defined the resettlement of the displaced settlers as "a national mission." He told the ministers that "we are now being tested regarding the degree to which we succeed in dealing with the evacuees as quickly as possible." The settlers, meanwhile, were being moved into temporary homes in various parts of the country. Some were put up in hotels in Jerusalem and Ashkelon, others moved into a mobile-home community built for them just north of Ashkelon.

Despite promises that the settlers would be relocated quickly, at year's end many were still in temporary quarters, without permanent homes or jobs. According to a report compiled by a committee of former Gush Katif residents, about 50 percent of the evacuees had not received any payments from their compensation packages, and close to 90 percent had not gotten "full compensation," calculated on the basis of lost land, lost wages, family size, and other factors.

But Haim Altmann, a spokesman for the Disengagement Authority, told the Jewish Telegraphic Agency that some 815 people had received full compensation totaling about \$225 million. In addition, 233 people had gotten 75 percent of the money due them, while others received smaller amounts. Further payments to former settlers were in the works, he added, and some families, apparently believing up to the last moment that the evacuation would not take place, had only recently applied for compensation.

On August 24, a rightist group calling itself the International Head-

quarters to Save the Land and People of Israel announced plans to create a Holocaust museum in Jerusalem to commemorate evacuated communities in Jewish Gaza. It said it would display photos, videos, and memorials, employing former residents of Gush Katif as tour guides. The use of Holocaust terminology to describe the disengagement came as no surprise. Anti-expulsion protesters and residents being removed from their homes used Nazi-era imagery repeatedly, some shouting at soldiers, "You know the last time soldiers said they were 'just following orders?' The Holocaust!" MK Yosef (Tommy) Lapid, a Hungarian-born Holocaust survivor and leader of the left-leaning party Shinui, took umbrage at the Holocaust imagery. "It's pathetic that people are warping history to get ahead in politics," he said. "They call the IDF the SS, and compare people living in hotels to people murdered in gas chambers."

Sharon and Palestinian president Mahmoud Abbas spoke briefly on the phone on August 22. It was the first contact between the two men since they met on June 21 in Jerusalem. The cabinet on August 28 approved a plan to allow Egypt to deploy 750 troops along the border between Gaza and Egypt to prevent weapons smuggling into the Palestinian territory. This would enable Israel to withdraw its troops from a security strip on the Gaza-Egypt border, a key step in the pullout. Israel also began exhuming the 48 bodies buried in the Jewish cemetery in Gaza for reburial inside Israel. Many of the dead were reburied at the Nitzan cemetery near Ashkelon, although some relatives chose to have their loved ones reinterred at other locations around the country.

The cabinet voted unanimously on September 11 to leave Gaza completely by the next day, ending 38 years of IDF presence. Palestinians boycotted the official handover ceremony due to dissatisfaction over two Israeli cabinet decisions, one to close the Rafah border crossing and the other, passed 14-2 after a period of uncertainty, not to destroy the two dozen synagogues of Gush Katif. "They throw these two problems in our faces, and it's really unfair," said Palestinian negotiator Sa'eb Erakat.

The synagogues did not remain standing for long. Palestinian mobs quickly moved in and destroyed the former places of worship. "Hours after the Israelis left the settlement of Neveh Dekalim, young Palestinians were tearing aluminum window frames and metal ceiling fixtures out of the main synagogue there, as fires burned inside. The Palestinian flag and the flag of the militant group Hamas flew from the roof," reported *The New York Times* on September 12.

Israeli foreign minister Shalom expressed the outrage of most Israelis, calling the arson "a barbaric act by people who have no respect for holy

places.” Yuval Steinitz, the hard-line chairman of the Knesset Defense and Foreign Affairs Committee, said that the burning of Gaza synagogues proves “we have no genuine, responsible partner for peace on the other side, but at most, a partner for excuses.” According to *Yediot Aharonot*, certain unnamed Jewish extremists were openly advocating that Israel retaliate by leveling the Al-Aqsa Mosque in Jerusalem.

The IDF completed its withdrawal from the Gaza Strip on September 12. Since the initiation of military rule on June 6, 1967, 266 Israelis—87 civilians and 179 members of the security forces—were killed. Included in this number were the 43 civilians and 97 military and security personnel killed since the start of the intifada in late September 2000. In addition, 1,074 civilians and 3,777 security personnel were wounded in the Strip during that period.

The army completed its evacuation of the four settlements in the northern West Bank on September 21, having moved all the civilians out on August 23. Minutes after the last IDF vehicles left Ganim and Kadim, near Jenin, thousands of Palestinians moved in. They set rubble ablaze and fired volleys into the air, as they had in Gaza. But there was no burning of Jewish houses of worship.

In mid-September, Rabbi Ovadia Yosef, the Shas spiritual leader, said in his weekly sermon what others in the antidisengagement camp had been saying in private—that the natural disasters that had hit the U.S., including the devastating Hurricane Katrina, were linked to U.S. support for disengagement. President Bush, the rabbi added, “perpetrated the expulsion . . . this is his punishment for what he did to Gush Katif, and everyone else who did as he told them, their time will come, too.”

On Friday night, October 15—a day after the conclusion of Yom Kippur—Maj.-Gen. Elazar Stern, an Orthodox Jew and head of the IDF’s personnel directorate, was cursed, shoved, and hit by stones near the Western Wall. According to a police spokesman, officers had to encircle Stern and his family to separate them from about 100 protesters angry about Stern’s role in the disengagement.

The Political Campaign Begins

To no one’s surprise, Benjamin Netanyahu, having resigned from the cabinet in protest against the disengagement policy, announced his candidacy for the Likud leadership on August 30. The former prime minister and finance minister pushed for a quick Likud primary and leveled a scathing attack on Sharon, declaring, “The man who received our votes

to lead the party in the Likud spirit has turned his back on us. Sharon has abandoned the Likud's principles and chose the way of the left. He is threatening to destroy with his own two hands the home he helped build. This is why we must all protect the home, because we have no other. We must return to the Likud the principles that Sharon trampled: uncompromising security, in the sole hands of the IDF, and no concessions without compensation."

Sharon wasted little time in counterattacking, pointing to Netanyahu's record as prime minister from 1996 through 1999. "In any situation of pressure he [Netanyahu] immediately gets stressed. He panics and loses control. I've seen him like that more than once, many times," the prime minister told Channel 10 TV. "To run this country, to deal with the most complex and difficult problems, you need judgment and nerves of steel. He has neither."

Likud right-wingers were taking a risk in challenging a proven vote-getter like Sharon. But they seemed so bent on revenge that they did not worry about the consequences. "The Likud has stopped acting rationally, and now they are all reacting from their guts," TV and newspaper political commentator Ben Caspit told Army Radio. "They are setting Rome on fire, and Netanyahu is playing the fiddle."

Sharon won a narrow victory over Likud hardliners in the Likud Central Committee on September 26. The vote in the 3,000-member committee was on a motion initiated by the prime minister's opponents to push up the date of primaries to choose a new party leader from April 2006 to November 2005. Before the vote, Sharon openly threatened that if the balloting went against him, he could very well leave Likud and set up a new center party. The motion was defeated by about 100 votes, and Sharon's supporters claimed the result a vote of confidence in the prime minister. Netanyahu, however, said that the close vote indicated how bitterly the party was divided, and predicted that he would still prevail in the leadership primaries. His faction, he claimed, represented the true ideology of the party. "I expect to see this camp with all its force when it fights for the path of the Likud in the primaries and I have no doubt in the second phase we will win and the Likud will win," Netanyahu said.

Both Prime Minister Sharon and his party suffered embarrassment at the Central Committee session at the Tel Aviv Fairgrounds a day before the balloting. When the prime minister got up to speak, the loudspeaker system in the large hall was mysteriously disconnected and no one could figure out how to turn it on again. After a few minutes of waiting, Sharon marched out of the hall with his entourage of security men and aides. A

Likud source later claimed that someone had poured a bucket of water on the electrical system. The man allegedly identified himself as a Gaza evacuee and said that he and several others like him had done the deed. "Sharon disconnected us from home, and we'll disconnect him from the microphone and from power," said the man, whose statement was not confirmed by any settler organization. Before Sharon rose to approach the microphone, a group of Central Committee members carrying orange placards, the color of the antidisengagement movement, marched out of the hall.

In the undelivered speech, whose text was reported by *Yediot Aharonot*, Sharon had planned to say: "The vote tomorrow is not a technical vote. It's a move meant to remove me and an expression of no-confidence in the way the Likud has been leading the country, and all because of desire for revenge and uncontrollable personal ambition," clearly referring to Netanyahu. "This will be suicide that would crush the Likud and lead it to one place only, the opposition." The Central Committee members, Sharon planned to say, were choosing "what kind of Likud we want. We will decide whether it will be Likud at the heart of the national consensus or a radical Likud pushed to the margins. A large, influential ruling party or a small party without influence . . ."

Just after turning back the rightist effort to push up the date of the Likud primaries, Sharon did his best to squelch talk that he was contemplating a second disengagement. Peter Hirschberg, a senior editor at *Ha'aretz*, quoted Eyal Arad, a close Sharon adviser, as saying at a private meeting of the prime minister with his aides: "If we see over time that the impasse [with the Palestinians] continues, then even though Israel's diplomatic situation is comfortable, we might consider turning this into an Israeli strategy. Israel would determine its borders independently." But Sharon denied any such plan, telling a meeting of business leaders in Tel Aviv that the only policy guideline now was the "road map."

Sharon suffered an embarrassing but not fatal defeat in the Knesset on November 7, when his nomination of two cabinet ministers failed by 60-54. The "rebel" hardline Likud MKs, led by former internal security minister Uzi Landau, joined the opposition to defeat the nominations of Roni Bar-On as trade minister and Ze'ev Boim as minister of absorption, Sharon said after the vote, "There will be consequences." The Likud rebels, for their part, accused Sharon of using the two cabinet posts as payoffs in return for the support the two nominees gave him on the disengagement. Sharon had, in fact, submitted the two nominations together with that of Ehud Olmert, who then held the industry, trade and

labor portfolio, as finance minister in place of Netanyahu, as an all-or-nothing package. He got nothing, but, in the end, the Likud rebels agreed to ratify Olmert's nomination as well as that of Labor's Matan Vilna'i as science minister, in separate votes.

Two Political Surprises

Upstart Amir Peretz, the leader of the Histadrut trade union federation, won a stunning upset victory over party veteran and Nobel Peace Prize laureate Shimon Peres in the Labor Party primaries on November 10. After trailing badly in public opinion polls, Peretz won the party leadership and became Labor's prime ministerial candidate by taking slightly over 42 percent of the vote. Peres received just under 40 percent, and former party head Binyamin Ben-Eliezer finished third with 17 percent. In his victory speech, Peretz called on the defeated Peres to cooperate with him. "Shimon," he said, "unlike others in the past, when I say it, I mean it, I really need you, I really want you by my side, I want your advice. If not for me, for the party, and if not for the party, do it for the state, for our children." Peretz promised to "separate" Labor from the Sharon government, to order the party's ministers to resign and return to the opposition. "The ability of the Labor Party to become an alternative to the rulers can be fulfilled only if we return to ourselves," Peretz said. "The dependency on the Likud distorts the identity of the Labor Party."

Peretz proposed a meeting with Sharon the following week to discuss early elections. But although Labor's exit from the coalition in conjunction with the disaffection of the dozen "rebel" Likud MKs would almost certainly force the collapse of the Sharon government, Peretz complained that the prime minister did not answer his phone calls—which, characteristically, Peretz dialed himself.

A new image—the Moroccan-born Peretz emphasizing a social agenda rather than national defense, the traditional focus of major political party leaders—gave Labor an initial boost in the polls. A survey for *Ha'aretz* by the Dialogue polling agency showed Labor taking 28 seats, up from its current 19, as against 39 for Likud under Sharon. If Sharon, embattled within his own party over the disengagement policy, were to form a new list together with Peres, that party would take 32 seats, Labor 27, and Likud under Netanyahu 25, the poll said.

The surprise victory of Peretz, 53, who grew up and still lived in Sderot, a development town near the Gaza Strip, was interpreted by some as re-

flecting deep discontent inside the party with the Ashkenazi elite that had previously dominated Labor and its predecessor party, Mapai. Commentators called the upset victory Israel's biggest political revolution since 1977, when Menachem Begin led the Likud to victory after 29 years of Labor rule. "It's not an upheaval, it's a revolution," said Daniel Ben-Simon of *Ha'aretz*. To be sure, a more mundane factor in the surprise result was the superior organization of the Peretz supporters, including members of his former party Am Ehad (One Nation), which had merged into Labor, as well as forces from the Histadrut trade unions.

Shortly after his election, Peretz the socialist union leader tried to reassure the public—and particularly middle-class, Ashkenazi voters—that he was not about to embark on wild-eyed economic adventures. "I don't intend to damage the free market and competition. But I intend that the free market in Israel will be a market that will serve people and the competition will be fair, such that it won't turn us into a jungle in which people lose their ability to survive," he said.

Commenting on his unexpected defeat, Shimon Peres said he had nothing to be embarrassed about, and defended Labor's presence in the Likud-led government. "To my taste, I would prefer to spend the next year not electioneering but continuing to build peace and to build the economy," he told an economic conference less than 24 hours after the results of the Labor primary were announced.

Shortly afterwards, Gershon (Gigi) Peres, Shimon's brother, seemed to raise the racial issue in referring to the Moroccan-born union leader and his followers in an interview with Army Radio. "Peretz and his people are a foreign body in the Labor Party, like General Franco in Spain," Gigi Peres said. "They were Phalangists who came from southern Spain, who came to infiltrate as a fifth column and destroyed the magnificent republic." Gigi Peres then referred to Am Ehad, Peretz's former party. "The game is entirely clear—the Am Ehad people came from North Africa, took over, and shot them in the back." Shimon Peres told reporters that his brother's remarks did not reflect his own views.

Prime Minister Sharon threw the Israeli political system into a state of shock on November 21 with a dramatic announcement that he was leaving the Likud—which he helped found in 1973—to form a new party, tentatively called National Responsibility. He did so because of the "rebels," about a third of the 40 Likud Knesset members, who had consistently opposed the disengagement and were pledged to fight a running battle against any future peace moves, indeed the very idea of Palestinian statehood, to which Israel was committed by its acceptance of the in-

ternationally sponsored, U.S.-backed "road map" to peace. This internal opposition, Sharon was aware, could possibly block the passage of basic legislation such as the 2006 state budget, making it difficult to keep his government afloat.

Sharon put the issue simply in a press conference televised from his office in Jerusalem. "Staying in the Likud would mean wasting time in political wrangling instead of activities on behalf of the nation," he said. Sharon also triggered the mechanism for early elections by submitting his resignation as prime minister to President Katzav. "Our approach," he declared, "will give Israel real national responsibility, stable governance, economic prosperity, peace and tranquility."

Sharon ruled out, at least for the time being, a further unilateral withdrawal similar to the August disengagement from Gaza and the northern West Bank, and said he remained committed to the establishment of a Palestinian state. "There is no additional disengagement plan. There is the 'road map,'" he said. While reiterating his oft-stated position that major settlement blocs, including areas where most of the estimated 230,000 settlers on the West Bank lived, would remain in Israeli hands, he noted that when the final stages of peace talks were reached, "one could assume that some of the settlements would not be able to remain there." According to the prime minister, the aftermath of the disengagement from Gaza and the northern West Bank offered "a historic opportunity. . . . I will not allow anyone to miss it."

Though some foreign press accounts called Sharon's move his "greatest gamble," poll results showed it was no gamble at all: Sharon seemed a shoo-in to be reelected prime minister, barring some major terror megastrike or other unforeseeable catastrophe. Initial public-opinion surveys showed the new party leading in the race for Knesset seats: a *Ma'ariv* poll gave it a 30-26-15 edge over Labor and Likud, while *Yediot Aharonot* had Sharon's party winning 33-26-12 over the same two parties. Sharon's party, finally named Kadima (Forward), picked up even more strength over the next month. His key supporters, including fellow Likud bolters Ehud Olmert and Tzipi Livni, and Yuli Tamir, a Labor front-bencher and longtime peace activist, said that the new party would move forward with the peace process.

The withdrawal of Sharon left Netanyahu the heavy favorite to head Likud in a race with Foreign Minister Shalom, Defense Minister Mofaz, Agriculture Minister Yisrael Katz, right-wing rebel leader Uzi Landau, and Moshe Feiglin, head of the extremist Jewish Leadership group. Netanyahu accused Sharon of setting up a dictatorial party. The prime min-

ister, Netanyahu said, "apparently doesn't recognize democracy, and is setting up a party of puppets What does it matter whether the dictator has this type of smile, or that type of sense of humor? It all leads to tyranny."

MK Aryeh Eldad, of the far-right National Union, suggested that the nationalist parties, including the pared-down Likud, the National Religious Party, the National Union, and Avigdor Lieberman's Yisrael Beiteinu, merge into one bloc. "What logic didn't do, fear will do," he told the pro-settler Arutz Sheva radio station. "The political map has been redrawn. It's right, center, left, ultra-Orthodox, and Arabs—that's it." Eldad did not mention it, but a new law, to take effect for the first time in the upcoming elections, raised the "threshold" minimum number of votes a party needed to be represented in the Knesset to 2 percent of the popular vote, a barrier that would make it difficult if not impossible for small parties winning less than three seats to get any parliamentary representation. The intention of the change was to impel these factions to amalgamate into larger blocs.

New Political Bedfellows and an Unexpected Shock

Agreement was reached on March 28, 2006 as the date for elections. In late November and early December, three additional prominent Labor figures joined Sharon's party. The best known was Shimon Peres, the 82-year-old former Labor prime minister who had also held virtually every other major cabinet post. Peres announced on November 30, three weeks after losing the Labor primary for party leader, that he was ceasing political activity in Labor and would support Sharon. He said: "This is a difficult day for me, in which I ask myself: what is the central issue standing before the State of Israel in the coming years and at present? I have no doubt that it is the unavoidable combination of peace and diplomatic advances. I ask myself how I can contribute in the coming years, and the answer is by advancing the peace process that will contribute to a thriving economy and social justice." Peres was expected to be given a senior post in a new Sharon administration, and possibly a high slot on the Kadima Knesset list.

Other top Labor figures joining Kadima were Haim Ramon, a longtime Labor minister who had been one of the first to advocate a political realignment and the formation of a new center party, and ex-minister and Labor MK Dalia Itzik, a Peres loyalist. But it was Peres's defection from Labor that made headlines, and drew invective from politicians of

the right and left. MK Eitan Cabel, secretary general of Labor, said it was "a sad day when a leader that has received so much from the Labor Party abandons it just as it seems to have found a new hope." Accusing Peres of seeking personal gain rather than the good of the country or success of the peace process, MK Ran Cohen of Meretz suggested that the adherence of Peres to the new party would alienate rank-and-file Likudniks and induce them to stay with their Netanyahu-led party. Likud MK Gideon Sa'ar agreed, claiming that the cooption of Peres, "who symbolizes the Labor Party more than anyone else and is associated with the Oslo process and the left, is proof that [Kadima's] path is that of the left, and that voting for that party is the same as voting Labor."

Also joining Kadima but from other directions were Prof. Uriel Reichman, one of the founders of Shinui and, until his resignation, chairman of that party's council; former Shin Bet security-service head Avi Dichter, who had not previously identified with any party; and Ronit Tirosh, who resigned as director general of the Education Ministry, held by Likud, to enter politics as a Kadima candidate. Reichman, the founder of the Interdisciplinary Center in Herzliya, had reportedly been promised the Education Ministry by Sharon.

There was also some movement of celebrities and other public figures toward Labor. Sheli Yechimovicz, a well-known radio and TV journalist and tough interviewer of politicians on her Channel 2 TV show, announced she was resigning to join Peretz's electoral list. Others to do so were Ami Ayalon, the former head of both the Shin Bet security service and the Israeli navy, and former Jerusalem police commander Arye Amit. Perhaps the most significant addition was Prof. Avishay Braverman, the former World Bank senior economist who, in his 15 years as president of Ben-Gurion University, transformed the Beersheba-based institution into one of Israel's most dynamic institutions of higher learning. Braverman's involvement, Labor supporters hoped, would help allay the fears of the business community about Peretz's socialist ideas.

Yossi Sarid, 65, the former head of Meretz and eloquent spokesman for the Israeli left, said in early December that he was quitting politics after 31 years in the Knesset. A former education minister during the Rabin years, Sarid said: "Had I known I was to become education minister in the next government, I would have had a reason to stay because of my commitment to education . . . Had I known I was to become justice minister in the next government to clean the filthy stables, I would have stayed. But being a realist, I know my chances are slim to none, and I have no need to break Guinness World Records like Shimon Peres."

Kadima continued to pick up strength as two more top Likud politicians defected to the new party. On December 8, Tzachi Hanegbi, chairman of the Likud Central Committee and acting chair of the Likud after Sharon left, resigned from the party and from the Knesset. *Ha'aretz* quoted Hanegbi, a long-time Sharon confidant, as saying, "The heart said to remain in the Likud. The logic of statesmanship said to join Sharon in his historic move." The next day, Defense Minister Mofaz, who had earlier resisted Sharon's overtures, moved over to the new party as well, after it became clear that he was trailing far behind Netanyahu in his bid for the Likud leadership.

New rumors of Sharon's future policy plans surfaced in mid-December, when *Newsweek* quoted Kalman Gayer, Sharon's pollster, as saying the prime minister would make significant new territorial concessions, including on Jerusalem, if elected to another term. Sharon commented: "The remarks attributed to Kalman Gayer absolutely contradict my positions and my views. If those remarks were indeed made, they were made by Kalman Gayer alone and they are complete nonsense. United Jerusalem will remain Israel's capital forever. The 'road map' is the diplomatic plan that will lead Israel in the coming years and whoever says otherwise does so on his own behalf and does so in complete contradiction of my position; this is how these remarks must be treated." Gayer, for his part, admitted he had spoken to *Newsweek*, but denied saying what was attributed to him.

Netanyahu coasted to a comfortable victory in the primary for the Likud leadership on December 20, collecting 44 percent of the vote, compared to 32 percent for his closest rival, Foreign Minister Shalom. Netanyahu quickly moved to insure Shalom's loyalty by guaranteeing him second place on the Likud Knesset list. Moshe Feiglin, leader of the far-right National Leadership group, was third with 15 percent, and Agriculture Minister Yisrael Katz a distant fourth with 9 percent. (A few days before the vote, Netanyahu convinced Uzi Landau, the hard-line former internal security minister and implacable foe of disengagement, to withdraw from the leadership race and support his candidacy.) In his acceptance speech, Netanyahu denied that the Likud was dead and vowed to lift it "higher and higher."

Netanyahu, seeking to insulate Likud from the charge of extremism, found a stratagem to keep Feiglin from winning a seat on the party's Knesset list, to be selected by the Likud Central Committee. On December 21, at Netanyahu's instigation, that body declared that anyone convicted of a criminal offense that carried with it a disqualification from

holding office for even a short period of time was ineligible to run on the party list. Feiglin had been convicted of sedition in 1997 for the civil disobedience activities of his Zu Artzeinu movement, and served six months of a nine-month jail sentence.

Prime Minister Sharon was rushed to the hospital with what was initially described as a mild stroke on the evening of December 18. He returned to work less than two days later and appeared, at least in public, to have suffered no lasting effects. But reports circulated that Sharon's condition was more serious than described, including suggestions that when he arrived at Hadassah Hospital in Jerusalem he was unable to count and did not know what day it was. Some Arabs took to the streets of Gaza when news of Sharon's illness was broadcast, distributing candies and firing their automatic weapons into the air in celebration.

On December 26, Sharon's doctors said he would undergo a catheterization procedure within the next two to three weeks to repair a small hole in his heart discovered after his stroke. Dr. Haim Lotem, head of cardiology at Hadassah Hospital, said the hole was a minor birth defect found in 15–25 percent of the general population. Meanwhile, Sharon would be given injections of a blood-thinning medication twice a day. At the same time, Dr. Tamir Ben-Hur, Hadassah's head of neurology, gave the rumors about the prime minister's condition credibility by revealing that Sharon had had difficulty speaking after the stroke he suffered on December 18 and had been in no condition to make decisions, adding that characterizing the stroke as "mild" was mistaken.

As the year ended, Israeli politics increasingly focused on the health of one man—Prime Minister Ariel Sharon.

DEFENSE, SECURITY, DIPLOMACY

Waning of the Intifada

The year 2005 was marked by a significant decline in Palestinian terror attacks against Israelis, as well as a substantial drop in the number of Israelis killed and wounded. But security forces attributed the change not to any decline in the motivation of Palestinian groups, particularly Islamic Jihad, to hit Israel, but primarily to more effective measures to stop attacks before they could take place. The Shin Bet national security agency said it arrested 160 potential suicide terrorists in the West Bank during the year.

The number of casualties in 2005 was 45 killed, including eight members of the security forces, as compared to 117, 41 of them security men and women, in 2004. Twenty-three of the dead in 2005 were killed in suicide attacks. The number of Israelis wounded by terrorists declined from 589 in 2004 to 408 in 2005. In all, the Prime Minister's Office reported that 2,990 terror attacks were carried out against Israelis in 2005. Attacks by Palestinian-made Qassam rockets increased from 309 in 2004 to 377 in 2005.

Dealing with Abbas

Nissim Arbiv, 25, of Nisanit in the northern Gaza Strip, became the first victim of Palestinian terror in 2005. Wounded in a January 2 mortar attack at his workplace in the Erez Industrial Zone at the northern edge of the Strip, Arbiv died on January 11. Sgt. Yossi Attia, 21, was killed on January 7 when Al-Aqsa Martyrs Brigades militants fired on the car in which he and three other off-duty soldiers were riding on the Trans-Samaria Highway near Nablus in the West Bank.

After clashes with about 200 settlers at the site, Israeli troops and police succeeded in dismantling the illegal Givat Shalhevet outpost near Nablus on January 2. The site, opposite the Yitzhar settlement, was named for Shalhevet Pas, the ten-month-old girl killed by a sniper firing into the Jewish settlement in the old city of Hebron three years earlier (see AJYB 2003, p. 228).

The presence of Israeli troops in Gaza had not prevented arms smuggling into the Palestinian Authority, the chief of Shin Bet internal security told the Knesset Foreign Affairs and Defense Committee on January 3. He argued that the only way to stop the firing of Qassam rockets on Israelis targets was to station IDF troops in the actual areas from which the Palestinian-made missiles were launched. He added that five shoulder-held antiaircraft missiles capable of shooting down a helicopter or warplane had been smuggled into the Gaza Strip. Two Qassam rockets hit an army base near the northern Gaza security fence just two days later, wounding 12 soldiers. Intermittent mortar fire continued in Gush Katif and the northern part of the Strip.

IDF Capt. Sharon Elmakias, 23, a Golani Brigade officer, was killed when a Hezbollah roadside bomb went off near a convoy in the Har Dov area of northern Israel, in the foothills of Mt. Hermon, on January 9. The attack triggered exchanges of fire along the northern border, and a French officer serving with the UN's UNIFIL detachment in Lebanon

was killed by errant fire from an Israeli helicopter gunship. Reporting on the incident, the *Jerusalem Post* said that Hezbollah in 2004 invested \$9 million, a tenth of its budget, on terror attacks against Israeli targets.

Mahmoud Abbas, widely known by his nom de guerre Abu Mazen, was elected president of the Palestinian Authority (PA) on January 9. Abbas, 69, who served as prime minister under the late Yasir Arafat, received 483,000 votes (62.32 percent). Coming in second, with 153,000 votes, was Mustafa Barghouti, a distant relative of the jailed Marwan Barghouti. Four other candidates trailed far behind.

"We offer this victory to the soul of the brother, martyr Yasir Arafat, and to all Palestinians," Abbas told a jubilant rally of his Fatah party in Ramallah, the PA capital. "There is a difficult mission ahead to build our state, to achieve security for our people, to give our prisoners freedom, our fugitives a life in dignity, to reach our goal of an independent state," he told hundreds of cheering supporters. President Bush praised the election as a "historic" step towards Palestinian statehood and offered to help in a new push towards peace.

Prime Minister Sharon telephoned Abbas on January 11. A communiqué from the Prime Minister's Office said Sharon had "congratulated him on his personal achievement and his victory in the elections and wished him luck" and that "they agreed they would continue talking." Labor's Shimon Peres said "there is a new legitimate Palestinian leadership whose leaders definitely are against terror," but Ehud Olmert, a key Sharon lieutenant, warned that Abbas had to prove himself by disarming the militant organizations.

Earlier, Sharon said he hoped to meet Abbas in the "near future" to discuss security issues, but PA prime minister Ahmed Qurei (Abu Ala) said plans for such a meeting were still at an early stage. "When the right time comes, we will go for a well-prepared meeting. We will not go just for a meeting, but for a useful one," he said. European Union foreign policy chief Javier Solana, visiting Israel on January 13, expressed optimism about cooperation between the new Israeli and Palestinian leaderships.

Russian deputy foreign minister Alexander Saltanov arrived in Israel for an official visit on January 11, meeting with top officials including Shalom and Peres, as well as with Foreign Ministry personnel. A key item on the agenda concerned Russian plans to sell missiles to Syria. According to a report in *Kommersant*, a Moscow daily, Russia intended to sell Damascus Iskander missiles, capable of hitting nearly all of Israel, including the Dimona nuclear reactor in the Negev, from Syrian soil. Shalom expressed his displeasure. "Syria is a country that supports terror and transfers weapons to Hezbollah, and due to its support for ter-

ror the whole world is working to isolate it. There is no reason why Russia should go against this trend," he said, adding that as a member of the Quartet, Moscow had a responsibility to assure stability in the region.

Two weeks later, on January 25, Syrian president Bashar al-Assad paid his first official visit to Moscow and there denied that he wanted to purchase long-range missiles. He said that he only wanted defensive surface-to-air missiles that could counteract Israeli weapons that might "invade our airspace."

Meanwhile, violence continued. On January 12, Gideon Rivlin, 50, a private contractor who was building a security fence near the southern Gaza settlement of Morag, was killed in a blast directed at an army jeep near the site. A father of five, Rivlin and his family moved to Ganei Tal in Gush Katif in 1978.

The next day a murderous bomb attack at the Karni freight terminal, a crossing point between northern Gaza and Israel, took the lives of six Israelis. Israel suspended all contact with the PA. "Everything is canceled until they take steps against terror, so we can see there is not only talk but also action," said Sharon spokesman Assaf Shariv. "Abbas knows who carried out the attack, so he will be the one to stop them. It's very easy." But instead of risking an internal Palestinian conflagration by cracking down on terrorists and disarming them, Abbas opted for negotiation with them to reach a cease-fire. On January 23 the PA president told PA TV that he had made significant progress in talks with Hamas and Islamic Jihad towards a halt in hostilities. Abbas's principal negotiator with Hamas, Ziad Abu-Amr, said the PA leader was seeking to extract a promise from Israel not to act against militant groups while these negotiations were going on.

Sharon, speaking at the start of a cabinet meeting held in Sderot, which was under intermittent attack from Palestinian mortars and Qassam rockets, expressed serious doubts. "We do not know whether a real change has occurred in the situation. We hope so," he said. "One thing is clear. If the terrorism resumes, we shall act according to a cabinet decision that has been taken [to attack Gaza]."

In unusually sharp remarks to the Knesset on January 26, the 60th anniversary of the liberation of Auschwitz, Sharon recalled that the Allies refrained from bombing the railroad tracks leading to the death camps in 1944, which might have prevented the killing of some 600,000 Jews. "The sad and terrible conclusion is that no one cared that Jews were being killed," he said. "The State of Israel has learned this lesson, and since its founding has defended itself and its citizens, and provided safety to Jews everywhere. The lesson is that we can only rely on ourselves."

The Auschwitz anniversary came two days after Mossad chief Meir Dagan, speaking to the Knesset Foreign Affairs and Defense Committee, warned that Iran's nuclear program was nearing the point of no return. Deputy Prime Minister Peres said that while he thought Iran was the world's most serious danger, the burden was not exclusively Israel's. "I do not think that the matter of Iran needs to be turned into an Israeli problem," he told Israel Radio. "It is a matter of concern for the whole world."

Preparing for a Summit

Meanwhile, there appeared to be action on both the Israeli and Palestinian sides in advance of the Sharon-Abbas summit that was scheduled for early February. At a meeting in Jerusalem on January 26 between Sharon confidant and adviser Dov Weisglass and PA negotiator Sa'eb Erakat—attended also by senior security officials from Israel and Palestinian minister Muhammad Dahlan—the transfer of four West Bank towns to Palestinian security control was discussed. On the same day, Israel's Kol Yisrael radio reported that Palestinian security men had begun deploying in the southern Gaza Strip areas under PA control in order to prevent attacks against Israeli targets. The improving atmosphere was marred, however, when settlers punctured the tires on the cars of PA security men arriving for a coordination meeting at the Tufah crossing point in southern Gaza.

Foreign Minister Shalom cautioned against getting too excited about moves towards a Palestinian cease-fire. "You cannot take a cease-fire as a long-range goal, while they are still preserving their infrastructure [for terrorism]. The extremist organizations can regroup and bring about a situation where they can carry out one terrorist attack or a series of terror attacks, which will bring down the whole process and send it to hell." Assaf Shariv, a spokesman for the prime minister, also hedged. "I don't know if a cease-fire is the right wording," he said. "If there is quiet on the Palestinian side, Israel will respond with quiet."

Meanwhile, Hamas continued to gather popular support. In elections for local authorities in Gaza in late January, the Associated Press reported that the Islamic Resistance group had won about 75 council seats to only 30 for the ruling Fatah. Most voters, however, said they were not voting for the Hamas political program, but rather responding with anger to the corruption of the Fatah-dominated PA.

Israeli and Palestinian security officials expressed concern that terrorist groups would attempt to assassinate PA president Abbas in order to

torpedo his upcoming summit with Sharon, scheduled to take place on February 8 in Sharm al-Sheikh, Egypt. The Palestinians also warned that Lebanon's Iranian-backed Hezbollah had been offering more money to Palestinians who would carry out attacks in the territories, especially the Gaza Strip. Hezbollah, it was said, was ready to pay up to \$20,000 per month to Palestinians who recruited terrorists, as compared to \$1,000 in previous years.

U.S. secretary of state Condoleezza Rice visited the area a few days before the Sharon-Abbas summit to take care of last-minute details. Besides meeting with both men and other top Israeli and Palestinian figures, she announced the appointment of William Ward, a retired general, as U.S. security coordinator for the area. Ward's mandate, Rice said, included supervising the reform of the Palestinian security forces. The secretary of state also disclosed that Sharon and Abbas had accepted separate invitations to visit the White House in the spring, and added fulsome praise for the disengagement plan. "I just can't emphasize enough how historic a decision that is, how fundamental a decision that is, that with all of the going back and forth that we've done over the last 30 plus years, the return of territory is a major step forward," she said.

But if Israel was pleased with the Rice visit, it was less encouraged by another guest, French foreign minister Michel Barnier. On an official visit in early February, Barnier would not guarantee that France would move to place Hezbollah on the EU's list of terror organizations, even after Peres and Shalom separately warned the French diplomat about the attempts of the Iranian-backed group to thwart prospects for peace. "Just as Hezbollah destroyed Lebanon, it is also trying in any way possible, including the use of extremist Palestinian elements, to destroy Israel as a Jewish state," Peres explained. Israel contended that Hezbollah had been trying its utmost to sponsor terror attacks in Israel so as to thwart Israeli-Palestinian dialogue. Security officials also warned of Hezbollah attempts to assassinate Abbas and to carry out a major terrorist attack prior to the scheduled summit.

Efforts to torpedo the summit also continued closer to home: on February 7, a day before the planned meeting, IDF troops said they had arrested a female would-be suicide bomber in Jenin.

Cease-Fire

At their day-long summit at Sharm al-Sheikh on February 8, Sharon and Abbas agreed on an end to hostilities. Sharon described their pact this way: "Today, in my meeting with Chairman Abbas, we agreed that

all Palestinians will stop all acts of violence against all Israelis everywhere, and, at the same time, Israel will cease all its military activity against all Palestinians everywhere," Sharon indicated that his plan to withdraw from Gaza could jump-start the U.S.-backed "road map" peace plan that had been stalled for almost two years. "For the first time in a long time there is hope in our region for a better future for our children and our grandchildren. We have to proceed carefully. It is a very fragile opportunity. Only breaking the back of terror and violence will build peace," he said. Abbas declared that the PA and Israel had agreed "to cease all acts of violence against the Israelis and the Palestinians wherever they are." Peace, he noted, meant the establishment of "a democratic Palestinian state alongside Israel."

Abbas accepted Sharon's invitation to visit his Sycamore Ranch in the Negev. Sharon also extended invitations to the summit's host, Egyptian president Hosni Mubarak, and King Abdullah of Jordan. Both said they would come. But a Hamas representative in Lebanon, reacting to the talk of peace at the summit, said his organization was not bound by any agreements reached there.

As a concrete demonstration of good will, Israel agreed to hand over control of five West Bank cities—Jericho, Tul Karm, Qalqilya, Bethlehem, and Ramallah—to the Palestinians within three weeks, immediately release 500 Palestinian prisoners, and move towards resumption of peace talks under the framework of the 2002 "road map" backed by the Quartet (the U.S., Russia, the EU, and the UN). The next day, a senior IDF official told *Ha'aretz* that Israel would remove major roadblocks as part of its forthcoming withdrawal from the five West Bank cities, and Abbas indicated that Palestinian security forces would man the checkpoints after the IDF left. In another gesture meant to ease the daily lives of Palestinians, Israel reopened the Erez crossing between Israel and Gaza to the 1,000 Palestinian workers who needed to pass through daily.

The prisoner release was challenged in the Israeli courts by the Legal Institute for Terror Research, an organization representing the families of terror victims, which claimed to have facts proving that the move would endanger Israel's security, as many of these prisoners were linked to shooting attacks against Israelis. But on February 17, the High Court of Justice rejected the suit. Court president Aharon Barak and justices Mishael Cheshin and Dorit Beinisch wrote, "We are cognizant of the pain of the petitioners who lost their loved ones. Release of prisoners and detainees definitely does not sit well with them, but, nevertheless, we do not find cause to intervene in the government's decision."

In a policy address in Paris, Condoleezza Rice called Sharm al-Sheikh an important step forward and reiterated that the newly appointed U.S. security coordinator in the region, Gen. Ward, would deal only with security issues and not take the place of the Israelis and Palestinians, who had to do the negotiating themselves. British foreign secretary Jack Straw and German foreign minister Joschka Fischer also hailed the cease-fire agreement. After talks with President Katzav in Jerusalem, the European commissioner for external relations, Benita Ferrero-Waldner, described the summit as "a message of hope." Prime Minister Abdullah Ahmed Badawi of Malaysia, a Muslim country with no diplomatic relations with Israel and also chair of the 57-member Islamic Conference, hoped a cease-fire would lead to lasting peace. Even China got into the act, applauding Egypt for hosting the meeting.

But two days after the summit, Hamas reinforced its dissenting view with Qassam rockets and mortars, firing about 40 rounds on Gush Katif and towns in Israel's western Negev (13 of them exploded in Palestinian areas). Abbas responded by convening an emergency meeting of the Fatah central committee, which released a "general alert and state of emergency among the Palestinian security services and the Fatah movement to deal with the severe security violations, the attempts to undermine the Palestinian Authority's deterrent capabilities, and the attempts to undermine its international commitments."

Israel announced it would refrain from any military response, although Sharon's adviser and confidant, Dov Weisglass, phoned PA minister Sa'eb Erakat and explained that Israel viewed the attack "very gravely." Mortar shells and Qassams continued to fall intermittently on Israeli territory. On February 16, for example, two shells fell on the Morag settlement in southern Gaza, two more on Neveh Dekalim, and three elsewhere in the Gaza Strip.

New Dangers

Israeli security concerns suddenly shifted to the northern border on February 14, when former Lebanese prime minister Rafik Hariri and at least nine other people were killed by a massive explosion of his motorcade as it moved along Beirut's seafront boulevard. Foreign Minister Shalom said the attack proved that some groups and countries—including Syria, which largely controlled Lebanon—wanted to destabilize the region and prevent democracy from reaching the Arab world. Defense Minister Mofaz suggested that Syria was most likely behind the

assassination, targeting Hariri "because he opposed the Syrian presence in Lebanon." And Mofaz added that "Syria is using terror not only in Lebanon but also in Iraq against coalition forces."

Two weeks later, under mounting pressure from demonstrators demanding an end to Syrian hegemony over the country, the Lebanese government resigned. In early March, Syrian president Assad announced a two-stage pullout of Syrian troops from Lebanon, and the first Syrians began to leave on March 7. But the pullout was only from Beirut, and Syrian forces remained in other parts of Lebanon. "Lebanon agrees to the creation of an international commission of inquiry if the Security Council takes such a decision to uncover the truth in the assassination of Rafik Hariri," Foreign Minister Mahmoud Hammoud said. Pro-Syrian president Émile Lahoud promised to cooperate with the UN "on whatever method it adopts in order to know the identity of the perpetrators."

UN secretary general Kofi Annan subsequently appointed Detlev Mehlis, a German prosecutor based in Berlin, to head the investigation of the Hariri killing. His report, submitted on October 20, said "there is converging evidence pointing at both Lebanese and Syrian involvement in this terrorist act. It is a well-known fact that Syrian Military Intelligence had a pervasive presence in Lebanon at the least until the withdrawal of the Syrian forces pursuant to Resolution 1559. The former senior security officials of Lebanon were their appointees. Given the infiltration of Lebanese institutions and society by the Syrian and Lebanese intelligence services working in tandem, it would be difficult to envisage a scenario whereby such a complex assassination plot could have been carried out without their knowledge." In mid-October, before the Mehlis report was issued, the former Syrian intelligence chief in Lebanon, Interior Minister Ghazi Kanaan, committed suicide in Damascus. A few hours before his death, according to the Associated Press, Kanaan told a Lebanese radio station that "I believe this is the last statement that I can make."

Shalom raised the issue of Hezbollah's actions in Lebanon in a February 14 meeting with President Chirac in Paris. But the French leader turned down the Israeli's request to add Hezbollah to the EU's list of terror organizations, saying that in the coming months France would focus primarily on encouraging the democratic process in Lebanon. In Jerusalem, meanwhile, visiting U.S. treasury undersecretary Stuart Levey said that Syria had failed to take adequate steps to prevent or slow the flow of money to terror organizations, particularly in Iraq. Levey identified the Commercial Bank of Syria as a "primary money-laundering

concern.” He said that the U.S. would offer to set up a trilateral effort, with Israel and the PA, to share intelligence information, fight money-laundering, and impede the transfer of funds to terrorists.

In a landmark decision, Defense Minister Mofaz instructed the army on February 17 to halt the policy of demolishing the homes of terrorists. He acted on the recommendation of an internal army review, which determined that the policy had inflamed hatred of Israel and not deterred attackers. But a spokesman noted that “in the event of an extreme change in circumstances, the army would be free to reevaluate the policy.” Mofaz also said that 20 Palestinians who were among the 39 exiled to Europe and the Gaza Strip as part of a deal to end the standoff in Bethlehem’s Church of the Nativity in May 2002 (see AJYB 2003, pp. 206–07) would be allowed to return once the Palestinians took security control over the city. Those allowed to return, Mofaz said, were Palestinians “without blood on their hands,” that is, who had not been involved in violence against Israelis.

Five Israelis—Yitzhak Buzaglo, 40, Arye Nagar, 37, Yael Orbach, 26, Reuven Reuvenov, 30, and Odelia Hubara, 26—were killed and about 50 people wounded when an Islamic Jihad suicide bomber blew himself up at the entrance to the Stage, a popular nightclub on the Herbert Samuel Esplanade, just across the street from the Tel Aviv beachfront, on February 25. Many of the casualties and all of the dead were members of an army reserve unit and their spouses, out for a reunion and a surprise birthday party for one member. The army identified the bomber as Abdallah Badran, 21, a West Bank university student.

Abbas, expressing shock, said that the PA would not sit idly by and let the violence continue. “There is a third party that wants to sabotage this peace process and this act harms our interests, our way and our goals, and we will not hesitate for a minute to track them down and bring them to justice and punish them,” he said. Sharon responded that Abbas had to act against Islamic Jihad and similar groups, and if he did not, peace efforts would cease. “There will not be any diplomatic progress, I repeat, no diplomatic progress, until the Palestinians take vigorous action to wipe out the terror groups and their infrastructure in the PA’s territory,” he said.

In a meeting with ambassadors from countries with seats on the Security Council and those belonging to the EU, Foreign Minister Shalom and two top military intelligence officials focused on Syria’s likely role in the bombing. A few days later Dan Gillerman, Israel’s ambassador to the UN, called on the international body—whose secretary general, Kofi

Annan, issued a strong condemnation of the attack—to impose sanctions on Syria. Former deputy chief of staff Uzi Dayan, a leading advocate of the security fence, told the Knesset Foreign Affairs and Defense Committee that the terrorist who carried out the Stage attack might well have been kept from reaching Tel Aviv had the barrier been completed. A week after the attack, the Stage reopened.

On February 24, the Palestinian parliament accepted a new cabinet put together by Prime Minister Ahmed Qurei. Among the key appointments were those of Nasser al-Kidwa, Yasir Arafat's nephew and the former PLO representative at the UN, as foreign minister, Civil Affairs Minister Muhammad Dahlan, and Interior Minister (responsible for security services) Nasser Yousef. Nabil Shaath, the former foreign minister, was made deputy prime minister. A number of big names found themselves out of jobs, including Sa'eb Erakat, chief Palestinian negotiator with Israel in the Arafat days, and Intisar al-Wazir (Umm Jihad), the widow of terrorist leader Abu Jihad, who had been assassinated by Israeli agents in Tunis in April 1988.

The new cabinet was formed on the second try, after Qurei failed to get the PA parliament's approval for a cabinet consisting mainly of politicians who had served under Arafat. Palestinian sources reported that the confirmed cabinet was dominated by technocrats rather than politicians.

The Arrangement Holds, Barely

Representatives of 23 countries and six international organizations—but not Israel—attended a one-day conference in London on March 1 to discuss reforms in the PA (see below, p. 318). The host was British prime minister Tony Blair, and attendees included U.S. secretary of state Rice and UN secretary general Annan. In an interview with *The Guardian* just after the meeting, Blair was hopeful, saying he sensed an incipient transformation in the Middle East. The next day, Israel reaffirmed its commitment to the “road map,” but said that the London meeting should have taken a stronger stand in urging the PA to crack down on terror.

On March 2, IDF troops discovered and destroyed a weapons lab containing large quantities of parts used to manufacture Qassam rockets in al-Yamon, a village near Jenin. It had been operated by Hamas. The army noted that over the preceding year similar labs had been found and dismantled in Ramallah and Nablus.

Despite the tense atmosphere, Shimon Peres met with Muhammad Dahlan, the PA minister for civil affairs, on March 3, to discuss

disengagement-related coordination. A few days later, a sniper firing from the caşbah of Hebron wounded two Israel border policemen guarding the city's Tomb of the Patriarchs. Sharon quickly made it clear that the attack would not affect the Jewish presence at the holy place, revered by both Jews and Muslims. "Jews will continue to pray at the Cave of the Patriarchs in Hebron," the prime minister said. "This attack sharpens Israel's position that for terror to stop, the Palestinians must fight with determination against the terrorists and those who send them."

But the intermittent violence made it difficult for Israel to keep its promise to loosen its hold on five West Bank cities. On March 9, talks between security officials on the transfer of Jericho to the PA ended without agreement. Senior Defense Ministry official Amos Gilad told Army Radio that the handover of Jericho "could be this evening, it could be in the next few days," adding that the Palestinians' ability to prove they could prevent terrorist incidents after the Jericho handover was a condition for giving them control over the other West Bank cities.

In a nonbinding decision, the European Parliament on March 11 branded Hezbollah a terror organization and urged EU members to take action against it. It also renewed its call for Syria to withdraw troops and intelligence services from Lebanon. The EU had come under pressure from the U.S. and Israel to take this step, but a number of member states, including France, Spain, and Great Britain, had been reluctant.

In a report made public on March 9, Talia Sasson, a former senior lawyer in the office of the State Attorney, found "institutionalized law-breaking" in the establishment of illegal West Bank settlement outposts, some of them on Arab land. Sasson described a pattern of illegality in the setting up of over 100 outposts or extensions of existing settlements, and recommended "drastic steps" to rectify the situation. "No one seriously intended to enforce the law," Sasson wrote. "It seems as if the violation of the law had become institutional and institutionalized. There is a blatant violation of the law by certain national authorities, public authorities, regional councils and the settlers."

Sasson specifically blamed the Housing and Education ministries, the army's Civil Administration in the territories, and the World Zionist Organization. The Housing Ministry, for example, "prepared areas, paved roads, connected outposts to water and electricity, and built public buildings for unauthorized settlement outposts. The assistance was carried out in the guise of building new neighborhoods for existing settlements, all to circumvent the obstacle of the lack of a government resolution to establish outposts." But, like other investigators before her, she was unable

to say just how much had been spent on the outposts because clear records had not been kept. Sasson called on the attorney general to look into the involvement of government employees.

Opening the cabinet's discussion of the Sasson Report, Sharon said, "Israel is obligated under the 'road map'—which was approved by a cabinet decision and which, in its first phase, calls on Israel to dismantle the unauthorized outposts that were established since March 2001. Israel will live up to its commitment." The cabinet voted to adopt the report and appointed a special committee chaired by Minister of Justice Tzipi Livni to determine the fate of the outposts.

Reaction to the report was predictable. Yossi Beilin, leader of the left-wing Yahad/Meretz, praised Sasson's work, while Effi Eitam, the right-wing former NRP housing minister under whom some of the outposts were set up, called it politically motivated. Sasson was a well-known leftist, Eitam charged, and over the years had expressed antagonism for settlement activities. Eitam, interviewed on Kol Yisrael radio, said the Prime Minister's Office was aware of some of the activity that Sasson had criticized. Settler groups, for their part, replayed tapes of Sharon, when he was minister of housing, telling settlers to take over every hill in the West Bank, saying that this should be done "because what we control today will remain in our hands."

The Livni committee, which was given 90 days to determine what should be done with the outposts, had still not reported by November. *Ha'aretz* quoted anonymous security officials as saying that construction in illegal outposts had continued since the report was released, and that in some of the outposts mobile homes had made way for permanent housing.

On March 16, Israeli and PA commanders signed an agreement for the transfer of security control over Jericho back to the PA. Israel opened the main north-south highway leading into and out of Jericho and pulled back roadblocks near Ramallah so that Palestinians from the surrounding area could have easier access to that city. The process continued on March 21, as Israel turned over security control of Tul Karm to the Palestinians, though the handover of Qalqilya was delayed. Further evidence of the improved atmosphere was Palestinian action against terror attempts: on March 21, the Knesset Foreign Affairs and Defense Committee was notified that Palestinian security forces were now stopping as many attempted terror attacks as their Israeli counterparts.

After three days of discussions in Cairo, Palestinian terror groups agreed on March 17 to extend the period of calm in place since Febru-

ary in exchange for a halt to Israeli attacks and the release of prisoners. "What was agreed upon today is quiet until the end of this year in exchange for an Israeli commitment to withdraw from cities and release prisoners," top Hamas official Mohammad Nazzal told *Ha'aretz*. Israeli sources stressed that the talks were an internal Palestinian matter, and recalled that PA president Abbas had been committed to such a truce since the Sharm al-Sheikh summit in February. Abbas, in their eyes, was still expected to disarm militant groups. "The real test will be the action the Palestinian Authority takes on the ground," a senior Israeli official said. "As long as these organizations remain armed, I doubt very much that there will be much quiet on the ground."

The lessening of tensions was only one reflection of improved relations in the wake of the Sharm al-Sheikh summit. On March 17, Egypt's new ambassador to Israel, Muhammed Assem Ibrahim, arrived in Tel Aviv. The post had been left vacant since the recall of longtime Egyptian ambassador Mohamed Bassouni to Cairo as a sign of protest by Egypt against Israeli actions following the outburst of Palestinian violence in late 2000. Assem Ibrahim said his presence in Israel was a sign of peace and testimony to Egypt's desire to strengthen ties. A few days later both Ibrahim and Ma'arof al-Bakhit, who had arrived in late February as Jordan's ambassador—also the first since 2000—presented their credentials to President Katzav.

Arab leaders, meeting at a summit in Algiers on March 23, relaunched the 2002 Saudi initiative that offered Israel peace in exchange for a full withdrawal to the 1967 pre-Six-Day-War borders (see AJYB 2003, pp. 195–98). The communiqué ending the summit announced that the Arabs had decided on a "strategic option" of ending the conflict with Israel. It supported the establishment of a Palestinian state with Jerusalem as its capital and "a just solution to the problem of Palestinian refugees based on UN General Assembly Resolution 194 of 1948," which called for the return of the refugees to their homes.

The summit had earlier rejected a Jordanian proposal for normalization of relations with Israel prior to the handover of the territories by Israel to the Palestinians. Amr Moussa, the Arab League secretary general and a former Egyptian foreign minister, called that proposal a nonstarter, since it expected "the Arabs to make concessions and even normalize without anything real in return."

The relaxation of Israeli restrictions did not mean that terror had disappeared. On March 28 soldiers arrested eight Islamic Jihad fugitives in the Jenin area who were involved in building homemade Qassam-type

rockets to fire into Israel. *Ha'aretz*, quoting security officials, said the cell members tried several times but failed to launch the rockets. At the same time there were reports of security officials' concern that antiaircraft missiles recently smuggled into the Gaza Strip might be moved into the West Bank and used against commercial aircraft flying over central Israel, or landing at or taking off from Ben-Gurion International Airport.

Sporadic Violence and Political Maneuvering

Chaos continued to reign in the Palestinian territories. Gunmen fired on the office of President Abbas during a rampage through the West Bank city of Ramallah on March 30, and on April 1 Tawfiq Tirawi, head of the PA's general intelligence service on the West Bank, resigned, telling Abbas that "security officials have been unable to stand up to the armed anarchy engulfing Palestinian areas and those responsible for it." A few days later Abbas removed top security official Col. Musa Arafat, nephew of the late Yasir Arafat, and named Tarek Abu Rajab as head of the PA's general intelligence; Suleiman Heles as chief of national security; and Alaa Husni to head the Palestinian police in the West Bank and Gaza.

Sharon and Bush, meeting at the president's Prairie Chapel Ranch in Crawford, Texas, on April 11, agreed to disagree about Israeli plans to expand Ma'ale Adumim, the Jerusalem suburb/settlement in the West Bank east of the capital, in an area known as E-1. This was the subject of a long-standing controversy. From Israel's perspective, the expansion would provide a physical link between Jerusalem and Ma'ale Adumim, but seen through Palestinian eyes, the construction would not only sever Arab East Jerusalem from the rest of the West Bank, but also cut off the West Bank areas north of Jerusalem, known to Israelis by the biblical name of Samaria or Shomron, from the biblical Judea, south of Jerusalem, both of which were presumably going to form the core of a Palestinian state.

Emphasizing that blocs of settlements would remain in Israeli hands "no matter what repercussions are entailed," Sharon said that Israel was "very interested in having territorial contiguity between Ma'ale Adumim and Jerusalem. However, the matter will take many years and we will have many more opportunities to discuss it with the Americans." Bush, however, asked Israel not to expand Ma'ale Adumim. "I told the prime minister not to undertake any activity that contravenes the 'road map' or prejudices final-status obligations," the president told reporters. Despite this disagreement, Bush and his guest said they were both committed to

moving forward toward the goal of an independent, democratic Palestinian state on Israel's border. They expressed hope for significant progress by the summer. (On September 2, under American pressure, Israel would postpone its construction plans for Ma'ale Adumim; see below, p. 250.)

Bush and Sharon did not appear to break any new ground in their talks, but both walked away from their 11th meeting in four years with the ammunition they sought to keep the peace process alive and to deflect criticism of their respective approaches at home and abroad. Sharon, under fire from opponents of his disengagement plan and facing an internal revolt from "rebel" members of his Likud party, could use public support from the U.S. to mollify critics. According to a report in the *Washington Post*, one American official said the carefully-worded exchange about settlements would allow Sharon to get back on the plane and tell the Israeli press how Bush generally supported the prime minister's moves. Bush, for his part, by disagreeing with Sharon in public over the expansion of Ma'ale Adumim, sought to shore up his position in the Arab world.

In the aftermath of the meeting, Bush sent top officials Elliot Abrams and David Welch to the Middle East for discussions with Abbas and Sharon on how to strengthen and democratize the Palestinian administration, in light of Bush's repeated calls on the PA leader to seize the opportunities presented by the "road map" for Palestinian statehood.

The Israeli government, on April 18, approved the release of nine Jordanian prisoners following months of negotiations with Jordan, which had requested the release of 18. As much as Israel was interested in making a gesture toward Jordan's King Abdullah, one minister said, the cabinet would not free nine men who had "blood on their hands" since that would set a bad precedent for future talks with the Palestinians about their prisoners held by Israel. Four of the nine Jordanians who were to remain in prison were involved in the 1990 killing of an Israeli soldier. On April 22, seven of the nine freed Jordanians crossed the Allenby Bridge into Jordan, while the other two, also freed, chose to remain in the West Bank and were permitted to do so by Israel.

Sgt. Dan Talasnikov, 21, the brother of a well-known Israeli soccer star, was killed in a gun battle with Palestinian Islamic Jihad fugitives near Tul Karm on May 2. A PIJ leader suspected of involvement in terror bombings in Tel Aviv and other locations was also killed in the clash, the army reported. Later in the day there was more Qassam fire on Sderot, though there were no casualties. David Baker, an official in the Prime Minister's Office, blamed the PA, which, he said, "continues to refuse to fulfill com-

mitments made in the February 8 Sharm al-Sheikh summit to stop this terror originating in its territory." The next day, Defense Minister Mofaz announced he was freezing the handover of West Bank towns to Palestinian security control because of the PA's failure to honor its promise to disarm terrorists.

Abbas's ruling Fatah movement defeated Hamas in local elections in the West Bank and Gaza Strip on May 5, winning 56 percent of the vote as against 33 percent for Hamas. The corruption-tainted Fatah had feared defeat, but the party won in 45 of 84 communities. Nevertheless, Hamas could boast victories in 23 contests, including the three large towns of Qalqilya, Rafah, and Beit Lahia, establishing Hamas as a major political player.

Conflict arose toward the end of the month between the PA and Hamas over whether to reschedule the Palestinian parliamentary elections set for July 17, with the PA leadership arguing that disputes over reforming the electoral laws would make it impossible to organize an election by that date. A five-hour meeting between Egyptian mediators and Hamas leaders in Gaza ended with no progress toward resolving the crisis, and Hamas threatened to resume attacks on Israelis. On May 31, however, Palestinian groups agreed to delay the elections until after the Israeli pullout, and eventually settled on January 25, 2006, as election day.

In mid-May, the Israeli cabinet voted 13-7 to confer university status on the Judea and Samaria College, located in the northern West Bank city of Ariel. The vote, decided on party lines and preceded by a fierce debate, was of great symbolic significance since it addressed the question of whether Ariel and the surrounding area was expected to remain part of Israel. Likud ministers supported the move while their Labor counterparts opposed it.

First Lady Laura Bush was heckled by both Jewish and Palestinian protestors in the Old City of Jerusalem on May 22, during a visit to Israel. Near the Western Wall, where she placed a folded-up note between the stones, supporters of Jonathan Pollard, an American serving a life sentence for spying for Israel, accosted her. And on the nearby Temple Mount, Palestinians heckled her because of U.S. support for Israel. Mrs. Bush arrived in Israel from Jordan, where she had attended a World Economic Forum conference on women. There she urged Arab rulers to extend more rights and liberties to women.

President Bush was scheduled to host PA president Abbas at the White House four days later, on May 26. In a speech at the AIPAC policy conference just prior to the Abbas visit, Secretary of State Rice said that President Bush would insist on the dismantling of all terrorist networks in

Palestinian areas. "The president will be clear that there are commitments to be met, that there are goals to be met," she said.

The Bush-Abbas meeting was the first between the top leaders of the U.S. and the PA in five years. Bush reaffirmed his commitment to the creation of a Palestinian state, and promised \$50 million in special aid to the PA to be used for new housing in Gaza, where, Bush said at a news conference, "poverty and unemployment are very high." Abbas thanked Bush and said that violence between Israelis and Palestinians was at its lowest level in four years. At the meeting with the U.S. president, he told reporters, "we emphasized our determination to maintain and preserve this calm. The Palestinian Authority exerts a great deal of effort in reforming our security organizations." Sharon, also in Washington at the time, praised the Palestinian leader's "strategic decision to condemn violence and terrorism."

Cease-Fire in Trouble

In what Sharon said was a bid to shore up Abbas's position, Israel released 398 Palestinian prisoners on June 1, the last phase of Israel's pledged release of 900 prisoners as part of the March cease-fire deal. The prisoners were freed despite a foiled Islamic Jihad bid to carry out a double suicide bombing in Jerusalem earlier in the day.

Around the same time, a decision by Abbas to reorganize his security services triggered protests from the troops themselves. Violence flared when hundreds of officers of the PA military intelligence went on a rampage inside the building of the Palestinian Legislative Council and exchanged gunfire with police in Gaza City. Earlier, 50 members of the same force blocked main roads and raided PA institutions in some parts of the Gaza Strip. PA officials in Ramallah accused the ousted commander of military intelligence, Musa Arafat, of standing behind the unrest. A nephew of Yasir Arafat, he had been dismissed from his post two months earlier. In mid-June, gunmen raided the Jericho vacation home of Palestinian prime minister Qurei and demanded they be given jobs in the security forces. They stayed at the house, which was vacant, for about an hour, and were removed by PA security.

Meanwhile, Israel protested rising contacts between the EU and Hamas. Mark Regev, the Foreign Ministry spokesman, said: "We believe Europeans should be strengthening moderate Palestinians and not appeasing the extremists. Anything that demonstrates acceptance of Hamas as a legitimate player is a problem." In Brussels, EU spokeswoman Elena Peresso said the union had reached no collective decision on whether to

change its policy toward Hamas, which had raised its political profile by winning several Palestinian local elections. Though the U.S. and the EU listed Hamas as a terrorist group, European agencies were involved in aid projects and other cooperative arrangements with Palestinian towns now run by new Hamas-backed mayors.

Two Jews were injured during violent clashes on the Temple Mount on June 6, Jerusalem Day. Israeli police officers faced down hundreds of stone-throwing Palestinians outside the Al-Aqsa Mosque as Jews visited the site. Abbas, speaking in Ramallah, said Jewish visitors should not have been allowed into the mosque compound. "The Israeli government and the international community must stop these unjustified and dangerous violations that risk reaping regrettable consequences."

In early June, Egyptian officials prevented author and peace activist Ali Salem from visiting Israel, where he was due to accept an honorary doctorate from Ben-Gurion University of the Negev. Salem, who had previously visited Israel several times and whose book, *A Drive to Israel*, was a best seller all over the Arab world, tried and failed twice to get into Israel, first at the Taba border crossing near Eilat, and later by plane from Cairo. In a phone interview with *Yediot Aharonot*, Salem said he was "very sad" about the refusal, and added: "There is nothing good that can come out of this, not for Egypt and not for Israel, and I am very worried about the impact it will have on public opinion in both countries."

A total of 14 Qassam rockets were fired by Hamas and Islamic Jihad gunners on June 7, killing two Palestinians and a Chinese man working in the Gush Katif settlement of Ganei Tal. Five other workers were wounded when the hothouse where they were employed took a direct rocket hit. Mortar and Qassam fire also hit Sderot, the Israeli town on the northeastern edge of the Strip. Chief of Staff Dan Halutz, visiting Sderot, said that Israel had an answer to the continued fire, though it need not be immediate. "We will do whatever is necessary when we decide to do so. There is no doubt that at a certain point our patience will run out," Halutz said. IDF officials explained that Israel would refrain from responding at this time to allow Abbas to handle the crisis by himself.

The next day, eight IDF tanks and armored vehicles briefly entered Palestinian territory in Gaza after a mortar attack hit the Netzarim settlement at the southern edge of Gaza City. In the preceding 48 hours, 15 mortar and Qassam rounds had been fired on Gush Katif and border villages inside Israel. And in Jerusalem, a resident of the Shuafat refugee camp was taken into custody for stabbing a policeman on Jaffa Road, in the center of the city.

Israeli sources reacted angrily to the PA's release, on June 9, of two Is-

lamic Jihad members jailed since February on suspicion of involvement in the suicide bombing attack at the Stage nightclub in Tel Aviv (see above, p. 237), accusing the Palestinians of resuming their "revolving door" policy on terror detainees. The release came after Islamic Jihad leaders increased pressure on Abbas, demanding the men's release. An Islamic Jihad spokesman called it "an important victory for Palestinian resistance and for Palestinian unity."

A Kenyan court decided on June 10 to release six suspects charged with involvement in an attack against an Israeli-owned hotel in Mombassa in 2002 that killed 15 people, including three Israelis, and wounded 80. Several minutes before the attack, a terror cell fired two missiles at an Israeli airplane leaving Kenya, but missed the target. Israel's ambassador to Kenya, Gilad Milo, expressed disappointment that one of the accused in particular had not been found guilty, despite evidence that he had assisted the perpetrators of the attack in renting an apartment. "We, as Israelis with bitter experience, define anyone who drove a terrorist as aiding and abetting murder," he said. "Regarding that person, we are talking about someone who knew what he was giving a hand to."

Tens of thousands of Israelis crossed into the Sinai at the Taba border crossing for the Shavuot holiday on June 13, despite a terror warning issued by the National Security Council's counterterrorism unit. Yitzhak Hai, director of the Israeli side of the crossing, said that Egyptians had briefed Israeli border officials on plans being taken to protect hotels and tourist sites. The previous October, a double attack in two popular Red Sea resorts in the Sinai left 34 people dead, including 11 Israelis.

Sharon and Abbas met in central Jerusalem on June 21. Prior to the meeting, sources close to the Israeli prime minister said that Sharon intended to tell Abbas of his deep concern about the PA's "inaction" in the face of the escalating violence, most of which had been perpetrated by Islamic Jihad. Sharon demanded that Abbas and Interior Minister Yousef present a detailed plan on how the PA security services intended to prevent attacks on soldiers and settlers during Israel's withdrawal from the Gaza Strip in August. Sharon warned that he would order the IDF to use every means necessary to prevent violence against Israeli targets during and after the disengagement.

Both sides conceded that the meeting itself ended in deadlock, with virtually nothing accomplished. Sharon told Abbas that there could be no political progress "as long as terrorism continues." The Palestinians described the meeting between the two leaders, the first since the Sharm al-Sheikh summit in February, as "difficult," coming as it did in the wake of terror attacks and a failed attempt to dispatch a female suicide bomber

from Gaza to blow herself up in Soroka Hospital in Beersheba. "There were no positive answers to the issues we raised," said PA prime minister Qurei, who attended the meeting. According to several reports, a microphone picked up Sharon telling Abbas at the beginning of the meeting, "We are still taking casualties." Terror attacks, he said, were weakening Israeli public support for the planned disengagement.

Abbas sought concessions that would bolster his support among Palestinians, who were increasingly skeptical about the value of cooperation with Sharon. Abbas asked for an Israeli withdrawal from Palestinian cities, the lifting of roadblocks that severely impeded Palestinian daily life, and the freeing of Palestinian prisoners still in Israeli jails. Sharon replied that he was ready to hand over control of two cities, Bethlehem and Qalqilya, to release some prisoners, and to grant an additional 39,000 permits for Palestinians to work or do business in Israel so as to ease their economic hardship. But such concessions, Sharon spokesman Ra'anana Gissin said afterward, were conditioned on heightened Palestinian efforts against terror. Gissin said, "It is not only Abu Mazen who has problems. If the [Israeli] public does not support [Sharon's disengagement] plan, the whole thing will fail."

Meanwhile, the IDF received a green light to operate against Islamic Jihad in the West Bank. "Israel will act against any terror organization that is carrying out attacks if the Palestinian Authority doesn't," Mofaz explained. "The Islamic Jihad is not committed to the cease-fire, and we have a duty to protect Israel's citizens." Deputy Defense Minister Ze'ev Boim told Army Radio, "The cease-fire needs vigorous treatment, because it is dying. There is no one there [in the PA] to enforce it."

Cpl. Uzi Peretz, 20, of Beersheba, was killed and four other soldiers, including the only doctor in the Har Dov sector on the foothills of Mt. Hermon, were wounded in fierce clashes with Hezbollah on the northern border on June 29. The IDF responded with artillery fire and air strikes on at least five Hezbollah targets in southern Lebanon. The following morning troops killed at least one member of a Hezbollah squad that had infiltrated Israeli territory. These events marked the first clash in the tense northern border area in four weeks.

Controversies and Conflicts

At the beginning of July, Abbas invited Hamas to begin negotiations to join the government headed by Qurei, who had talked of setting up a national-unity cabinet including both Hamas and Islamic Jihad. But

Hamas rejected the offer. A Hamas spokesman said that the decision was made "following deep consultations."

At a meeting with Sharon and security officials on July 6, Mofaz proposed rerouting the West Bank security fence near the large settlement of Ariel in a way that would ease the lives of Palestinian villagers in the area. Under the proposed changes, as reported by *Yediot Aharonot*, the villagers would have an easier time accessing Palestinian towns such as Bethlehem.

On July 9, PA officials welcomed the aid package announced at the recent G-8 summit that promised up to \$3 billion, saying the money had to be disbursed quickly to help rebuild the Gaza Strip after Israel withdrew. They told the *Jerusalem Post* that much of the sum was expected to go toward infrastructure and job creation.

Five people were killed and about 90 wounded when a suicide bomber detonated himself on a pedestrian crossing near the entrance to Hasharon Mall in Netanya shortly after 6:30 P.M. on July 12. The bomber was identified as Ahmed Abu Khalil, 18, from the West Bank village of Atil. Islamic Jihad claimed responsibility for the attack. Menashe Arviv, the regional police commander, said an initial investigation revealed that the explosive belt detonated by the terrorist weighed about ten kilograms, and contained nails and ball bearings. He believed that the bomber detonated the charge prematurely after noticing the large-scale police deployment ordered in Netanya. Among the most seriously wounded were three-year-old Liel Sobersky and her mother and grandmother, Margarita Sobersky and Anya Lifshitz. Lifshitz died the following day of her wounds.

Early the following morning, IDF troops moved into Tul Karm in search of suspects in the Netanya bombing, and Israel imposed a full closure on the West Bank and Gaza. Col. Erez Weiner of the IDF said the terrorist who carried out the Netanya bombing did not breach the West Bank security fence, but rather bypassed it. "We'll continue to operate in Tul Karm as long as necessary," he said, adding that the operation could last from several hours to several days.

The PA reacted to the bombing with an announcement that it would crack down on Islamic Jihad. But less than 24 hours later, Palestinian officials in Ramallah backtracked, saying that "only those directly linked to the [Netanya] attack would be punished." According to one report, Abbas described those responsible for the attack as "idiots." Abbas continued to advocate dialogue, not the use of force, as the way to persuade Hamas and Islamic Jihad to avoid violence. Taking aggressive action

against the two groups, a source close to the PA leader said, would simply lead them to resume attacks on Israel.

Sharon met with French president Chirac on July 27 in Paris in an effort to strengthen Franco-Israeli relations. Sharon's standing in France had surged after the announcement of the disengagement plan. The two leaders discussed the role of France in the Middle East peace process, the possibility of France pressing the PA to dismantle the terrorist infrastructure, and Chirac's efforts to end anti-Semitic violence in France (see below, pp. 344–45).

Acceding to U.S. pressure, Israel announced on September 2 that it was freezing its plan to expand the E-1 area in the West Bank town of Ma'ale Adumim, east of the capital (see above, p. 243). The Americans had urged Israel not to expand existing settlements, in line with Israeli commitments under the internationally backed "road map" peace plan. The expansion of Ma'ale Adumim, already a city of about 30,000, would have cut off eastern Jerusalem, claimed by the Palestinians as a future capital, from the rest of the West Bank, and the northern and southern parts of the West Bank from each other.

Foreign Minister Shalom disclosed that ministry officials had visited Morocco and held secret meetings with top officials about the possibility of resuming diplomatic relations between the two countries that had been broken off at the start of the intifada. Shalom himself, accompanied by his mother, visited Tunis, where he had been born and brought up, in November.

Violent clashes between unemployed Palestinians and PA security forces broke out in the Gaza Strip in early September, the protesters demanding that the PA find them jobs. Musa Arafat, the former Palestinian security chief in the Gaza Strip and nephew of Yasir Arafat, was assassinated in Gaza on September 7. An estimated 100 masked gunmen claiming to be part of the Popular Resistance Committee organization took over the area where Arafat lived, overpowered his bodyguards, dragged him into the street, and fired 23 bullets into his body, execution-style. Hamas and the Popular Resistance Committee both denied they were responsible.

International Implications

Doron Almog, a former Israeli general, landed in London on September 11 for a scheduled three-day speaking tour of Jewish communities to raise money for an Israeli facility for brain-damaged children. Before dis-

embarking from the El Al plane, however, he learned that a warrant had been issued for his arrest. Almog later told Army Radio, "We were about to get off the plane, then one of the stewards came up to me and said the pilot asked that I disembark last. After some time, the chief steward said that the military attaché was on his way and wanted to speak to me. I phoned, and he told me not to get off the plane." Almog stayed on for the return trip to Israel.

A British Muslim group had filed war-crimes charges against him arising out of an incident on July 23, 2002, when he commanded the IDF in Gaza: Israel dropped a one-ton bomb on the home of Salah Shehadeh, killing the senior Hamas terror leader, an assistant, and 14 innocent civilians, nine of them children. The matter was resolved on September 17, when the British embassy in Tel Aviv informed Israeli officials that the case was being dropped for procedural reasons. But the Israeli Foreign Ministry cautioned that similar arrest warrants could still be issued in England against Israeli commanders. "Almog's case has been canceled, but this matter is far from behind us," spokesman Mark Regev said.

The Israeli-born attorney who filed the charges against Almog, Daniel Machover, immigrated to Britain with his parents in 1967. In a telephone interview with Israel's Channel 2 TV, he said his law firm was continually gathering evidence, and would not hesitate to file charges against other Israeli officers. "Doron Almog is only one of these individuals," Machover said. "This is not an issue about Israel or Palestine. This is an issue about justice and about the proper application of criminal law." Machover was reportedly supplied with the information about Almog's travel plans by Yesh Gvul (There is a Limit/Border), an Israeli leftist group. The incident was not the first concerning an Israeli ex-general; three years earlier the Israeli embassy in London slipped Defense Minister Shaul Mofaz, the former chief of staff, out of the country to evade an arrest warrant for war crimes. Israel later managed to terminate the legal process against Mofaz.

Justice Minister Tzipi Livni said it was unacceptable that Israeli ex-soldiers could not set foot on British soil without fear of arrest, and said that Israel would provide legal aid in England and elsewhere for anyone affected. In an editorial, *Ha'aretz* noted that the arrest warrant should not be seen as an isolated incident but as part of a trend in which "the countries of the free world have decided that because it is not always possible to depend on countries to try their own war criminals, punishment for serious crimes should pursue their perpetrators to any place they seek asylum." The only way to deal with the challenge, according to *Ha'aretz*,

was for the Israeli courts themselves to prosecute those suspected of violating the human rights of Palestinians.

Israel's two chief rabbis, Shlomo Amar (Sephardi) and Yonah Metzger (Ashkenazi) met with Pope Benedict XVI on September 15 at the papal residence in Castelgandolfo, outside Rome, and asked the pontiff to condemn the destruction of synagogues in the Gaza Strip, where Jewish houses of worship were burned and looted by Palestinians after Israeli troops pulled out. "The world must raise its voice and so must the pope to condemn such acts against any holy site belonging to any religion," Rabbi Amar said. The rabbis suggested that Pope Benedict make October 28, the date in 1965 when the Roman Catholic Church officially absolved Jews of responsibility for the death of Jesus, a day of reflection among Catholics on the evil of anti-Semitism. Asked to comment on a diplomatic row that had developed in July when the pope failed to mention Israel when referring to victims of terrorism during his Angelus prayer, the chief rabbis said they had noted "progress" on this issue by the Vatican.

That same day, Prime Minister Sharon addressed the UN General Assembly at the special session commemorating the UN's 60th anniversary. Speaking in Hebrew, Sharon portrayed himself as a soldier who had become a man of peace, and was now reaching out to Israel's Palestinian neighbors "in a call for reconciliation and compromise to end the bloody conflict and embark on the path which leads to peace and understanding between our peoples."

Sharon said that the Jewish claim to the land was not exclusive. "The right of the Jewish people to the Land of Israel does not mean disregarding the rights of others in the land. The Palestinians will always be our neighbors. We respect them, and have no aspirations to rule over them. They are also entitled to freedom and to a national, sovereign existence in a state of their own." Through the policy of disengagement, Sharon said, Israel proved it was prepared to make painful concessions to resolve the conflict, even though Israel was undergoing "a difficult crisis as a result of the disengagement." The PA leadership, he continued, would have to do its part "to put an end to terror and its infrastructures, eliminate the anarchic regime of armed gangs, and cease the incitement and indoctrination of hatred toward Israel and the Jews."

Sharon's speech drew considerable media attention and caused ripples in the Israeli political system. The Reuters news agency said it had "turned Israeli politics on its head." Pundit Ben Caspit, writing in the daily *Ma'ariv*, similarly noted that "the man who for the past four decades has intimidated, threatened, torpedoed, prevented, wagged his finger and

thundered with a parched throat, restarted the clock yesterday and re-defined himself." The Likud "rebels" who had fought the prime minister over disengagement saw his remarks as signaling Sharon's intention to leave the right-wing party he had founded and form a new center party. Labor Party leaders suggested that Sharon's clear repudiation of the dream of a "Greater Israel" could set the stage for a political alliance with them. Vice Prime Minister Ehud Olmert, however, perhaps Sharon's strongest backer on disengagement, commented: "This was not a farewell speech to the Likud. This was a speech that set a challenge for the Likud."

Palestinian officials, on the other hand, said that the speech did not meet their expectations. Jibril Rajoub, a West Bank security adviser to President Abbas, said that the call for a Palestinian state alongside Israel was not sufficient because it did not declare that Israel would withdraw to its 1967 borders. Another PA official, Nabil Abu Rudeineh, told Israel Radio that Sharon, with his unilateral approach, was not trying to advance the peace process but rather to bring about the failure of the U.S.-backed "road map." And Sa'eb Erakat, the chief PA negotiator with Israel, said talks between the two sides should be restarted.

While at the UN, Sharon met briefly with President Bush, who told him: "I am inspired by your courageous decision to give peace a chance. I know it was hard to do." This was one of only two meetings Bush had at the UN session; the other was with British prime minister Tony Blair.

While in New York, Sharon told journalists that Israel would not permit Hamas to participate in the PA elections on January 25, 2006, even though the U.S. favored such participation. "I don't think they can hold elections without our assistance, and we will make all possible efforts not to aid them if Hamas takes part," Sharon said. He mentioned leaving army roadblocks in place on the West Bank and in Jerusalem to make it impossible for Palestinians to reach voting stations. But Erakat said that any Israeli interference would only hurt Abbas and strengthen Hamas. "I urge Israelis to stay out of our elections and our internal affairs, and not to put their noses into this," Erakat said, adding that the election "will be a turning point toward political pluralism and toward maintaining law and order."

In a statement issued a few days later about Israel's disengagement policy, the Quartet—the U.S., the UN, the EU, and Russia—"paid tribute to the political courage of Prime Minister Sharon and commended the Israeli government, its armed forces and its police for the smooth and professional execution of the operations," while at the same time praising the PA for "responsible behavior during the Gaza withdrawal." At the same time, UN secretary general Annan signaled a pause in diplomatic polit-

ical activity in advance of Palestinian elections scheduled for January and what he called "political developments" in Israel, a reference to the possibility of early elections and a Sharon split from the Likud. "Obviously, we are monitoring these events very closely, and would want to see that settled before one takes any other bold initiatives," Annan said.

Almost a year after Yasir Arafat's demise in a French hospital, controversy continued over the cause of his death. *Ha'aretz* reported that French experts could not determine the cause, and quoted an Israeli AIDS expert who claimed that Arafat bore all the symptoms of AIDS. Another senior Israeli physician quoted by the paper took a different view, asserting that it was "a classic case of food poisoning," probably caused by a meal eaten some four hours before he fell ill on October 12, 2004, that may have contained a toxin such as ricin. But the same week as the *Ha'aretz* report, *The New York Times*, in an article based on access to Arafat's medical records, said it was highly unlikely that he had AIDS or food poisoning. Arafat's personal physician, Dr. Ashraf Kurdi, lamented the fact that the leader's widow, Suha, had refused an autopsy, which would have answered many questions in the case.

Postdisengagement Problems

On September 17, the PA acknowledged that at least 100,000 people had crossed the Gaza-Egypt border in both directions since the IDF left the Philadelphi Corridor a week earlier. In addition to smuggling large amounts of weapons, the infiltrators also brought into the Gaza Strip tons of drugs, including hashish, cocaine, and marijuana. Just the day before the PA had seized two tons of drugs near Rafiah.

PA president Abbas promised to correct the situation. "We made mistakes, now we have to rectify them," he said. Egyptian forces increased surveillance of the area and closed off gaps along the border with barbed wire, preventing Palestinians from crossing between Sinai and the PA territory.

In Paris, a spokesman for the French Foreign Ministry told journalists that so far as his government was concerned, the Gaza Strip was still occupied territory and would remain so "as long as no solution is found for the border crossings."

More than three dozen Palestinian police officers broke into the building of the Palestinian Parliament in Gaza City on October 3, firing into the air to protest a lack of bullets and equipment for use in what they said was a humiliating confrontation with Hamas. The protest came a day after severe fighting in Gaza in which Hamas gunmen attacked a police

station with assault rifles and RPG rocket-propelled grenades. The deputy police chief of the Shati refugee camp was killed in the fighting along with two civilians, and at least 50 people were wounded.

Bush and Abbas had an hour-long meeting in the Oval Office on October 21, and, in a joint press conference afterwards, Bush cautioned the Palestinian leader that "the way forward is confronting the threat armed gangs present to creation of a democratic Palestine." Bush did not publicly question Abbas's intention to allow Hamas participation in the scheduled PA elections, but Sharon adviser Zalman Shoval, a former Israeli ambassador to Washington, said he was confident that the president had told Abbas privately that Hamas should not play a role.

Luai Sa'adi, head of the Palestinian Islamic Jihad infrastructure in Tul Karm, was killed in an IDF operation on October 23. The army said that this group had been behind both the February attack on the Stage night club in Tel Aviv and the July suicide bombing in Netanya.

On October 26 a terror bombing killed six Israelis at a falafel stand in the open-air market of Hadera, between Tel Aviv and Haifa. The next day, Israel launched a targeted missile strike that killed seven Palestinians, including a top Islamic Jihad terrorist and three other militants. Sharon vowed to conduct a "broad and relentless" offensive including mass arrests and air strikes, and said he would not meet with President Abbas until the Palestinian leader cracked down on militants. But security officials said Israel would stop short of carrying out any large-scale military operation. A spokesman for Abbas said the Israeli leader's conditions for a meeting "do not serve the peace process, and we are ready for a meeting between Sharon and Abu Mazen without conditions."

On November 6, the parents of a 12-year-old Palestinian boy who was killed by an Israeli bullet during an antiterrorist raid in the West Bank city of Jenin donated their son's organs to three Israeli patients who were in desperate need of organ transplants. Ismail Khatib said the decision to donate his son Ahmed's organs was connected with the memory of his 24-year-old brother, who died waiting for a liver transplant. "I don't mind seeing the organs in the body of an Israeli or a Palestinian," Khatib said. "In our religion, God allows us to give organs to another person and it doesn't matter who the person is." Khatib hoped the donation would send a message of peace to Israelis and Palestinians.

On November 14, President Pervez Musharraf of Pakistan declared on CNN's "Late Edition" that there was little danger to his regime from extremists who were furious about rumors of the possible establishment of diplomatic relations with Israel. Following Israel's withdrawal from Gaza in August, Israeli foreign minister Shalom and his Pakistani counterpart,

Kurshid Kasuri, held a meeting in Turkey on September 1. On September 17, Musharraf himself had spoken before the American Jewish Congress in New York. "When we are talking to the Israelis and the Israeli foreign minister, or I address the Jewish congress, I am very clear that this is the strategic direction that Pakistan needs to take," Musharraf said. "The vast majority of Pakistanis, the media, the intelligentsia, the masses, have all accepted this. Nobody is questioning me at all." Musharraf added that an upgrade of relations with Israel would only come after the establishment of a Palestinian state.

Noting, with a smile, that she had gotten only two hours of sleep while others involved had not slept at all, U.S. secretary of state Rice announced on the morning of November 15 that she had succeeded in brokering an Israeli-Palestinian deal for the reopening of the Rafiah border crossing at the southern end of the Gaza Strip, on the Egyptian border. According to the Associated Press, the deal was reached after Israel, faced with unrelenting U.S. pressure, backed down on a number of its security demands. A day earlier, the deal had seemed impossible to reach, and James Wolfensohn, the former World Bank president who served as the Quartet's special envoy, said the two sides seemed to be getting nowhere after 20 weeks of talks, and suggested he might go home. "If you want to blow each other up, I have a nice house in Wyoming, and in New York and in Australia, and I will watch with sadness as you do it," he said, less than 24 hours before the breakthrough.

The official opening of the crossing took place ten days later, on November 25, and 1,587 people crossed, according to the EU observers at the spot. Speaking at the inauguration of the opening, PA president Abbas said that "we would not allow Gaza to become a large prison for a million and a half Palestinians," adding that the event was the realization of a "small dream that is part of our progress on the way to an independent Palestinian state with Jerusalem as its capital. The achievement we're celebrating today belongs first and foremost to the martyrs, wounded, prisoners, and all Palestinians who have sacrificed plenty in this struggle." Israeli security officials continued to express grave concerns about the operation of the crossing, fearing the lack of safeguards to monitor and control who crossed into Gaza.

Preparing for PA Elections

The Fatah young guard, led by the jailed Marwan Barghouti, won a sweeping victory in the November primaries of the ruling Fatah party in

advance of parliamentary elections scheduled for January 25, 2006. The young guard had long pushed for reform of Fatah and a greater say in policy-making, especially since the death of Yasir Arafat in 2004. President Abbas blocked demands by Fatah old-timers to be assigned secure spots on the slate, and Palestinian analyst Hani al-Masri, speaking to the AP, said, "The old guard has failed politically and administratively, and in running their organization in a democratic way. It's time to go home." Despite the victory, there was no sign that Israel would release Barghouti, who was serving five life terms for involvement in terror attacks.

The mood of militance was expressed also by Azmi Bishara, an Israeli Arab MK, in early December. As reported in the Lebanese daily *as-Safir*, Bishara, on a visit to a book fair in Beirut, rhetorically declared to Israel: "Return Palestine to us and take your democracy with you. We Arabs are not interested in it." He went on to claim that the establishment of Israel constituted robbery in broad daylight and that "Palestinians living in Israel . . . are like all Arabs, only with Israeli citizenship forced on them." Upon his return to Israel, Bishara told *Yediot Aharonot* that these sentiments were nothing new. "I have spoken like this in the Knesset," he said.

A December 12 car-bombing in Beirut took the life of journalist Gibran Tuani, a critic of Syria who had spent months in France fearing assassination. Suspicion for the crime centered on Syria. Tuani, 48, ran Lebanon's leading newspaper, *An-Nahar*, which was founded by his grandfather in 1933.

That same day, the EU backed down on its plan to publish a report on East Jerusalem that was expected to be highly critical of Israeli settlement activity and the security fence. British foreign secretary Jack Straw, who chaired an EU foreign ministers' meeting, said publishing the report at the time was inappropriate, since Israel was heading for national elections and the EU did not want "to get embroiled in domestic [Israeli] politics in the run-up to elections," according to an Associated Press report. Israeli diplomats had made great efforts to delay publication of the report, which, they said, was biased against Israel and made no reference to Palestinian terrorist activity.

Abbas met on December 21 with leaders of the Fatah young guard, who were talking about running their own list in the January elections, separate from the veteran Fatah leadership. Both sides said the goal of the meeting was to reunite the party and field only one list of candidates, but no agreement was reached. The apparent split in Fatah intensified fears of a strong Hamas showing, if not an outright victory, especially

in light of the recent strong Hamas showing in the local elections. While some believed that such fears were overblown, others were deeply worried. "Fatah is in trouble," said PA cabinet minister Hisham Abdel Razek on December 20. "Fatah needs a chance to prepare for the election, and that means we cannot hold the vote on January 25."

Pressure mounted on President Abbas to put off the parliamentary elections, but Palestinian negotiator Sa'eb Erakat said there was no chance that Abbas would agree. "Postponing the election would be a disaster for the Palestinian people. Abu Mazen is determined to carry out this election as scheduled on January 25, and I totally agree with him," he said.

Israel announced that it would take a calculated risk and ease restrictions on tourists coming to Bethlehem for traditional Christmas Eve ceremonies. Pilgrims would not need army permits to enter the town, and the military would try to speed the process by making random checks of tourist buses rather than examining every vehicle moving through its roadblocks. Indeed, the holiday passed without incident. AP reported that more than 30,000 tourists braved a sharp chill and stinging rain to visit the city, about a third more than in 2004, but still far short of the 150,000 who had come annually before the intifada.

Several thousand people packed Manger Square when a procession led by Latin Patriarch Michel Sabbah—the top Roman Catholic official in the Holy Land—entered the city. Sabbah called for an end to violence and expressed some hope. "There seems to be a new Palestinian and Israeli political reality, despite the many complications and hesitations that surround it," the patriarch said. "Leaders with good and honest intentions can make of this new era a time of new blessings . . . stopping the past to make room for a new future." A few weeks earlier, Sabbah had visited a place where the security fence was under construction, and prayed, along with about 1,000 followers, that it would be removed.

British aid worker Kate Burton, 25, and her parents, Hugh and Helen, were freed in Gaza on December 30, two days after being kidnapped by Palestinian militants. In a statement issued the next day, the Burtons said they had been treated "extremely well," and asked to be "left in peace to recover with close friends and relatives."

Diplomatic Milestones

The leaders of two strategically important countries—Russian president Vladimir Putin and Turkish prime minister Recep Tayyip Erdoğan—paid official state visits to Israel during the year.

Putin, who arrived on April 27, was the first head of Russia (Soviet or post-Soviet) ever to come to the Jewish state. President Katzav was the official host of the 40-hour visit, but meetings took place as well with Prime Minister Sharon and other officials. Putin also visited the Holy Sepulchre, the Russian Orthodox Church in Gethsemane, the Western Wall, and Yad Vashem, and spent time with veterans of the World War II Red Army living in Israel.

In Ramallah, where he laid a wreath on the grave of Yasir Arafat, Putin said that Russia would provide the PA with "technical help" and "equipment and training" to help reform the security services. "If we expect President Abbas to fight effectively against terrorism, we cannot expect him to do so with sticks and stones," Putin said. He reiterated this theme in his private meeting with President Katzav, urging Israel to do more to help Abbas against the extremists.

Even so, Putin made an obvious effort to dispel any hint of pro-Arab bias. "It was all very warm, no question about it," observed Prof. Galia Golan, an expert on Russia associated with the Interdisciplinary Center in Herzliya. "He backtracked on anything that was negative in the bilateral relationship and soft-pedaled anything that was negative in the Arab relationship. He did everything he could to put a good face on it," she told United Press International. According to Golan, Putin told Prime Minister Sharon that Russia and Israel are "strategic allies when it comes to anything to do with [the war against] terror." Russia's Interfax news agency reported that Putin told Sharon that Russia "is intent on taking an active role, as much as it is possible, in the Middle East settlement," and that Sharon replied that "Israel is the only country in the world that is ready to make concessions, even though it hasn't lost a single war."

Beneath the pleasant talk, however, two areas of disagreement remained: Israel (and the U.S.) rejected Putin's proposal for an international conference on the Middle East in the fall, and Israel objected to Russian plans to sell armored troop carriers to the Palestinian Authority and anti-aircraft missiles to Syria.

The proposal for an international conference was actually raised in Cairo, at a Putin press conference with Egyptian president Hosni Mubarak, and was immediately shot down in Israel and by White House spokesman Scott McClellan, who said, "We believe there will be an appropriate time for an international conference, but we are not at that stage now and I don't expect that we will be there by the fall."

In defending the Russian sale of SA-18 missiles to Syria, Putin sought to reassure Sharon that they were short-range defensive weapons that would not threaten Israel, and were meant only to prevent low-flying air-

craft from buzzing Syrian presidential palaces—a clear reference to Israeli air force “messages” delivered to President Assad. Russia was “not planning to do anything that would upset the balance of forces in the region,” pledged Putin. As for the armored troop carriers promised to the PA, a government source said that Israel would not allow them into the country. “First let’s see some steps toward peace, and then it will be possible to strengthen the Palestinian security forces, which are meanwhile taking part in fighting against us,” the source told *Ha’aretz*.

Prime Minister Erdoğan arrived a few days after Putin’s departure, saying he had come to contribute to the peace process in the Middle East. Prime Minister Sharon, for his part, said he thought Turkey could play a positive role in Palestinian economic development after the Israeli disengagement from Gaza. This statement was given credence by later reports that Turkey was willing to finance the reconstruction of the Erez Industrial Zone on the northern border of the Strip, which, before Israel evacuated in August, provided jobs for thousands of Palestinians working in Israeli factories or in Palestinian plants supplying goods to Israel. Erdoğan, who had earlier caused some concern in Israel with his sharp criticism of the targeted killing of Palestinian militants, did not refer to that issue during his two days in Israel, an indication that relations had improved. Accompanying the prime minister was a large delegation of Turkish businessmen.

Relations with New Zealand, deeply strained in 2004, appeared back on track in late August, when an Israeli diplomat, Naftali Tamir, the country’s ambassador to Australia, presented his credentials to Dame Sylvia Cartwright, New Zealand’s governor general (Tamir would represent Israel’s interests in both countries). This signaled the restoration of diplomatic ties that had been severed by Auckland after the arrest and conviction of two Mossad agents in a passport fraud case. Uriel Kelman, 31, and Eli Kara, 50, served about two months of their six-month sentences for obtaining a New Zealand passport under false pretenses, and were then deported (see AJYB 2005, p. 263).

The resumption of relations was preceded by Israel’s accession to New Zealand’s demand for an apology, a move that Prime Minister Helen Clark said proved that the pair, as well as two other men being sought, were indeed Israeli spies. The apology came in a letter from Foreign Minister Shalom to his New Zealand counterpart, Phil Goff, in June.

On July 6, Communications Minister Dalia Itzik became the first Israeli cabinet member to meet with Pope Benedict XVI when she came to Rome to present him with an Israeli postage stamp commemorating his

predecessor, Pope John Paul II. Itzik also delivered a personal letter from Prime Minister Sharon inviting the pontiff to visit Israel.

In a historic speech delivered in Hebrew at the Reichstag in Berlin on May 31, President Katzav warned against links between neo-Nazis and Islamic radicals. "Let us not be surprised if one day terror organizations use neo-Nazis to carry out terrorist attacks," said Katzav, on a three-day trip to Germany to mark the 40th anniversary of the establishment of diplomatic relations between the two countries. "We are today witnessing a wave of resurgent anti-Semitism not seen since the end of the Second World War," he declared, and noted "the growing legitimization of neo-Nazi forces" in Germany (see below, p. 425).

DOMESTIC DEVELOPMENTS

Israel by the Numbers

Israel's population at the end of 2005 stood at 6.987 million people, according to the Central Bureau of Statistics (CBS).

Earlier in the year, on July 11, the Knesset was given a report showing that the country's Jewish population at midyear, 5.235 million, was rapidly catching up to the U.S. Jewish community, which numbered about 5.28 million. The report's sponsoring agency, the Jerusalem-based Jewish People Policy Planning Institute (JPPPI), predicted that sometime in 2006 the Israeli Jewish population would surpass that of the U.S., making Israel the world's largest Jewish community. The report furthermore identified Israel as the only country in the world expected to see significant growth in the size of its Jewish population, while all other communities, such as those in Europe, were expected either to shrink, or, as in the case of North America, to remain relatively stable (see below, pp. 000–00). Earlier, in April, President Katzav announced plans for the organization of a new global Jewish body, a "Jewish Davos," that would formulate strategies to stem the erosion of Diaspora Jewish communities, which he called a "crisis situation."

Immigration to Israel in 2005 totaled 21,100, roughly the level that was common before the massive aliyah from the former Soviet Union in the 1990s. The CBS reported that of the 2005 immigrants, 9,400, or 44 percent, came from the FSU, virtually unchanged from the year before. Of the FSU newcomers, 4,200 were from Russia and 2,300 from Ukraine. Approximately 3,600 immigrants came from Ethiopia, similar to the num-

ber in 2004; 2,500 came from France, a rise of 25 percent over 2004; and 3,200 arrived from the U.S., a 5-percent increase. The number of immigrants from Argentina was 400, a decline of 13 percent.

The U.S. aliyah was largely via seven flights organized by Nefesh B'Nefesh, a voluntary organization that, since its inception in 2002, had facilitated the arrival of almost 7,000 American immigrants, almost none of whom had subsequently left the country. This record was considered so remarkable that in November the Israeli cabinet decided to provide funding for the program.

About 1,000 alumni of the Birthright Israel program, called Taglit (Discovery) in Hebrew, were living in Israel at the start of 2005, according to the *Jerusalem Post*. Since Birthright was founded in the late 1990s, about 75,000 young Jews from the Diaspora had visited Israel for the first time on free, ten-day educational trips. The program was founded by U.S. philanthropists Charles Bronfman and Michael Steinhardt, and funded by private donations, American Jewish federations, the Jewish Agency, and the Israeli government.

A survey conducted by the CBS during the period 2002–04 found that 44 percent of Israeli Jews over age 20 defined themselves as secular, 27 percent as traditional, 12 percent as traditionally observant, 9 percent as Orthodox, and 8 percent as *haredi*. Fully 63 percent of native Israelis of European or North American origin were secular, far more than any other subgroup, and 32 percent of secular Jews had a higher education, outstripping the secular educational attainments of the others. Secular Jews tended to have higher incomes than other Israelis. Among the *haredim*, 58 percent of men said that study was their primary activity.

The Economy

PROSPERITY AND POVERTY

Israel's economy enjoyed a very good year in 2005. Moreover, it was the third consecutive year of improvement since the low point reached in early 2003 at the start of Ariel Sharon's second term as prime minister, when the recession triggered by the intifada was at its worst.

No one contested the statistics, but controversy raged over who deserved the credit and over the social consequences. Long before he announced that he was running for prime minister, Benjamin (Bibi) Netanyahu, finance minister for slightly more than two of those good

years, was claiming that the improvement was due to the free-market economic reforms and budgetary restraint he had enforced. His rivals, however, even those who were part of the same government as Bibi, denied that Netanyahu should get all or even most of the plaudits.

There were also those who pointed out that the "success" of Israel's economy had come at a heavy price. The number of Israel's poor had increased greatly since Bibi took over at the Treasury and instituted cuts in government welfare spending that led, according to the critics, to an ever-widening gap between the very rich and the very poor.

Already in April, on the second anniversary of his appointment to the Treasury post, Netanyahu was trumpeting his accomplishments. "Two years ago when the Israeli economy was floundering, we came and presented a recovery plan and gave certain predictions. Some laughed, some ignored, but today we can all see the results," he boasted. In his view, the annual growth rate of 4.3 percent, the increase in the average wage of 3.5 percent, the drop of the unemployment rate below 10 percent, the addition of 90,000 Israelis to the workforce, and the declining interest rate resulted directly from his management of the economy. Netanyahu predicted that within a decade Israel's per capita Gross Domestic Product (GDP) would exceed the average for Western Europe, and that in just 15 years the Jewish state would rank among the world's top ten in standard of living. Netanyahu made similar statements a few months later, in August, upon announcing his candidacy for the Likud leadership.

His enemies countered that the Israeli economic recovery was due to two key factors over which Netanyahu had no control: the improved security situation, for which most of the credit went to Prime Minister Sharon and perhaps Defense Minister Mofaz, and a perking-up of the world economy, particularly in the Western countries that constituted the principal markets for Israeli exports. Certainly, these nay-sayers granted, Bibi's reforms were beneficial, but hardly decisive.

Movement toward freeing up the economy continued in 2005. Internationally renowned economist Stanley Fischer, a Zambian-born American who could speak Hebrew, a vice president of Citigroup, and former deputy head of the International Monetary Fund, was named governor of the Bank of Israel. He succeeded David Klein, whose tight-money policies often placed him at odds with Finance Minister Netanyahu. The new governor had been a professor of economics at the Massachusetts Institute of Technology for 22 years and served as a visiting professor at the Hebrew University of Jerusalem in 1972. A close friend of Jacob Frenkel, a former governor of the central bank, Fischer over the years was fre-

quently called on by the government of Israel as an adviser on financial issues. Fischer became an Israeli citizen before taking office on May 1, while also keeping his naturalized U.S. citizenship.

On July 26, the Knesset approved the Bachar Report for reform of the banking system, calling for loosening the banks' hold on the sale of securities by requiring them to sell off all their holdings in mutual and provident retirement funds, while allowing them to sell life and pension insurance. The Knesset also approved a tax-reform law that would, among other things, reduce the maximum corporate tax from the current 34 percent to 25 percent by 2010, cut maximum individual tax rates from 49 to 44 percent, and reduce the Value Added Tax (VAT) from 17 percent to 16.5 percent. The changes took effect on September 1. In addition, the Knesset Finance Committee abolished, as of January 1, 2006, a 1961 law requiring stamps to be affixed on many official transactions.

On November 17, the State of Israel completed the privatization sale of its controlling interest in Bank Leumi, Israel's second largest financial institution (after Bank Hapoalim) to the U.S.-based group Cerberus-Gabriel. The buyers paid NIS 2.47 billion (about \$550 million) for a 9.9 percent share of the bank, with an option to purchase another 9.9 percent for a similar price in mid-2007.

Finalizing another important privatization process, the new owners of Bezeq, Israel's telephone and telecommunications company, formally took over on October 11. A group comprised of Israeli-American Hollywood entertainment mogul Haim Saban, the Apax Partners investment firm, and Israeli businessman Moshe (Mori) Arkin paid NIS 4.24 billion (\$923 million) for the controlling 30-percent share of Bezeq and a four-year option for an additional 10.7 percent.

When Netanyahu resigned from the Treasury Ministry on August 7, some feared damage to the economy, and the main indicators at the Tel Aviv Stock Exchange dropped by about 5 percent. But Prime Minister Sharon acted quickly to stabilize the situation by appointing Vice Prime Minister Ehud Olmert as acting finance minister. Investors calmed down, the exchange indicators stabilized, and the economy continued humming. This was seen as a sign of confidence in Olmert, who had been serving as minister of industry, trade, and labor.

In an interview with the *Jerusalem Report*, Olmert granted that Netanyahu deserved credit for several important achievements, but cautioned: "Let's not lose our sense of balance. Bibi very skillfully described the status of the economy when he took it over in the worst possible terms, so that later he could say, 'Look at what I did.'" And Olmert pointed to

the “very significant” social costs of the Netanyahu reforms. These included “the lack of care for the consequences, the growing number of people living below the poverty line, the fact that more than 360,000 Israeli children are now at risk, and the fact that there was not a strategic approach to battle with this.”

BALANCE SHEET FOR THE YEAR

Estimates of economic performance for 2005 published on January 1, 2006, by the CBS indicated an expansion of national GDP by 5.2 percent, up from 4.4 percent in 2004, and an increase of 6.6 in the business sector as compared to 6.3 the year before. Taking the 1.9-percent population growth rate into account, per capita GDP increased by 3.3 percent to \$17,800, and factoring in the cost of living in Israel as compared with the West as a whole, that figure rose to \$22,000 per capita.

The growth in the business sector was based largely on the trade, food, and hospitality sectors (up 8.1 percent), and in transportation, communications, and storage (up 9.2 percent). Although exports were up only 7 percent (as compared to 17.4 percent in 2004) to \$26.2 billion, they remained the main engine for growth. Imports rose by only 4.4 percent to \$28.4 billion, after a much sharper increase of 11.8 percent in 2004.

The unemployment rate declined to 9 percent in 2005 from its high of 10.4 percent at the end of 2004. But many of the roughly 90,000 new jobs created during the year were unskilled, temporary positions at minimum-wage levels, without social benefits or other prerogatives of full-time employees. Nevertheless, real wages increased by 2.6 percent during the first eight months of 2005, and the work hours of employed persons were up by 4.8 percent.

Government expenditures declined and so did the government deficit, which stood at NIS 10.8 billion (\$2.5 billion), about 1.9 percent of GDP, at the end of the year. This was far lower than the 3–3.5 percent projection at the beginning of the fiscal year. Reduced government spending was not the only reason for the decline in the deficit. Another factor was a 9-percent rise in government revenues from taxes, itself a product of heightened economic activity.

The Consumer Price Index (CPI) rose by 2.4 percent for the year, well within the price-stability target of 1–3 percent set by the government in the 2005 budget. This followed a negative CPI of –1.9 percent in 2003 and a 1.4 percent rise in 2004. Still, the inflationary rate in the second half of 2005, 1.9 percent, was considerably higher than the 0.5 percent of the first

half. The main reason for the spike in prices during the second half of the year was a 6.8-percent rise in the exchange rate of the shekel against the dollar, largely due, in turn, to the rise in global crude-oil prices. The more expensive dollar acted to raise housing prices as well as the prices of the imported goods in the CPI, which went up faster than did domestic prices. Other factors influencing prices were the increasing exposure of Israel to goods from the Far East, and declines in import taxes. The shekel closed the year at NIS 4.603 to the dollar, as compared to NIS 4.308 on December 31, 2004.

On the investment front, the Tel Aviv Stock Exchange enjoyed its third successive bull-market year, symbolized, perhaps, by the exhibit of statues of bulls that the TASE erected, for the enjoyment of the public and to show its gratitude, along the city's Rothschild Boulevard. The main index, the Tel Aviv 100, rose by 29 percent, while the Tel Aviv 25 was up 33 percent; for the entire three-year bull-market period, the two indices individually averaged annual increases of 36 percent. A survey by economists at Bank Hapoalim attributed the rise in stock prices to "the improvement in the security situation, the recovery in the economy, and the reversion to a growth pattern, a large reduction in the interest rate during the past three years, and naturally, the continued improvement in the performance of publicly traded companies."

Another sign of confidence in the Israeli economy was the level of investment by nonresidents, which reached a record \$9.7 billion in 2005. The investment of foreigners in portfolio shares on the Tel Aviv Stock Exchange reached an annual record of \$2.1 billion. Still, the Bank of Israel reported, "direct investment remains the largest component in total investment by nonresidents in Israel," totaling \$5.7 billion. In December alone, new foreign investment in Israel reached \$648 million, \$255 million of it in direct investment and the remaining \$393 million in Israeli bonds and shares.

Tourism to Israel increased by 27 percent, from 1.5 million in 2004 to 1.9 million in 2005, reflecting a turnaround in the industry (tourism had actually started picking up with the drop in violence during 2004). But the CBS noted that the 2005 figure was still 21 percent lower than the peak year of 2000, when almost 2.5 million tourists—including the late Pope John Paul II—visited the country.

Every one million tourists brought approximately \$1.5 billion into Israel and supported almost 40,000 jobs, the Associated Press quoted tourism officials as saying. Minister of Tourism Avraham Hirschsohn said he hoped for three million tourists, far and away a record number,

in 2006. According to the ministry's statistics, the U.S. was the largest source of visitors in 2005 with 457,500 arrivals, up 21 percent from 2004. French tourism, up 21 percent, was a record 311,400, and tourism from Britain was up 7 percent to 156,700. Other significant increases were from Germany (39 per cent to 105,200), Italy (74 per cent to 73,000), and Spain (147 per cent to 52,000).

THE BAD NEWS

If the accession of Olmert at the Treasury presaged a continuation of the economic status quo but with a kinder, gentler face, others insisted on the need for a dramatic shift in policy. Among them was Prof. Zvi Zussman, former deputy governor of the Bank of Israel, who challenged the basic thesis of building "a society based on work, not welfare," which both Netanyahu and Olmert advocated. Speaking at a public forum on the fight against poverty in Jerusalem, Zussman said, "Benjamin Netanyahu was wrong. Most poor people work. The welfare cuts actually retard economic growth. More and more poor people are becoming paupers." To prove his point, Zussman cited tax figures showing that between 1990 and 2004, 977,000 people dropped below the poverty line, many of them workers. "It is not a poverty of bums and not necessarily of part-time workers. More than half of those below the poverty line work full time. The problem is that 67 percent of wage earners in poor families are low-wage earners," he said.

The National Insurance Institute's annual poverty report for 2005, released in mid-January 2006, substantiated Zussman's position. It found that the number of poor Israelis had risen by 9,000 in the course of the year to reach 403,000. The greatest change, according to the report, was the 3-percent rise during the year in the number of working poor, those whose income from employment was not sufficient to put them over the poverty line.

Examined over a longer term, the number of poor Israelis grew from 1.09 million in 2000 to 1.58 million at the end of 2005. Poverty had increased over this five-year period much faster than the natural population increase: while the poor constituted 18.8 percent of the total population in 2000, they made up 24.1 percent in 2005. Reporter Ruth Sinai, writing in *Ha'aretz*, put the situation starkly: "Five years ago one in every five Israelis was poor, and by 2005 that number had risen to one in four." Over a third of Israel's children (738,000, or 34.1 percent) lived in poor families, up from 714,000 in 2004 and 480,000 five years earlier.

All this was true even though the poverty line itself, defined by law as half of the median disposable income, hardly rose.

Reacting to the report, Labor MK Yuli Tamir said it proved that under both Netanyahu and Olmert running the Treasury, the government had “abandoned one-fourth of the people. . . . The government’s policy is turning Israel into a third-world nation, where the middle class practically does not exist.” An unnamed Likud spokesman responded, “Only the Likud, under the leadership of Netanyahu, who rescued Israel from collapse, can lead the struggle to overcome poverty now that the national coffers have been filled as a result of the economic policy.”

On August 1, just a few days before his resignation from the government, Netanyahu unveiled the so-called “Wisconsin plan” for the unemployed, which, he explained, would lower the cost of providing for the jobless, place more of them in the workforce, and ensure that those seeking to evade work would not be able to do so. The plan was known in Hebrew as *Mehalev*, a word meaning “from the heart” that also formed the acronym for “from welfare to secure sustenance.” It required the 14,000 Israelis currently receiving unemployment insurance to register at one of four regional, privately run centers that would provide personal assistance and instruction while helping them find low-level jobs. Those refusing to take such jobs could have their unemployment payments canceled. The plan did not, in its early stages, meet the expectations of its architects. Some enrollees complained that the program did not find jobs for them. Perhaps, critics suggested, there was little incentive for the private companies to do so, since their payments from the government depended on reduction of the government’s welfare expenditures in each of the target areas, not on the number of clients placed in jobs.

OTHER ECONOMIC HIGHLIGHTS

In 2004, exports worth \$3 billion made Israel the world’s fifth largest defense exporter. In early November 2005, when such exports were at \$2.3 billion for the year, the Defense Ministry projected that the 2005 figure could reach \$3–\$3.5 billion by year’s end. In the record year of 2002, Israeli defense exports amounted to \$4.1 billion, making it the world’s third largest arms exporter. According to a late-September report in *The New York Times*, Israel ranked third—behind Canada and Great Britain—in foreign defense suppliers to the U.S.

The U.S. lifted its freeze on Israel’s participation in the F-35 Joint Strike Fighter project in early November in the wake of an agreement

reached during Defense Minister Mofaz's visit to Washington in August. Israel's participation in the project had been put on hold following tensions between the countries over Israel's security deals with China, particularly the sale of Harpy UAVs (see AJYB 2005, pp. 261–62). In resolving the crisis, Mofaz and U.S. Secretary of Defense Rumsfeld signed an agreement in which Israel pledged to tighten control over arms sales worldwide that might harm U.S. interests, even if the arms being sold had no U.S. physical or technological component. Mofaz said Israel planned to acquire 100 of the F-35s when development was completed and production would begin, sometime near the end of the decade.

Israel's Arrow antimissile system successfully intercepted a simulated Iranian Shihab-3 missile at high altitude on December 2, and a senior defense source said the system was capable of downing missiles equipped with nonconventional or nuclear warheads. The test—the 14th for the Arrow interceptor and the ninth for the current system—was designed to examine enhanced system capabilities and interface with the U.S.-made Patriot missile system, which was to be activated if the Arrow did not destroy its target. The simulated Shihab was launched from an Israel Air Force plane. The Arrow had been developed by Israel and the U.S. since 1988 at a cost to date of \$2.4 billion, two-thirds of it provided by the U.S.

Israel ranked first among the nations of the world in acquisition of U.S. companies since 1997, according to Bank of America data. Israeli acquisitions amounted to \$12.7 billion, compared to \$11.2 billion by Mexico, \$7.8 billion by Brazil, \$6.5 billion by Singapore, and \$5 billion by Hong Kong. Most of the Israeli acquisitions were made by Teva, the country's world-class pharmaceutical company. In July 2005 Teva acquired Ivax, based in Florida, a leading maker of injectable generic drugs, for \$7.4 billion, the biggest-ever acquisition by an Israeli company.

Beyondvax, an Israeli firm engaged in the development of vaccines based on the research of Prof. Ruth Arnon of the Weizmann Institute, who developed Teva's Copaxone, was trying a new approach to come up with a universal flu vaccine. Conventional vaccine development, using weakened strains of existing diseases, sometimes did not work for rapidly mutating flu strains. Beyondvax sought to isolate common characteristics of many flu strains and create a synthetic inoculation that would attack those weak points.

Nanotechnology was another area in which Israel made strides. The Haifa-based Technion-Israel Institute of Technology announced in February that it was establishing an \$88-million nanotechnology research in-

stitute. The New Jersey-based Russell Berrie Foundation and the Israeli government each put in \$26 million, with the Technion planning to raise the remainder from supporters around the world. And in late December, Bar-Ilan University, located just outside Tel Aviv, said it was establishing a \$133-million nanotech center. The university would raise \$100 million for the project, due to open in 2007, in addition to \$33 million in government grants.

Israeli firms enjoyed a dominant position in the growing on-line gambling industry. One company, Cassava, owned by two pairs of brothers, Avi and Aharon Shaked and Shai and Ron Ben Yitzhak, operated a number of gambling Web sites that included Pacific Poker, Reef Club Casino, and 888.com, and reportedly had profits of \$100 million in 2004. The main figure in Empire Online, which provided promotional software for on-line casinos, was an Israeli, Noam Lanir; another gambling site, Poker Stars, was owned by the Steinberg family of Israel.

A \$525-million grant for Intel's new \$4.5-billion Fab 28 plant in the southern town of Kiryat Gat was approved by the Israeli cabinet on November 29. The computer-processor chipmaker's new plant, alongside the existing Fab 18 plant in Kiryat Gat, would employ 2,400 people. Intel also said it would invest \$500 million in upgrading Fab 18, which had produced exports worth \$4.87 billion since it opened in 1999.

The U.S. company Cisco Systems, a world leader in networking equipment, announced on July 27 that it would acquire an Israeli start-up that provided service-management equipment, Sheer Networks, for \$97 million in cash and options.

The first-ever bond issue by an Israeli municipality, the city of Ramla, not far from Ben-Gurion International Airport, was completed on October 2. The Ma'alot rating company gave Ramla's bonds, backed by city taxes, an A+ rating.

Land Issues

All land managed by the Israel Lands Administration, including that owned by the Jewish National Fund (JNF), must be marketed without discrimination or limits, Attorney General Menachem Mazuz said on January 26. This ruling was made in preparation for the state's response to three High Court petitions against restricting JNF land to Jews only that had been filed in 2004 by the Arab Center for Alternative Planning, the Association for Civil Rights in Israel, and Adalah: The Legal Center for Arab Minority Rights in Israel. The petitions claimed that the re-

striction contradicted the fundamental principles of Israel as a democratic state. JNF, wholly owned by the World Zionist Organization, was established in 1901 to collect donations from Diaspora Jews for the purpose of buying land in Israel. The JNF leased the land to Jews only, in keeping with the fund's regulations. Since 1961, JNF land had been marketed by the ILA, a government-run entity created to manage state land. In contrast to other state land, non-Jews were prohibited from participating in ILA tenders for leasing JNF land.

Just a few days later, on February 1, the attorney general annulled a decision made in 2004 by two cabinet ministers, Natan Sharansky and Zevulun Orlev, acting as the Ministerial Committee on Jerusalem, to apply the absentee property law to tens of thousands of acres of Palestinian land in East Jerusalem. Decided over the objections of two officials of the Justice Ministry and without consulting the attorney general, that determination had enabled the state to confiscate property in East Jerusalem with no compensation, on the grounds that the owners, who had fled when Israel took East Jerusalem in the Six-Day War of 1967, were not residents of Jerusalem.

Mazuz now told Finance Minister Netanyahu to halt such confiscations immediately. "This decision cannot stand," Mazuz said in his letter to Netanyahu. Mazuz argued that the "absence of West Bank residents from East Jerusalem is a technical matter, since they became absentees due to a unilateral action taken by Israel . . . In effect they are 'absent-present,' and their rights to the property were denied them due to the technically broad law." In making the decision, Mazuz followed the line taken in 1968 by then-attorney general (and later Supreme Court president) Meir Shamgar, who ruled that "since the property was not absentee property when the army entered East Jerusalem, and would not have turned into absentee property if East Jerusalem had continued to be part of Judea and Samaria, we did not see any justification for the annexation of Jerusalem resulting in taking away property from someone who was not actually absent." Orlev, now only a Knesset member and not part of the government, defended the original decision and called Mazuz's ruling "the suicide of the Jewish state," declaring that "the absentee property law has existed on the books for many years, and the attorney general is also subject to it."

The newly chosen Greek Orthodox patriarch of the Holy Land, Theofilos III, filed suit against Israel in November, charging that it refused to recognize his title in the hope of pressuring him to support the controversial lease of church land to Jewish groups in East Jerusalem. The

Associated Press, quoting a church official who spoke on condition of anonymity, said the patriarch would not approve land deals that had been signed during the tenure of his predecessor, Irineos, who was ousted in May amid allegations that he leased land to Jewish groups for a 198-year period.

Religion and State

The issue of whether converts to Judaism would be recognized as Jews under the Law of Return only if converted in Orthodox ceremonies had long been a matter of contention. As the law stood at the beginning of the year, people converted to Judaism by Reform or Conservative rabbis outside Israel were recognized, but within Israel only Orthodox rabbis were authorized to perform conversions.

The Supreme Court on March 31 modified this arrangement by issuing a ruling about so-called "leaping converts," people who studied for conversion with non-Orthodox rabbis in Israel, and then went abroad for their actual conversions. Seventeen such individuals had petitioned the court to be recognized as Jews in accordance with the Law of Return.

In its 7-4 ruling, the court said that despite the establishment of the Ne'eman Commission in 1998 to come up with an acceptable compromise, no solution had yet been agreed to, and therefore that commission's recommendation to recognize only one body, an Orthodox rabbinical court, for approval of conversions had no binding force. The court said: "We accept the fact that the misuse of overseas conversions must be prevented, but why exclude other Jewish movements, which the state also believes must be treated equally?" The two non-Orthodox movements had promised the Interior Ministry that they would not send foreign workers or other nonresidents abroad for conversions, and thus the court ruling would, for all practical purposes, affect only non-Jewish spouses of Jewish Israelis.

The opinion did not address the question of whether non-Jews who underwent non-Orthodox conversions inside Israel might be considered Jews, and thus failed to satisfy the Reform and Conservative groups. The Orthodox parties in the Knesset, for their part, expressed outrage at the decision and threatened to introduce legislation placing all conversions under the sole authority of the Orthodox chief rabbinate, but, aware that it had no chance of passage, did not follow through on the threat.

Another lawsuit challenging the Orthodox establishment came in September, when American-born Miri Gold, a Reform rabbi serving a 70-member congregation at Kibbutz Gezera, petitioned the Supreme Court

to have her salary paid by the government just like the Orthodox municipal rabbis recognized by the state. Her suit was backed by the Israel Movement for Progressive Judaism, Reform Judaism's Israel branch. Orthodox leaders warned that any state recognition of non-Orthodox forms of Judaism could lead to irrevocable splits within the Jewish people.

Investigations

Attorney General Menachem Mazuz said on February 17 that he was dropping the investigation of Prime Minister Sharon and two of his confidants, Dov Weisglass and Uri Shani, that centered on the establishment of shell companies to funnel illegally raised funds for the 1999 Likud leadership race. Mazuz said there was insufficient evidence to make a prima facie case. The investigation had been launched after a state comptroller's report in 2001 exposed the use of illegal contributions in the campaign and suggested the possibility of criminal activity (see AJYB 2004, pp. 152–55). Mazuz emphasized, however, that he was not granting the prime minister or his circle a clean bill of health. "The closing of a criminal investigation due to lack of sufficient evidence is not a public certificate of approval for the actions of the people in question," said Mazuz.

This was not the only investigation involving Sharon. In 2004, Mazuz decided not to indict the prime minister for taking bribes in the so-called Greek Island Affair, regarding his role, as foreign minister in the late 1990s, in trying to intercede with the Greek government on behalf of a well-connected Israeli developer, David (Dudi) Appel (see AJYB 2004, p. 153). And Sharon as well as his two sons, Omri and Gilad, still faced a separate investigation in the so-called Cyril Kern Affair involving a \$1.5-million "loan" they received from a South African-British businessman to repay money received in illegal contributions for the 1999 campaign (see AJYB 2004, p. 147).

At the same time, the original campaign contributions case, though no longer aimed at Prime Minister Sharon and his two advisers, was still being pursued against Omri Sharon, now serving as a Likud MK, who was charged with fraud, breach of trust, and perjury on February 18. At first Omri Sharon insisted he would fight the charges, saying, "The election laws are unrealistic, unreasonable and absurd. I will make my case fully in court." But on November 16 he pleaded guilty as part of a plea-bargain deal with the prosecution. Dan Sheinmann, Omri Sharon's attorney, told the press: "It was important for Omri to plead guilty and take full responsibility."

Law enforcement officials said on March 9 that they would not open

a criminal investigation against Shas spiritual leader Rabbi Ovadia Yosef, a former Sephardi chief rabbi, for statements he made about Prime Minister Sharon in his weekly sermon a few days earlier. Senior Justice Ministry officials said that Attorney General Mazuz had received complaints about the statements of the elderly rabbi, particularly his remark, in an apparent reference to the disengagement plan, "How cruel is the evil one who does such things! The Holy One wants us all to return to the Torah, and then He will strike him with one blow and he will die. He will sleep and never wake up." Prosecutors said that the rabbi's statements, strong as they were, did not constitute incitement under the penal code. An explanation issued on behalf of Rabbi Yosef expressed regret that his words had been seen as a desire for Sharon's death. *Ha'aretz* reported that the rabbi had been agitated and highly emotional following a meeting with prominent rabbis from the West Bank and Gaza Strip who had spoken to him about the distress of settlers facing evacuation.

In late February, police arrested five Israelis—including Lt. Col. Yair Blumenthal, head of the infrastructure of the army's Civil Administration in the West Bank, and Hai Cohen, the former CEO of Himnuta, a settlement subsidiary of Keren Kayemet L'Israel, the Jewish National Fund—on charges of massive land fraud. They had, it was charged, accepted bribes to approve West Bank real estate deals while knowing that the signatures of Palestinians who were allegedly selling their land were forged. According to a report by Akiva Eldar in *Ha'aretz*, a police document summarizing the case noted that illegal land deals had been going on for years in the areas of Jericho, Gush Etzion, Hebron, Givat Ze'ev northeast of Jerusalem, and in the northern West Bank. The suspects allegedly collected about NIS 11 million (\$2.4 million) in illicit profits, and had another NIS 18 million in the pipeline. The gang was caught when heirs of a former Jordanian minister discovered, in checking at the Jericho property registration office, that land belonging to the ex-minister had been registered to other people.

In May, Meir Amar, 31, the son of Rabbi Shlomo Amar, the Sephardi chief rabbi, was convicted of kidnapping and beating an ultra-Orthodox 17-year-old boy who became romantically involved with Rabbi Amar's 18-year-old daughter over the Internet. The victim claimed that both Rabbi Amar and his wife had knowledge of the incident, which began in an Arab village where Meir Amar had friends and ended up in the Amar family home. Police confirmed that both Rabbi Amar and his wife were at home at the time this took place and questioned the rabbi "under caution," but did not file charges.

According to a report in *Ha'aretz*, police investigators said in December that they had sufficient evidence to charge Likud MK Yehiel Hazan with stealing old voting panels from the Knesset with the intention of obstructing justice in the double-voting trial under way against him and fellow Likud MK Michael Gorolovsky. The two were accused of illegally casting votes twice in the Knesset in 2003, in the vote on the budget. Hazan was spotted by surveillance cameras taking the panels out of a Knesset storeroom; he claimed he had permission to take them in order to prepare his defense for the trial.

Other Domestic Matters

In a landmark decision, the Supreme Court ruled 7-2 on January 10 that members of a lesbian couple who had been living together for 15 years would be allowed to adopt each other's children. There were three children born to them, all through a sperm bank. In 1997 the family court in Ramat Gan had rejected their petition seeking the right to adopt, but did grant them guardianship of each other's children.

Dozens of Christian businesses were burned to the ground and many Christian families fled the mixed Christian-Druse village of Maghar, in the Galilee, during riots on February 10–12. The trouble started after a rumor spread that Christian youths had placed pornographic pictures of Druse girls on the Internet. Police later determined that the youth who first reported the photos had lied, but he later claimed that the authorities were making him a scapegoat. The violence peaked on February 12, when eight residents of the village and three police officers were injured. Dan Ronen, Northern District commander of the police, called the events "a pogrom."

The renovated \$56-million Yad Vashem Holocaust memorial museum officially opened on March 15 on Mount Herzl. Prime Minister Sharon, UN secretary general Kofi Annan, German prime minister Joschka Fischer, and other world leaders spoke at the event. The new museum building, designed by renowned architect Moshe Safdie, took up 45,000 square feet, and sought to counter the tendency to universalize the Holocaust by stressing the suffering of the Jewish victims. Avner Shalev, the chief curator, warned that if the trend to universalize was not fought, "it might come to the point where the story will be told without Jews, or the Jews will be very marginal."

On March 22, 700 members of the Hadassah Women's Zionist Organization of America—the largest mission in the organization's 93-year

history—celebrated the official opening of the new \$50-million emergency department at Hadassah University Medical Center in Jerusalem. “We have built bridges of peace among all the people who enter our institution,” said June Walker, national president of Hadassah, at a reception at Beit Hanassi. The Hadassah Medical Organization, which also maintained a medical center on Mount Scopus, had been nominated for a Nobel Peace Prize by senior government officials and academics in four countries.

Shlomo Amar, the Sephardi chief rabbi, said on April 3 that he would formally recognize the Bnei Menashe community of northeastern India as “descendants of Israel,” and would send a rabbinical court to the region to help members formally convert to Judaism. The tribe, living mostly in the states of Manipur and Mizoram, along India’s borders with Burma and Bangladesh, claimed descent from Menashe, one of the Ten Lost Tribes exiled from the Land of Israel by the Assyrians almost 3,000 years ago. About 800 of them had already immigrated to Israel through the efforts of Shavei Israel, a Jerusalem-based group dedicated to bringing “lost Jews” back into Judaism.

It was disclosed in May that a few days before her death in June 2004, songwriter Naomi Shemer had acknowledged in a letter to a friend that the melody for “Jerusalem of Gold,” one of her biggest hits, had been based on a Basque lullaby. For years Shemer had angrily denied the Basque connection to her classic 1967 song that became associated with the reunification of Jerusalem in the Six-Day War.

The Jerusalem gay pride parade on June 30 turned chaotic when an ultra-Orthodox man broke in among the marchers and stabbed three people. Yishai Schlissel, an Orthodox Jew from Upper Modi’in, approximately halfway between Jerusalem and Tel Aviv, was arrested for the crime, and reportedly told police interrogators that he “came to kill in the name of God.” Dozens of ultra-Orthodox hecklers lined the parade route, and organizer Haggai Elad blamed the incident on Jerusalem mayor Uri Lupoliansky, who had been involved in unsuccessful ultra-Orthodox efforts to cancel the march.

The Tel Aviv annual gay pride parade, held earlier in the month, went more smoothly, as thousands marched from Rabin Square to the Yarkon Park. Mike Hamel, chair of the National Association of Gay Men, Lesbians, Bisexuals and Transgendered in Israel, said that the parade was organized with the “close cooperation” of Tel Aviv officials. “It’s great to see it, and great that it’s one of the few places in the world that has the support of a municipal body, a government body.”

On July 13, the new control tower at Ben-Gurion International Airport was named for late Israeli astronaut Ilan Ramon. The dedication took place a day before the planned launch of *Discovery*, the first U.S. space shuttle since the disaster in which Ramon and the other *Columbia* shuttle astronauts were killed on February 1, 2003. The ceremony was attended by Ramon's widow and other family members.

The Knesset passed a new law on July 20 requiring women to be involved in "all decision-making in mechanisms for the prevention, management and resolution of conflict." This was actually an amendment to the 1951 Equal Rights for Women Law, and fell short of the feminist goal of requiring at least 25-percent female representation in such matters. A coalition of Jewish and Arab women's groups announced that it would work to ensure implementation of the statute.

Israel moved quickly to aid the victims of Hurricane Katrina after the monster hurricane devastated a wide area of the U.S. Gulf Coast in early September. IsraAID (the Israel Forum for International Aid) sent a private delegation of divers to New Orleans to search for bodies in flooded homes. The Israeli team also gave first aid to survivors, rescued abandoned pets, and located hurricane victims. Magen David Adom (Israel's Red Cross) and other Israeli groups collected donations for storm victims, and Tel Aviv University and the Hebrew University of Jerusalem offered special scholarships for students from Tulane University in New Orleans, which had to cancel its fall semester due to storm damage.

Representatives of three key government bodies—the Ministry of Foreign Affairs, the Finance Ministry, and the Prime Minister's Office—met on October 2 to discuss "rebranding" Israel's image in the world, especially in the U.S. On the advice of public-relations professionals, they resolved to downplay discussion of the Israeli-Palestinian dispute, avoid religious debates, and concentrate on "the human element" of Israel. Observers expressed considerable skepticism about whether such a refurbished image could have credibility given Israel's continuing security problems.

An estimated 200,000 people gathered in Tel Aviv's Rabin Square on November 12 to observe the tenth anniversary of the assassination of Yitzhak Rabin at the place where the late prime minister was killed. Former U.S. president Bill Clinton, who was there with his wife, Sen. Hilary Clinton, and their daughter, Chelsea, spoke movingly to the assembly about his attachment to Rabin. "I loved him very much, and I was in awe of his ability to move from being a soldier to being a peacemaker, a politician and a statesman," said Clinton, who closed his speech with the

same words he used at Rabin's graveside a decade earlier, "Shalom Haver." The event had been moved back a week from the originally scheduled November 5 so that Clinton could be in Israel both for the memorial and for a dinner in Jerusalem inaugurating the Saban Center for Middle East Policy, a division of the Washington-based Brookings Institution.

Justice Minister Tzipi Livni, who represented the government at the Rabin commemoration, noted that the event was nonpartisan, saying, "I see the signs and the slogans, but this is not a political rally." Eitan Haber, Rabin's longtime aide and confidant, echoed the same theme: "Tears have no political color, they are all equally salty," he noted. What made the expression of such sentiments necessary was the ongoing vilification of Rabin's legacy in some circles. On April 3, for example, unknown vandals had spray-painted "murderous dogs" on the tombstones of Leah and Yitzhak Rabin, and attempted to erase the names from the stones.

Sports

Maccabi Tel Aviv won the championship of the Euroleague, Europe's most prestigious basketball tournament, for the second consecutive year, its third championship in four seasons. In the final, held before a sellout crowd of 13,300 at Moscow's Olympiysky Arena on May 8, Maccabi defeated Tau Vittoria of Spain 90-78. Later in the year one of Maccabi's top foreign players, Lithuanian point guard Sarunas Jasikevicius, signed with the Indiana Pacers of the National Basketball Association. Jasikevicius maintained his contact with Israel via his fiancée, Linor Abergil, a former Miss World.

Israel's national soccer team just failed to qualify for the World Cup finals, to be held in 2006 in Germany. The Israeli team finished a close third in qualifying Group 4 of the tough European Zone, just behind former world champion France, which finished first, and a strong Swiss team, and ahead of the formidable Irish Republic. Remarkably, the Israelis were undefeated in ten qualifying games, losing out to the Swiss for second place only on goal difference.

Israel hosted some 7,000 athletes from 55 countries who took part in the 17th Maccabiah Games, the "Jewish Olympics," in July. The slogan of the opening ceremony was an encouragement of aliyah, "Next Time Enjoy a Home-Court Advantage." Events scheduled for Sderot, near the Gaza Strip, were relocated due to Palestinian mortar and Qassam rocket attacks on the town. The closing ceremonies of the games took place under very tight security.

Personalia

APPOINTMENTS

Dan Halutz officially became the Israel Defense Force's 18th chief of staff in a ceremony at the prime minister's office on June 1. Halutz, born in 1948, was the first former air force commander to hold the top post. Taking office, he referred to his first major task, commanding the disengagement and evacuation of Jewish settlements in Gaza and the northern West Bank. "The country is about to embark on a significant plan with regard to its future—the disengagement plan. The decisions reached by the government and the Knesset will be carried out with the utmost sensitivity but with the required resolve," Halutz said.

At the ceremony, Defense Minister Shaul Mofaz—who, in an unprecedented decision, had not extended the term of Halutz's predecessor, Lt. Gen. Moshe (Bogie) Ya'alon, for a customary extra year—paid tribute nevertheless to the outgoing chief of staff. "Bogie, even if we did not see everything eye-to-eye, it does not diminish my gratitude to you for your service and contribution to the security of the State of Israel. I wish you all the best," he said.

Israel's ambassador to the UN, Dan Gillerman, was unanimously elected on June 13 as a vice president of the General Assembly—a post held only once before by an Israeli, the late Abba Eban, in the early 1950s. Gillerman was the candidate of the Western nations, a bloc of some 30 states that included members of the EU, Canada, Australia, and the U.S. The post entailed presiding over General Assembly discussions in the president's absence and membership on the committee that decided the daily agenda. "This is an important and historical moment for the State of Israel, both in essence and in timing," commented Gillerman.

The Knesset elected Micha Lindenstrauss, a judge of the Haifa District Court, as state comptroller on May 25, succeeding Eliezer Goldberg, another former judge. The Berlin-born Lindenstrauss was the only candidate for the seven-year term; all of his potential rivals conditioned their interest in the job on not facing competition.

Yuval Diskin was named the new head of the Shin Bet internal security agency by Prime Minister Sharon in mid-February. He took office in May, upon the conclusion of the term of Avi Dichter, the outgoing head. Diskin was said to have been the driving force behind the policy of "pre-emptive strikes" against terrorists.

Oscar Abu Razek, a civil servant and the highest-ranking Arab in the

government bureaucracy, was appointed director general of the Interior Ministry by Interior Minister Ophir Pines-Paz on March 16. Abu Razeq, a resident of Jaffa, was the first Israeli Arab ever to head a government ministry. He had previously been deputy director of the Tax Authority, lectured on taxation at a local college, and was a government-appointed director of several public companies.

HONORS AND AWARDS

Prof. Robert Aumann of the Hebrew University of Jerusalem accepted the Nobel Prize for Economics in Stockholm on December 10, together with Thomas Schilling of the U.S. Aumann, who won the prize for his work in game theory, brought his entire family—including a total of 35 children, grandchildren, and great-grandchildren—to the Swedish capital for the award ceremony. The year before, two professors from the Technion in Haifa, Aharon Ciechanover and Avraham Hershko, won the chemistry prize, and Prof. Daniel Kahneman of Princeton, an Israeli, shared the economics prize.

The Israel Prizes were awarded, as usual, in a ceremony on the night of Independence Day in Jerusalem. The laureates: Rabbi Yisrael Meir Lau, former Ashkenazi chief rabbi and current chief rabbi of Tel Aviv; choreographer-dancer Ohad Naharin; Shabtai Tevet, the author of an epic biography of David Ben-Gurion; poet Yisrael Pinkas; author Yitzhak Auerbach Orpaz; Alex Libak, longtime photographer for *Ha'aretz*; Prof. (emeritus) Jacob David Bekenstein, Hebrew University researcher into gravity and its effects on various scientific fields; Prof. Shaul Feldman, a Hebrew University expert on neurophysiology and neuroendocrinology; Prof. (emerita) Rina Zaizov Marcus, Tel Aviv University cancer specialist and researcher; Prof. Miriam Erez of the Haifa Technion's Faculty of Industrial Engineering and Management; Prof. (emerita) Olga Kapeliuk of the Hebrew University, a linguist who specialized in Ethiopian languages and modern Aramaic dialects; Prof. Yehezkel Dror, Hebrew University expert in public administration; Prof. Sasson Somekh of Tel Aviv University, a leading researcher of modern Arabic literature; Prof. (emeritus) Jacob Landau, Hebrew University expert in modern Middle Eastern history; Prof. (emeritus) Aharon Dotan, founder and director of Tel Aviv University's Cymbalista Synagogue and Jewish Heritage Center; Prof. (emeritus) Ben-Ami Scharfstein, Brooklyn-born Tel Aviv University philosopher; and the Tel Aviv Cameri Theater.

The annual Wolf Prizes went to architect Jean Nouvel of Paris; atomic

physicist Daniel Kleppner of the Massachusetts Institute of Technology; medical researcher Anthony Hunter of the Salk Institute of La Jolla, California; mathematician Gregory Margulis of Yale University; and Richard Zare of Stanford University, a pioneer in the use of lasers to identify complex molecular mechanisms. Dr. Oded Regev of Tel Aviv University won the Krill Prize for exceptional young scientists.

The annual EMET Prizes for academic and professional achievements with far-reaching influence and significant contribution to society were sponsored by the AMN Foundation for the Advancement of Science, Art and Culture in Israel, under the auspices of the Prime Minister's Office. The 2005 honorees were: actress Orna Porat and theater director Michael Gurevitch, arts and culture; Prof. Meir Wilchek, exact sciences; Prof. Zehev Tadmor, engineering chemistry; Prof. Yosef Shiloh, cancer research; Prof. Zvi Selinger, cell and molecular biology; Prof. S. N. Eisenstadt, sociology; Profs. Amos Kloner and Efraim Stern, archaeology; Prof. Benjamin Harshav, literary research; and Prof. R. J. Zvi Werblowsky, religion.

Columbia University's Louis Horowitz Prize was awarded to Prof. Ada Yonath of the Weizmann Institute, a pioneer in crystallography best known for her studies of the ribosome. The Institute of International Education's inaugural Victor J. Goldberg Prize for Peace in the Middle East went to Profs. Dan Bar-On of Ben-Gurion University in Beersheba and Sami Adwan of Bethlehem University for their work as cochairmen of PRIME, the Peace Research Institute in the Middle East. A team of engineers and developers from Ness Technologies and El-Op, a division of Elbit Systems, received the Israel Defense Prize for an undisclosed contribution to Israel's defense. Tel Aviv University's Dan David Prize was awarded to TAU Prof. Israel Finkelstein and Prof. Graeme Barker of Great Britain, archaeology; British director Peter Brook, performing arts; Profs. Robert Langer and George Whitesides of the U.S. and Prof. C. N. R. Rao of India, material sciences.

Aharon Appelfeld, the 73-year-old Polish-born Israeli author, won two prestigious international awards. In November, Gérard Araud, the French ambassador, made him Commander in the Order of Arts and Letters of the French Republic in a ceremony at the French embassy in Tel Aviv. And in December, Appelfeld received the German Jewish community's biennial Nelly Sachs Prize at an event in Dortmund. The Charles Bronfman Prize was awarded to environmentalist Alon Tal, founder of Adam Teva V'Din, the Israel Union for Environmental Defense, and a researcher at Ben-Gurion University's Institute for Desert Studies. The

Richard M. Joel Staff Exemplar of Excellence Award, given by Hillel, the Jewish campus outreach organization, went to Ofer Namimi, Hillel director at Ben-Gurion University.

Israeli Hanna Lazlo won the award for best actress at the Cannes film festival for her role in *Free Zone*, directed by Amos Gitai. The prize for best documentary at the tenth annual Palm Beach Film Festival in Florida went to Israeli Dani Menkin's *39 Pounds of Love*. Jerusalem-born American actress Natalie Portman was nominated for an Academy Award for best supporting actress for her role in *Closer*. Her nomination was announced in early February, while she was enrolled as a part-time student at the Hebrew University of Jerusalem.

DEATHS

Former president Ezer Weizman, 81, died at his home in Caesarea on April 24. A founder of the Israeli Air Force who was often seen as the quintessential sabra, Weizman was known for his vivid personality, strong political views, and willingness to speak out about almost anything. After ending his military career as deputy chief of staff, he entered politics in the 1970s, running the election campaign that brought the Likud and Menachem Begin to power in 1977 and later serving as Begin's defense minister. An influential figure in the Camp David Agreements and the peace treaty with Egypt, Weizman left Likud and politics in the early 1980s, impatient over the pace of peace negotiations. He briefly went into business, but returned to politics as head of his own small party, and in 1992 was elected president with the backing of the Labor Party.

As president, Weizman took a more active role in politics than had his predecessors, often triggering controversy with his open criticism of government actions. Reelected to a second term in May 1998, Weizman was forced to resign from the presidency in July 2000 when it emerged that he had accepted \$450,000 over the years from a friend. Charges were never pressed because the statute of limitations on the illegal contributions had expired. Rather than a grave on Mount Herzl, where most dead national leaders rest, Weizman chose to be buried in the cemetery at Or Akiva, next to Caesarea. At the graveside, Sharon, after paying tribute to Weizman's public accomplishments, added that there was "another Ezer, of the colony, the bottle of drink, the laughter, which created a special spirit in the air force."

Other noted Israelis who died during the year included: American-born Israeli deputy public defender David Weiner, 46, on January 1, of a self-

inflicted gunshot wound, leaving a note explaining the act as related to his legal involvement in defending jailed Yitzhak Zuziashvili, a prime suspect in the killing for hire of Tel Aviv District Court Judge Adi Azar in 2004 (see AJYB 2005, p. 278); author-satirist Ephraim Kishon, 80, a Hungarian immigrant who became internationally known, his books published in 37 languages, and who received the Israel Prize for life's work (2002), on January 29 in Switzerland, buried in Israel; Dudu Geva, 54, illustrator, cartoonist, and comic-book artist, on February 15; Peter (Zvika) Malkin, 77, the legendary Mossad agent who physically took custody of Adolf Eichmann when the Nazi war criminal was kidnapped in Argentina in 1960, in New York, on February 28; Gary Bertini, 77, Moldava-born founder of the Israel Chamber Orchestra, musical and artistic director of the New Israeli Opera, conductor of orchestras in many countries, on March 18; Doron Grossman, 48, Israeli ambassador to Ethiopia, an apparent suicide in the Hilton Hotel in Addis Ababa, on April 3; songwriter Ehud Manor, 64, composer of over 1,200 songs, including such hits as *B'shana Haba'ah* and *Abanibi*, winner of the 1978 Eurovision song contest, recipient of the Israel Prize for music (1998), on April 12; Batya Gur, 57, Jerusalem novelist and literary critic, known especially for her mysteries, on May 20; pediatric hematologist Rina Zazivov Marcus, 73, a pioneer in the treatment of leukemia and other blood diseases, on June 1, three weeks after her niece accepted the 2005 Israel Prize for medicine on her behalf; and Jacob Pins, 88, noted German-born collector of Far Eastern art and woodcut artist, on December 4.

HANAN SHER

Canada

National Affairs

CANADA ENJOYED solid economic growth in 2005 with declining unemployment, low inflation, and an appreciating currency. Rising world prices for oil and natural gas were beneficial to a country that still depended heavily on its natural resources. In political terms, however, the Liberal minority government of Prime Minister Paul Martin maintained power by only a slim margin through most of the year, and then succumbed to a vote of no confidence in November, when the three opposition parties banded together to defeat the government. As a result, a general election was called for January 2006, with campaigning well underway as the year drew to a close.

One of the more contentious political issues during the year involved the passage of a bill legalizing same-sex marriage. Justice Minister Irwin Cotler, who was responsible for shepherding the bill through the House of Commons, tried to deflect the opposition that came from religious groups. Cotler, who is Jewish, pointed out that the bill protected religious freedom by providing that churches and synagogues refusing to perform such marriages or declining to rent their facilities to celebrate them would not lose their charitable status. Even so, Orthodox rabbis and lay groups expressed strong opposition, denouncing the legislation "as a dangerous experiment in social engineering that is not benign to the greater society." Rabbi Baruch Taub, speaking for that coalition, reiterated the traditional definition of marriage as "the union of a man and a woman."

In a most unusual move, the Supreme Court of Canada sharply condemned attorney Guy Bertrand for his conduct on behalf of his client, Rwandan exile Leon Mugesera, who sought refuge in Canada. The latter was accused of genocide and incitement against Rwanda's Tutsi minority, and faced deportation from Canada and criminal charges in his homeland. In his filings, the lawyer alleged a "Jewish" conspiracy between Justice Minister Cotler and the CJC (Canadian Jewish Congress) to push for deportation (see AJYB 2005, p. 286). After unanimously upholding the deportation order in June, the court described Bertrand's motion and supporting documents as "unprofessional and unacceptable," and expressed shock that they included "anti-Semitic sentiment and views that

most might have thought had disappeared from Canadian society, and even more so from legal debate in Canada." Bertrand, unbowed, vowed that he would not "hide the truth because an ethnic group is powerful" and contended that he "was crucified in public." In August, the Quebec Bar Association charged Bertrand with violating its code of ethics by making "prejudicial, irresponsible, excessive and unjustified" statements. Bertrand pleaded guilty, and the association, in December, reprimanded him for his actions. Earlier, he sent a letter of apology to Cotler.

A self-styled marijuana crusader, Marc Emery, out on bail while facing possible extradition to the U.S., received withering criticism for a posting on his *cannabisculture.com* Web site that denounced Justice Minister Cotler as a "Nazi-Jew" and a "disgrace to his Jewish roots." Emery then reconsidered and determined that "capo" was a more appropriate term.

Jewish groups were taken by surprise when Ontario premier Dalton McGuinty announced in September that his government would ban religious arbitration, thereby reversing a policy in place since 1991. The decision was made in the context of Muslim requests for recognition of arbitration based on sharia, Islamic law, and was motivated largely by opposition to that system's subordination of women. But the change appeared to have broader implications. Ontario's Jews had been using two *battei din*, religious courts, for arbitration, one for commercial matters and the other for divorces, and it was unclear whether, under the new policy, their decisions would be enforceable. McGuinty said that faith-based arbitrations "threaten our common ground" and proclaimed that "there will be no religious arbitration in Ontario. There will be one law for all Ontarians." When the draft bill was unveiled in November, Jewish leaders expressed relief that it referred only to family issues, and thus arbitration of non-family cases, such as business disputes, would still be enforceable. Similarly, procedures for the issuance of a Jewish divorce would not change. The government's move was popular with Canadians. Polls showed that 63 percent opposed allowing religious tribunals to adjudicate family disputes. No action was taken on the proposal before the end of the year.

Former Quebec cabinet minister Richard Le Hir revealed in May that before the 1995 referendum on the province's secession he had acted as an intermediary between Premier Jacques Parizeau and the Jewish community. He said he had asked Senator Leo Kolber, a Jew, to prevail upon community leader Charles Bronfman to remain quiet during the pre-referendum period, and in exchange assured Kolber that Parizeau would meet with community leaders. Bronfman did remain silent, though not

necessarily because of any agreement, but Parizeau never met with the Jewish leaders, whose community staunchly opposed secession. The current Parti Québécois leader, André Boisclair, in a *Canadian Jewish News* (CJN) interview, promised to meet with Jewish community leaders and spoke of his personal relationships with many Quebec Jews.

Justice Minister Cotler participated in the Maccabiah games in Israel as a member of the Canadian senior table tennis team; he was eliminated in his first match.

TERRORISM

Boaz Ganor, an Israeli terrorism expert, warned the Canada-Israel Committee (CIC) in November that Canada was a "soft target" and that Osama bin Laden had mentioned Canada as a terrorist objective. He contended that "international jihadist terrorism represents the biggest threat and challenge to humanity in modern times, more so than the cold war." Regarding Canada, he doubted that its neutrality and ethnic diversity would insulate it from attack, and warned of the possibility that Canadian Muslims could be recruited by terrorist organizations. He also testified before a House of Commons subcommittee.

Israel's consul general in Toronto, Ya'acov Brosh, got into trouble for saying, in May, that while not all Muslims were terrorists, most terrorists were Muslim. After protests from Muslim leaders, the Department of Foreign Affairs called in Israel's ambassador for a discussion. As a consequence, Mr. Brosh agreed to meet with Muslim representatives "to clarify the matter," and issued a statement of regret.

Prime Minister Martin unequivocally condemned Hamas during a June interview with the *Canadian Jewish News*. He said, "Hamas are terrorists. Period. Terrorism is incompatible with democracy. They should lay down their arms." Earlier, Canada placed the Israeli group Kahane Chai (Kach) on its terrorist list, along with groups based in Iran and Afghanistan. In a statement, the Ministry of Public Safety declared that Kahane Chai "aims to intimidate and threaten Palestinian families . . ." The group had no known presence in Canada.

A terror suspect held in Vancouver since 2001 was expected to go free because his alleged accomplice, convicted terrorist Ahmed Ressam, was no longer cooperating with authorities in the U.S. His testimony was crucial to the case against Samir Ait Mohamed, who, the government contended, had planned to bomb Orthodox Jews in the Montreal suburb of Outremont. Another Montreal man, Naji Antoine Abi Khalil, pleaded guilty in Arkansas to three counts of an indictment alleging that he

planned to ship military equipment to Hezbollah in Lebanon. He was also convicted separately for money laundering.

Israel and the Middle East

Canada tried to maintain foreign-policy balance by expressing support for Israel on numerous occasions while also carefully preserving good ties with the Arab world. After years of complaints from the Jewish community that Canada's voting record at the UN was biased against Israel, the government, in the second half of 2004, showed signs of a shift, abstaining on rather than supporting a number of motions hostile to Israel (see AJYB 2005, p. 291).

This change did not pass unnoticed by those unsympathetic to Israel. Sen. Marcel Prud'homme implied, in a speech on the floor of the Senate, that it was actually Justice Minister Cotler, not the foreign minister, who made Canada's policy. He asked whether Cotler "is responsible in cabinet for vetting every word, comma, and paragraph of anything pertaining to the Middle East." The Canadian Islamic Congress raised similar complaints in August, and also asserted that the appointment of "strong pro-Israel voices" such as Jonathan Schneiderman as the foreign minister's Middle East adviser and Sen. Leo Kolber as chair of a new advisory council on national security might make Canada's Muslims uneasy.

In fact, Canada's UN voting record did not change very much. In the General Assembly session in December, Canada voted the same way it had in 2004 on the vast majority of the resolutions that came to a vote. Although Gilbert Laurin, the country's second-ranking UN delegate, described the annual crop of anti-Israel resolutions as "divisive and unhelpful," the delegation voted for 13 of them, opposed four, and abstained on one. The net change from 2004 was an increase of three negative votes and a decrease of two abstentions. And at the UN Human Rights Commission, Canada switched its vote on one resolution to side with Israel. Reportedly, Canada also worked behind the scenes to tone down some of the UN resolutions that it ultimately supported.

York University law professor Anne Bayefsky addressed Israel's treatment at the UN in a speech she gave in Toronto in March. Charging that "discrimination against Israel at the UN has turned to demonization," Bayefsky pointed to a consistent double standard in both the General Assembly and the Human Rights Commission, and called upon her audience to "expose the hypocrisy." Speaking in Montreal in August, Israel's UN ambassador, Dan Gillerman, acknowledged "some movement in favor of Israel" by Canada, but added, "I just wish Canada would fol-

low the American line more often than the European line," since many countries looked to Canada as a "conscience and a compass."

In March, Pierre Pettigrew, minister of foreign affairs, sharply condemned Israel shortly after returning from a Middle East visit that included the laying of a wreath at Yasir Arafat's gravesite. Pettigrew expressed disappointment over Israel's decision to add 3,500 new residences to the town of Ma'aleh Adumim, beyond the Green Line, stated that Canada regarded the settlements as inconsistent with international law, and urged Israel to reconsider. In August, Jacques Saada, minister for the Francophonie, announced that Canada would propose the admittance of both Israel and the Palestinian Authority to that organization of states with large numbers of French speakers.

As the dispute over Iran's attempt to acquire nuclear weapons heated up and Iranian president Mahmoud Ahmadinejad issued threats to destroy Israel, Alan Baker, the Israeli ambassador, urged Canada to take a prominent role in mobilizing international opposition. The leaders of all three major national parties expressed their deep concern, and the House of Commons passed a unanimous resolution in October denouncing Ahmadinejad's threat to "wipe Israel off the map." Earlier in the year, in April, representatives of all the parties came together for an evening of music and poetry in an Ottawa synagogue dedicated to the condemnation of suicide bombing.

In a major speech to the General Assembly (GA) of the United Jewish Communities, held in Toronto in November, Prime Minister Martin condemned one-sided UN resolutions, identified Israel's values with those of Canada, and denounced the Iranian president's call for the obliteration of Israel. Martin received criticism from both sides. Some Jewish leaders said it was hypocritical to criticize UN resolutions after Canada voted for most of them, while the acting president of the Canadian Arab Federation rejected the comparison of Canadian and Israeli values, charging that Israel violated international law and did not respect human rights.

An old issue arose once more when the government decided to recall passports that listed the holder's birthplace as "Jerusalem, Israel," with the intention of deleting the country name. While the general practice was to list a city and country, an exception would now be made for Jerusalem because of the unresolved legal status of the city. A Toronto teenager born in Jerusalem, Eliyahu Veffter, responded with a lawsuit against the government for seeking to delete the country name "Israel" from his passport. In a statement to the *Canadian Jewish News*, the Department of Foreign Affairs said that "inscriptions such as 'Jerusalem, Israel' would

be contrary to Canada's Middle East policy" and also cited Security Council resolutions and international law. Israeli ambassador Baker contended that the decision was political rather than legal.

Trade and commercial ties between Canada and Israel continued to flourish. India, China, Israel, and Brazil joined Canada in a new venture to promote collaborative high-tech research and development, to be called the International Science and Technology Partnerships Program. The \$20 million allocated by the government for this project was the first such appropriation by Canada to support multilateral cooperation. Israel also signed a science and technology agreement with Ontario in April that would cover about a dozen joint projects over three years.

There were a number of efforts to hurt Israel economically, coming mainly from churches, unions, and leftist organizations. At the triennial convention of the Canadian Labor Congress in Montreal in June, several unions, mainly those of public-sector employees, introduced a resolution calling upon Israel to take down its security fence and to terminate its "illegal" settlements in the West Bank and Gaza. The resolution was referred to the organization's executive council. In December, a group calling itself Coalition pour la Justice et la Paix en Palestine (Coalition for Justice and Peace in Palestine), consisting of some 20 Quebec organizations—including several labor unions—announced a campaign to boycott Israeli products, as well as firms seen as supporting Israel's "apartheid politics." The boycott received little media coverage, and the major Jewish organizations in Montreal jointly attacked the announcement as "a call for abject intolerance, blatant revisionism, and terrible injustice."

A number of Protestant denominations—including the United Church of Canada, the country's largest—as well as five splinter Jewish groups were among the 50 sponsors of a conference held in Toronto in October to discuss divestment from Israel. It was held on behalf of the Sabeel Ecumenical Liberation Theology Center in Jerusalem, whose head, Anglican canon Naim Ateek, addressed the gathering and called for a nonviolent, that is, economic, intifada. Ruth Klein of B'nai Brith Canada (BBC) attacked the conference as a "blatant propaganda" exercise that harmed Christian-Jewish relations, and BBC countered with a simultaneous conference of its own that featured four American Christian leaders who spoke about "morally responsible" investment in Israel. Earlier in the year, the Anglican Church in Canada had decided not to divest "at this time."

On March 30, high-ranking law-enforcement officials from various Ontario cities traveled to Israel to meet with their Israeli counterparts for

discussions about counterterrorism and security. Leading the trip was Monte Kwinter, the province's community safety minister; the sponsors were the CJC, the Toronto UJA Federation, and the Ontario Association of Chiefs of Police. Later in the year, Khaled Mouammar, who lived in a Toronto suburb, filed a complaint with the York Region's Police Services Board about the participation of the local police chief. He argued that since Israel was an "outlaw state" and the chief was now perceived as having taken sides in the Arab-Israel dispute, he could no longer treat Muslims fairly. The board dismissed the complaint. A similar complaint, also unsuccessful, was filed in Hamilton, and led to a chaotic public meeting punctuated by inflamed rhetoric from pro-Palestinian and pro-Israel speakers.

El Al Israel Airlines threatened to terminate its Toronto-Tel Aviv service because the very high landing fees—reaching \$12,000 per flight, compared to about \$3,000 in Israel—made the route uneconomical. But El Al also received criticism from Israel's Ministry of Tourism for not having enough flights on the route and for charging too much. The number of Canadian tourists visiting Israel had risen rapidly since 2001.

A federal court judge upheld an Immigration and Refugee Board decision granting refugee status to an anti-Zionist ultra-Orthodox rabbi who claimed that he would be endangered if deported to his native Israel. Justice Michel Beaudry found in February that Rabbi Erez Shlomo Elbarnes had been persecuted for his views and that Israel was unable or unwilling to protect him from future persecution. Elbarnes was convicted in the U.S. in 1994 for kidnapping a teenager in a dispute over the boy's upbringing, served two years in prison, and was then deported to Israel. He came to Canada in 2000 (see AJYB 2005, p. 292).

David Ouellette created a primarily French Web site, Judeoscope.ca, which covered a range of Jewish issues, focusing especially on the Israeli-Arab conflict and developments within Islam. He claimed that it was "the first and only Web site dealing with such issues, with exclusive stories about what's going on in Islamic and Islamist organizations."

The purchase of the *Jerusalem Post*, the Israeli English-language daily, on a fifty-fifty basis by the Canadian company CanWest Global Communications and Israeli businessman Eli Azur had been announced in December 2004. However, according to CanWest executive Leonard Asper, Azur went ahead and bought the newspaper on his own, in violation of the partnership agreement. Asper went to court in New York while Azur asked for judicial relief in Jerusalem, Azur claiming that "there has never been an agreement signed between us and CanWest."

THE CAMPUSES

Anti-Israel sentiment and activity continued to flourish at Canada's universities. Although Israel's supporters were better organized than in the past—nearly 300 Jewish students from 32 colleges and universities convened in Montreal in January for a strategy conference—they had to contend with the reality that the Palestinian cause was more popular than Israel's. After a study of the attitudes of U.S. graduate students appeared that showed high levels of hostility to Israel, Lance Davis, director of National Jewish Campus Life, claimed that a similar study in Canada would show the same pattern.

A high-profile Israeli Apartheid Week took place in February at the University of Toronto sponsored by the Arab Students Collective, which represented seven constituent groups. It was clearly scheduled to counter Hillel's annual IsraelFEST, held that same week, which stressed nonpolitical aspects of Israeli life such as science, art, and culture. Hillel leaders complained that the Apartheid Week plans were a deliberate attempt to draw attention away from an event that depicted Israel in a positive light. The Canadian Coalition for Democracies issued a press release in January asking why the university "is hosting an antiapartheid forum that vilifies a demonstrably nonapartheid state." BBC executive vice president Frank Dimant met with university officials to advocate their "obligation to help stop the growth of anti-Semitism on campus." But the university declined to act, citing free-speech concerns. It did, however, force a change in location, moving the Arab-sponsored event away from the space adjacent to Hillel's Wolfond Centre, where it had originally been scheduled. In the end, the anti-Zionist demonstration and lectures did not attract a large crowd.

The cancellation of former Israeli prime minister Benjamin Netanyahu's speech at Montreal's Concordia University in 2002 in the face of a riot by anti-Israel students (see AJYB 2003, pp. 310–12) continued to reverberate in several ways. Ever since that debacle, pro-Israel students at Concordia had sought to bring a high-profile Israeli speaker to the campus. With Netanyahu unavailable because of his ministerial duties, they prevailed upon Concordia's rector to invite former prime minister Ehud Barak. The university, eager to head off a confrontation, first suggested an off-campus site, but after Barak refused such an arrangement, a secure campus venue was arranged. However, Barak, in the end, declined, citing scheduling problems. Yves Engler, one of the student ring-leaders of the protest against Netanyahu, was suspended from the

university in 2004 for five years. He asked the Quebec Superior Court to overturn the ban, but failed to convince the judge of the merits of his case. The court found, in March 2005, that Concordia had properly followed its own regulations in disciplining Engler, and that he had repeatedly defied earlier, shorter suspensions from the campus for his actions.

Also in March, Netanyahu, now Israel's finance minister, addressed over 600 students from ten universities by means of a video connection from Jerusalem. He told them that Israel's enemies considered the country guilty because of its very existence, not its actions, and that "if any people have a right to a piece of land, it is we in Israel."

History professor David Noble of York University, a Jew already known for his anti-Israel activism, had launched a campaign in 2004 to have his university abandon its longstanding policy of closing on the High Holy Days. President Laura Marsden referred the matter to the university senate in 2005, and it recommended no change in the practice.

In October and November, hundreds of anti-Semitic pamphlets entitled "Jewish Supremacism Unmasked" were found inserted into library materials at three institutions in the Toronto area, York and Ryerson universities and the University of Toronto. Afterward, an open letter to the University of Toronto appeared on former Klansman David Duke's Web site, signed with a pseudonym. The writer said that "I and a small group of my fellow students have dared to distribute a little piece of paper that dares to expose Jewish supremacism," and added attacks on Israel and Jewish neoconservatives in the U.S.

In January and February, Israeli ambassador Alan Baker spoke to Jewish college students in Vancouver and Toronto, urging them to inform themselves about the facts in the Middle East. But at a panel discussion in Toronto in March on "Being Jewish on Campus," social work professor Nora Gold argued that knowing facts was not enough. She asserted that "the Jewish community for the most part doesn't understand the left, and can't relate to the left," a severe disadvantage in coping with a campus environment that was predominantly leftist. Since, she said, "if you want to go into the jungle in a foreign community, you need a local guide," Gold urged community leaders to make strategic investments to involve Jewish professors and students on campuses where they constituted a critical mass.

Anti-Semitism and Racism

Recognizing the growing threat of anti-Semitism, a group of prominent non-Jewish Canadian business leaders undertook an initiative to

promote tolerance. Some 20 top executives from the country's largest corporations, led by Tony Comper, president of the Bank of Montreal, and his wife, Elizabeth Comper, established FAST (Fighting Anti-Semitism Together) in May. Their initial announcement, acknowledging that "2004 was the worst year in more than half a century for vicious anti-Jewish activity in this country," promised Jews that "they are not alone and on their own." One short-term goal of FAST was the development of a curriculum-based learning program about anti-Semitism for the public schools. Mrs. Comper told the *Canadian Jewish News* that "this isn't just a Jewish issue. This is an issue of every single person living in Canada." Mr. Comper, in an address to the Empire Club in Toronto in June, described the crisis, explained why it "must be resolved by non-Jews," and promised Jews that theirs would not be "a lonely battle—as it has so often been for so many, for so long." In a *National Post* article, he stressed the importance of educating young people so that Jewish children would no longer "grow up in fear of the people around them."

In March, the federal government unveiled an action plan to thwart racist activities. Announcing the initiative, called "A Canada for All," Justice Minister Cotler explained that four government departments would be involved. Among the specific proposals were standardizing the collection of hate-crimes data, combating hate messages on the Internet, and dealing adequately with the needs of victims of hate crimes. While the CJC welcomed the initiative, Executive Vice President Manuel Prutschi noted that anti-Semitism was not mentioned specifically and that the plan did not address the importation of racist attitudes from abroad generated by conflicts in other parts of the world. In August, the provincial government of Ontario extended funding for its Hate Crime Extremism Investigative Team for another year, and doubled the number of local police departments involved to ten.

In February, in a Toronto courtroom, Christopher McBride, who already had a criminal record, pleaded guilty to the 2002 murder of David Rosenzweig (see AJYB 2003, p. 313). At the time, McBride was drunk and enraged over a matter that had nothing to do with Rosenzweig. The court did not definitively find that the victim was singled out because he was Jewish, but within the community it was widely believed that that was part of the motivation. The prosecutor stressed that the area in which the crime took place was crowded that night with obviously religious Jews. The defendant was sentenced to life for second-degree murder, with no possibility of parole for 15 years.

Two of the teenage boys responsible for a series of vandalism incidents in 2004 against cemeteries, synagogues, a school, and the UJA Federa-

tion building along Toronto's Bathurst Street (see AJYB 2005, pp. 298–99) were convicted in April of mischief, but acquitted of the more serious charges of promoting hate and targeting religious property. On behalf of the CJC, Ontario chair Joel Richler said, “we are disappointed the judge felt the legal level of bias required for conviction was not met.” Frank Dimant of BBC, echoing those sentiments, contended that the acts were not “merely youthful pranks” and asked, “what message does this send to today's youth?” The two boys were sentenced in June to two years of probation and ordered to pay \$2,000 in restitution, volunteer in the community, attend a Holocaust education program, and write a letter of apology to the *Canadian Jewish News*. BBC, UJA Federation, and the CJC all condemned the sentence as too light.

Another of the vandals, 19-year-old Steven Vandermeij, was tried separately in June, and pleaded guilty to five counts of mischief as part of a plea bargain. After apologizing in court for his actions, he was sentenced to six months of house arrest and two years of probation, and ordered to pay \$3,000 in restitution. Joel Richler again expressed dismay, saying that the government's acceptance of the plea bargain was a “disgrace” and that more serious charges should have been pursued.

The Supreme Court, in February, unanimously overturned lower-court decisions that had acquitted six skinheads of promoting hatred against Roma (Gypsies) in a 1997 incident. The six would now face a new trial. Major Jewish organizations, which had intervened in the case in support of a reversal, expressed gratification.

Two prominent Jewish families in Windsor found swastikas painted on their property in August, in one case a home, in the other a store. This was the first time that individual families in Windsor had been targeted. At about the same time, swastikas and other racist graffiti were painted on a Hamilton school that had no Jewish connection. Swastikas were spray-painted on a synagogue in Belleville, Ontario, in October; a 17-year-old girl was charged with mischief to religious property and a trial was scheduled for January 2006. Anti-Semitic graffiti were daubed on an Edmonton synagogue in December, prompting Prime Minister Martin to declare, “this is not Canada . . . we will condemn it with every fiber of our being.” Local representatives of other religious communities demonstrated in front of the synagogue the next day in a display of solidarity.

The use of the Internet to spread messages of hate remained a serious problem. A federal court judge issued a temporary injunction in October to prevent Tomasz Winnicki of London, Ontario, “from communicating, by means of the Internet, messages that are likely to expose

persons to hatred or contempt" for reasons of religion, race, or national origin. The judge determined that blacks and Jews were clearly the targets of Winnicki's "vile" postings, which were "manifestly contrary" to the Canadian Human Rights Act. The case arose from a 2003 complaint by human-rights lawyer Richard Warman. The permanent disposition of the case was still before the Human Rights Tribunal as the year ended. Another Internet case involved Reinhard Gustav Mueller of Edmonton, who was convicted by a jury in December of using the Internet to promote hatred of Jews, the first such conviction in Canada. Mueller's Web site, Federation of Free Planets, depicted Jews as demonic and subhuman, denied the Holocaust, and blamed Jews for creating the Ebola and HIV viruses, the events of 9/11, and the destruction of the space shuttle *Columbia*. Attorney Warman praised the Edmonton hate-crimes unit for its excellent police work. In a third case, B'nai Brith complained to the University of Ottawa that one of its professors was posting anti-Semitic material on his Web site.

In Toronto, three students were expelled from Royal St. George's College, a prep school, for posting anti-Semitic material in an Internet chat room. One of the three was Jewish. The repugnant material was brought to the attention of school authorities by four students at a nearby girls' school who became aware of the content. Royal St. George's officials acted quickly against the offending students.

The young man responsible for the 2004 firebombing at the United Talmud Torahs school in Montreal, Sleiman Elmerhebi, pleaded guilty to arson in December of that year (see AJYB 2005, pp. 299–300). In January 2005, he was sentenced to a 40-month prison term. Judge Jean Sirois, in announcing the sentence, declared that this was no mere act of vandalism, but rather one of terrorism "motivated by vengeance, hate, and prejudice against a cultural community." New information about the firebombing emerged in July. In rejecting Elmerhebi's request for day parole or early release from his sentence, the National Parole Board revealed that when he committed the arson he was under the influence of a "known activist" who was never apprehended, in part because Elmerhebi refused to divulge any information about him.

David Ahenakew, the aboriginal leader who became notorious for his anti-Semitic statements in 2002 (see AJYB 2003, p. 314), continued to be a focus of attention as his trial for promoting hatred of Jews approached. In a letter to the *Winnipeg Free Press*, Chief Terrance Nelson of the Roseau River First Nation warned that media coverage of the trial could intensify natives' hatred of Jews and lead to possible violence against po-

lice. Although dissociating himself from Ahenakew's views, he opposed prosecution because by demonstrating Jewish "power" it reinforced the beliefs of some people in the correctness of those views. However, Phil Fontaine, national chief of the Assembly of First Nations, publicly disagreed with Nelson.

At the trial in Saskatoon in July, Ahenakew was convicted of promoting hatred against Jews and fined \$1,000. For his part, Ahenakew was defiant, blamed Jewish organizations and anti-native attitudes for his travails, and announced his intention to appeal. He said that the suffering and oppression of native Canadians was worse than what the Jews experienced at the hands of the Nazis. BBC responded with a statement that "Ahenakew has proved yet again that his hate crime conviction is fully justified." Later that month, Governor General Adrienne Clarkson revoked his membership in the Order of Canada, only the second such action ever taken. She acted on the recommendation of the Order's advisory council, which reported to her that "his actions have brought disrepute to the Order." Ahenakew had earlier blamed the CJC for orchestrating a campaign to strip him of the honor.

In the midst of the Ahenakew affair, both Jews and native Canadians made special efforts to improve their relationships. For example, Dennis White Bird, grand chief of the Assembly of Manitoba Chiefs, joined Jewish leaders for a Passover lunch in Winnipeg to try to calm the waters. Neil Duboff, president of the Jewish Federation of Winnipeg, said that "we want to do all we can do together to make sure racism of all sorts" is opposed. During the summer, over 40 leaders of the League of First Nations and the Christian Caucus for Israel participated in a mission to Israel. Rev. Raymond McLean, pastor of an aboriginal church, found parallels between the Jewish and native experiences, asserting that "we can identify with the Jewish people as going through the same phase in history."

Burhan Azzeh, president of the Niagara Palestinian Association, was arrested and charged in October for allegedly threatening the Jewish community publicly in comments made the previous month. Pending trial, he was ordered to stay away from the synagogue in St. Catharines and avoid any function or protest where Jews might be present.

Wolfgang Droege, the well-known founder of the racist and white supremacist Heritage Front, was shot and killed in April at his Toronto apartment. Keith John DeRoux was arrested and charged with second degree murder. Police said that the killing was unrelated to Droege's political activities.

After a year-long investigation of articles appearing in *The Miracle*, a Muslim newspaper published in British Columbia, the Royal Canadian Mounted Police Hate Crimes Unit decided not to press charges. The articles blamed the Jews for, among other things, both world wars and the 9/11 terror attacks. The investigation concluded that this was not hate literature per se, and although the paper clearly intended to promote hatred, that intention was insufficient to prosecute.

The Canadian Islamic Congress apologized in June to the American writer Daniel Pipes for its description of him in one of its publications as "a follower of Hitler" who "wants to ethnically cleanse America of its Muslim presence."

Holocaust-Related Matters

Foreign Affairs Minister Pierre Pettigrew addressed a special session of the UN General Assembly in New York to mark the 60th anniversary of the liberation of the Auschwitz-Birkenau death camp. He raised the specter of renewed hatred in countries like Canada "that must be rejected if the world is to truly mean 'never again.'" Prime Minister Martin's statement on the anniversary emphasized Canada's role in defeating Nazism. He also urged Canadians to vow "never to forget this dark chapter in history" and to be vigilant in the defense of "our common humanity in the future." The province of Quebec and the city of Montreal also marked the day. Governor General Clarkson attended the ceremony at Auschwitz, accompanied by CJC president Ed Morgan and survivor leader Nate Leipziger.

At a Montreal symposium marking the occasion, Queen's University historian Gerald Tulchinsky discussed Canada's role with regard to Jewish refugees. Arguing that Canada did not have the ability to rescue Jews during World War II, he showed that even if it had been able, public opinion, the economic situation, and internal political tensions would have precluded such efforts. Hector Mackenzie, a historian in the Department of Foreign Affairs, noted that both elected and career government officials displayed chilling indifference to the plight of Europe's Jews, reflecting the reality that some 80 percent of Canadians opposed the admission of Jewish refugees. Even after 1945, he added, there was still considerable resistance to Jewish immigration.

In June, Citizenship and Immigration Minister Joe Volpe asked the cabinet to revoke the citizenship of five suspected war criminals: Helmut Oberlander, Vladimir Katriuk, Jacob Fast, Michael Baumgartner, and

Wasyl Odynsky. The action seemed tardy, since the courts had, as much as six years earlier, found that all these men had obtained citizenship fraudulently by lying about their actions during the Holocaust. Baumgartner died shortly after Volpe's request, and the other four cases remained before the cabinet. Attorney David Matas, speaking on behalf of the BBC in September, charged that "the government has a lineup of people who lost in federal court and they haven't done anything after that to revoke their citizenship." New citizenship revocation cases were launched against Jura Slomatzuk, alleged to have been a concentration camp guard, and Josef Furman, who allegedly took part in the liquidation of the Warsaw Ghetto.

Canada, given a "B" rating by the Simon Wiesenthal Center for its pursuit of Nazi war criminals in 2003–04, was dropped to a "C" for 2004–05. (The U.S. was rated "A" for both periods.) Efraim Zuroff, director of the center's Israel office, expressed shock at the slow progress on individual cases in Canada. "What's going on here is unbelievable," he said, stressing that only three cases had been initiated since 2003 and just 21 since 1994. He concluded that "it's a total failure of political will to finish off these cases in the manner they should be." Zuroff questioned whether the local Jewish community had pushed hard enough. While the number of investigations in other countries had risen, Zuroff complained that "Canada has basically given up. They seem to be going through the motions and it doesn't seem to be getting anywhere . . . There is an increasing feeling that the government is totally oblivious, apathetic on this issue."

Neo-Nazi publicist Ernst Zundel faced deportation to Germany after a federal court judge ruled that he had not been deprived of any fundamental rights and had voluntarily abandoned his Canadian resident status when he left for the U.S. in 2000. Zundel was later deported by the U.S., returned to Canada, and asserted that he had a right to remain. Subsequently, the government designated him as a danger to national security (see AJYB 2005, p. 302). Since Zundel had never acquired citizenship during his decades-long sojourn in Canada and had relinquished his permanent-resident status by leaving, he could now be deported. In his February decision, Judge Pierre Blais noted the extent to which Zundel had associated publicly with white supremacist and anti-Semitic groups. The deportation to his native Germany took place in March, and there Zundel faced criminal charges for Holocaust denial and anti-Semitic activities. CJC president Ed Morgan praised the government, stating, "this is a significant day for the Jewish community and for all those who treasure tolerance in a multicultural society."

A new exhibit, "Anne Frank: A Private Photo Album," opened in March at the Holocaust Centre of Toronto. The exhibit consisted of 69 previously unseen photographs of Anne, her sister Margot, and mother Edith, taken by Otto Frank between 1927 and 1942.

"Visas for Life: The Righteous and Honourable Diplomats" was exhibited at Montreal's Concordia University beginning in March. The exhibit told the story of over 100 diplomats who went out of their way to assist Jewish refugees. Among them was Portuguese diplomat Aristides de Sousa Mendes. Serving as consul general in Bordeaux in 1940, he contravened orders by issuing transit visas to some 30,000 refugees, many of them Jewish. Among those who benefited was Montreal businessman Thomas Hecht, who publicly thanked the diplomat's grandchildren at the opening ceremony. De Sousa Mendes, fired for his insubordination, was only rehabilitated after his death by the Portuguese parliament. Noted author Peter Newman, who spoke at another "Visas for Life" event, at the Université de Montréal, in June, was also saved, in part, by a visa issued by de Sousa Mendes.

Despite protests from the Jewish community, a Montreal auction house, Ieger-Hotel des Encans, sold six items illustrated or signed by Hitler—four architectural drawings and two personalized greeting cards—at a public auction in July for a total of \$32,400. The executive director of the Montreal Holocaust Memorial Centre and Museum commented: "We find it deplorable that these objects, originally belonging to one of the most reviled mass murderers in history, would financially benefit either the seller or the purchaser."

Max Stern, a Montreal art dealer and collector who died in 1987, left the bulk of his estate to two Canadian universities and the Hebrew University of Jerusalem. His executors made restitution claims in order to recover paintings that were taken from Stern by the Nazis before and after he left his native Germany in 1937, claiming that some 250 artworks were either confiscated by the Nazis or sold by Stern under their pressure. So far six paintings had been tracked down, and negotiations were underway to recover them.

The claim was made that a painting at the Montreal Museum of Fine Arts by Charles Le Brun had been confiscated by the Nazis from a Jewish art dealer in the Netherlands, Jacques Goudstikker. A relative, Marei von Saher, who lived in Connecticut, contended that the late Mrs. Goudstikker, the dealer's widow, never renounced her claim to the painting, despite a settlement with the Dutch government in 1952. The museum, however, claimed that the painting was included in the renunciation. Negotiations were underway to resolve the dispute.

A poll conducted for the Association of Canadian Studies in January showed that 29 percent of Canadians thought that the main victims of the Nazis were non-Jews. Only 40 percent were aware that six million Jews had been murdered, and about 16 percent believed the number to be less than one million. Officials of the Montreal Holocaust Memorial Centre urged schools to place more emphasis on the history of World War II and the Holocaust. Holocaust education was not mandatory in Canada, but a new required course for Quebec high school students, beginning in September, covered both the Holocaust and the war.

The Azrieli Foundation and the Institute of Canadian Jewish Studies at Concordia University launched a new project to publish and distribute memoirs of Holocaust survivors. David Azrieli, himself a survivor, was anxious to gather as many memoirs as possible from aging survivors.

JEWISH COMMUNITY

Demography

Statistics Canada issued a report in March entitled *Population Projections of Visible Minority Groups*, including estimates for the next 12 years. Although Jews were not themselves considered a “visible” minority, there was a section on non-Christian religious denominations that did include them. By extrapolating from past trends, the report estimated that the number of Jews (by religion) would grow to about 375,000 (according to the medium projection) by 2017, compared to 340,800 in the 2001 census, while remaining 1.1 percent of the total population throughout the period. Montreal Jewry, however, was expected to drop from about 92,000 in 2001 to 85,000 or less by 2017. Manitoba was also expected to see its Jewish population decline, while provinces likely to witness growth were Ontario (from 197,000 to 223,000), British Columbia (from 21,800 to 27,600), and Alberta (from 11,200 to 17,900). Jews were projected to be the only non-Christian group that would not increase its share of the total population. The Muslim share, in particular, was expected to experience robust growth.

In this context, immigration was vital to the interests of the community. Jewish Immigrant Aid Services in Montreal reported in March that although the massive influx from France and Argentina that was expected by some in 2002 had not materialized, there had been a steady stream from those two countries, as well as from Israel, in recent years.

Immigration, indeed, played a vital role in Canadian Jewish life, according to a study by Charles Shahar for UIA Federations Canada. Without it, he found, the Jewish population in the country might actually have declined between 1991 and 2001 instead of rising by 3.5 percent during that decade, to reach just over 370,000 in 2001. Total Jewish immigration during that period was 32,340, mainly from the former Soviet Union, the largest Jewish influx from a single region since the early twentieth century. Other major sources of immigrants during the 1990s were Israel (4,480), the U.S. (3,000), South Africa (2,110), Western Europe (1,550), and South America (985). About 20,000 of the immigrants settled in the Toronto area, nearly 6,000 in Montreal, and 2,400 in Vancouver. During the decade there were approximately 15,000 deaths and only 21,000 births, not a good augury for the long-term vitality of the community. By 2001 there were 13,545 Jews born in Israel and 6,110 born in South Africa living in Canada—two-thirds of each group in the Toronto area—and about 7,300 Moroccan-born Jews living in Montreal.

Another UIA Federations Canada census analysis by Shahar covered language use. Russian had eclipsed French as the second most common mother tongue after English: some 26,500 Jews listed Russian while 22,125 listed French. English-mother-tongue Jews totaled 260,500, but it was the home language of 310,000, about 84 percent. Some 20,000 Jews reported Yiddish as their mother tongue, but only 7,000 used it as the main home language. There were over 13,000 who specified Hebrew as their mother tongue, and nearly 7,000 who used it as the main language at home.

A study for the Jewish Federation of Ottawa showed that approximately one-third of the city's Jews lived in intermarried households and that 82 percent of married Jews under age 30 had a non-Jewish spouse.

Communal Affairs

North American Jewry gathered in Toronto in November for the General Assembly (GA) of the United Jewish Communities. Prime Minister Martin was among those who addressed the group (see above, p. 112). Israeli prime minister Ariel Sharon sent a videotaped message urging increased aliyah from North America and other countries in the West.

How best to advocate Jewish causes continued to be a major concern of the country's Jewish community. The Canadian Council for Israel and Jewish Advocacy (CIJA), established in 2004 (see AJYB 2005, p. 304), came under review toward the end of the year. CIJA, under the aegis of

UIA Federations Canada (UIAFC), oversaw the advocacy activities of the CIC, CJC, and the National Committee for Jewish Campus Life. CIJA's CEO, Hershell Ezrin, outlined a number of accomplishments in its first 18 months in an interview with the *Canadian Jewish News*. Aside from preparing for the World Peace Forum, scheduled for 2006 in Vancouver, he pointed to behind-the-scenes actions that led to a more positive tone toward Israel and greater awareness of the dangers of anti-Semitism on the part of the government.

With so much emphasis on CIJA, BBC reiterated its advocacy program, carried out independently of CIJA and focusing on Israel, international human rights, and campus outreach. The organization called for vigorous and outspoken activism in behalf of Jewish causes.

At the end of the year, with a federal election approaching, a Canadian Jewish Political Affairs Committee was established to foster Jewish participation in the electoral process. Chairman Lawrence Zimmering viewed the new group as "a tremendous step forward for Canadian Jewish advocacy."

Montreal's central social service fund-raising agency, Centraide, terminated its annual allocation of about \$1 million to Federation CJA, canceling a 30-year-old agreement on funding. Considering that the federation spent about \$23 million for local needs, the loss of \$1 million was consequential. The impetus for the reevaluation of Centraide's policy was an article in *Le Devoir* in 2003 that questioned the propriety of Centraide giving money to such an affluent organization and affording "special privileges" to the Jewish community. The article led to pressure on Centraide from some of its key donors. Nevertheless, individual constituent agencies of the federation were able to apply to Centraide for grants. Four were successful, thereby offsetting most of the loss from the overall cut.

In August, Federation CJA announced its intention to establish a facility in the Montreal suburb of Dollard-des-Ormeaux to serve the approximately 17,000 Jews who lived in the West Island. Federation president Sylvain Abitbol viewed the initiative as a way of "reinforcing Jewish identity," a matter of increasing urgency in suburban areas.

An investigation on behalf of Quebec's health minister led to the resignation of Michel Amar as executive director of the Jewish Eldercare Centre (JEC). The investigator found serious management problems that affected the quality of services delivered to clients. The resultant report called for major changes in the center's operations and recommended merging it with Mount Sinai and Maimonides hospitals. The institutions

reacted warily, fearing that their Jewish character could well be eroded through government-inspired reforms.

Toronto's 2005 UJA campaign raised \$58 million, up \$3 million from 2004 and standing third among North American communities, behind only New York and Chicago. Despite a successful 2004 Montreal campaign, Federation CJA had a \$2-million shortfall in its budget and had to reduce its staff. Part of the reason was the loss of an anticipated \$10 million from the Quebec government for day schools, after officials, early in the year, backtracked on a promise previously made (see below, p. 307). After many years of operating under the Jewish Community Council (Va'ad Ha'ir), the Ottawa Jewish community decided to form a federation that incorporated the UJA fund-raising body, a structure similar to those in Toronto and Montreal.

The federal government, in September, recognized the 1919 founding of the Canadian Jewish Congress as a significant historical event in Canada. In announcing the designation, Parks Canada issued a statement: "In addition to giving Canadian Jews unity, national status and a voice on the national and international scenes, the CJC would prove to be a veritable forum for Judaism in Canada, as well as a major force in integrating the Jewish community and in recognizing and channeling the contributions of its members." The agency said it would erect a plaque commemorating the founding in Montreal's Monument National theater.

Israel-Related Activity

Prof. Martin Lockshin, director of Jewish studies at Toronto's York University, wrote a column in April in the *Canadian Jewish News* expressing dismay at a publication that had been circulated in local congregations, mainly Orthodox. The anonymous author advocated "wiping out" alien nations living in the land of Israel, citing Deuteronomy chapter 7, and denied the legitimacy of any peace treaty with such peoples. Lockshin, himself an Orthodox rabbi, expressed his revulsion at such "hateful, racist ideas," and stressed that Judaism requires that they be rejected. He concluded that "if our community has been infected with hatred of this nature, if our synagogues disseminate offensive literature, we have much to correct and much to teach."

Montreal Jews demonstrating in August against the Gaza disengagement created a public contretemps. Rabbi Reuben Poupko, himself right-of-center politically, sharply criticized an antidisengagement rally held in a park across from his synagogue that prominently featured anti-Zionist

Hasidim from suburban Boisbriand and from Monsey, New York. Rabbi Poupko saw the rally, organized by Chabad rabbis, as an audacious challenge to Israel by people “who view the creation of the State of Israel as a crime against God and His Torah . . .” Rabbi Asher Jacobson, however, one of the organizers, viewed the protest as a way of lending support “to the Jews of Gaza who are being demonized and smeared in many quarters.” He characterized the withdrawal as a violation of human rights and Jewish law. Meanwhile, Rabbi Poupko and two Orthodox colleagues held a concurrent event inside his synagogue that stressed prayer and reflection. That month five Orthodox rabbis from the Toronto area wrote an open letter to Prime Minister Sharon to protest alleged violations of the human rights of Gaza settlers during the course of the evacuation. The letter praised the residents of Gush Katif and referred to “the pain and anguish they feel at the betrayal of the government as they watch their life work delivered into the hands of their enemies.”

Montreal Jewry, through Federation CJA, took the lead with regard to the development of the Negev by hosting the Be’er Sheva Summit of 16 philanthropic bodies that sponsored social projects in the Israeli city. Deputy Premier Shimon Peres told the February meeting that Israel was seeking \$1 billion in American government loan guarantees for the development of the Negev and the Galilee, calling those projects “the most important Zionist enterprise of the next few years.”

Canadian athletes won a total of 59 medals at the Maccabiah Games in August, held in Israel. These including nine gold, 17 silver, and 33 bronze. The Canadian medal count was the fourth highest among the 55 competing teams.

The CJC decided to revive its dormant committee on Jews from Arab lands in order to prepare for an international effort to highlight their pursuit of justice in 2006. Congress CEO Bernie Farber announced an educational program directed at MPs and the general public. Prime Minister Martin encouraged the effort in June by publicly acknowledging that some 850,000 Jewish refugees had legitimate claims.

Religion

In March, in the midst of an acrimonious seven-month strike, with no settlement in sight, Marvid Poultry, Montreal’s main supplier of kosher chickens, went out of business. However, about six months later, the outstanding issues were resolved and the company reopened. In the interim, the Va’ad Ha’ir, the main supervisor of kashrut in the city, departed

from its longstanding practice and allowed chickens to be brought into the city from outside, in this case Toronto and Iowa, thereby averting a crisis for the kosher consumer.

In the weeks leading up to the Passover holiday in April, a dispute broke out within Montreal's Sephardi community over kashrut. In a dramatic move against what he considered to be the extravagant price of kosher meat, Rabbi Jacob Levy, a congregational rabbi who was also a qualified *shochet* (ritual slaughterer), decided to slaughter lambs so as to provide inexpensive meat for the holiday for his congregants and needy members of the larger community. But the Grand Rabinat du Québec (GRQ) declared the meat unkosher because it lacked the required certification from the Va'ad Ha'ir. Chief Rabbi David Sabbah defended the actions of the GRQ on the grounds that existing authorities must be respected and unilateral actions could undermine the system. After several meetings during the spring—which Rabbi Levy called a waste of time—Levy expressed his “intention to continue his kashrut project,” providing less expensive meat to kosher consumers.

Modern Orthodox congregational rabbis in Montreal set up a new conversion committee to supplement the existing process under the aegis of the Va'ad Ha'ir. Underlying the move was the feeling that the Va'ad was dominated by ultra-Orthodox rabbis and that a more modern approach in the area of curriculum and delivery was needed, with maintenance of traditional religious standards. The initiative was approved by both the Va'ad and the bet din of the Rabbinical Council of America.

The Rabbinical Assembly of Canada established a school for training synagogue ritual directors, which began operations during the summer at Beth Tzedec Congregation in Toronto. The organizers recognized the increasing difficulty in attracting qualified professionals to fill such jobs.

Remarks at the December meeting of the United Synagogue of Conservative Judaism in Boston sparked a heated reaction in Toronto. At the meeting, Rabbi Menachem Creditor opined that his movement's toleration of nonegalitarian synagogues was not only wrong but was in fact an example of “institutional misogyny.” Later that month the Ontario Region of the Rabbinical Assembly issued a statement that “a new orthodoxy has taken root in the Conservative movement, one that threatens its delicate cohesiveness. In legitimating egalitarianism, this new orthodoxy finds it necessary to delegitimize tradition.” This reaction reflected the reality that Conservative Judaism in the region was more resistant to some of the changes that had taken place in the movement than its counterparts across the rest of the continent. As a remedy to the rift, Rabbi

Steven Saltzman advocated a more sharply delineated Canadian substructure within the United Synagogue. Indicating just how resistant the movement in Ontario was to broader Conservative currents, 2005 saw only the first appointment of a female rabbi, when Beth Jacob Congregation in Hamilton appointed senior rabbinical student Julia Andelman to the post. She predicted that her movement would become fully egalitarian in the near future.

As he prepared for retirement in June, Rabbi Michael Stroh of Toronto expressed concern about the decreasing amount of cooperation between Orthodox and other rabbis. Reform himself, Stroh praised relations with Conservative colleagues but noted that Orthodox congregational rabbis did not join the Toronto Board of Rabbis, which he once headed. "I think it's a pity," he observed.

Rabbi Eva Goldfinger, head of Oraynu Congregation for Humanistic Judaism in Toronto for many years, was ordained in October by the International Institute for Secular Humanistic Judaism. She thus became the first Canadian rabbi from that group.

The Jewish community in Regina came up with an innovative solution to the problem of burial of intermarried couples, an issue growing in importance as rising intermarriage rates clashed head-on with the traditional ban on burial of non-Jews in a Jewish cemetery. Regina's solution was called The Cemeteries, separated from the main Jewish cemetery area by trees and shrubbery. The gravesites were arranged in such a way that a husband and wife could be buried next to each other, but the graves of the Jewish and non-Jewish spouses were separated by an 18-inch high barrier created by a steel link chain, and thus the non-Jewish spouse's body was outside the Jewish cemetery. Judge Noel Sandomirsky, a lifelong member of Beth Jacob Synagogue, proposed the idea and brought it to fruition as chairman of its burial society.

Toronto's Va'ad Harabonim (Orthodox rabbinical organization) established a Va'ad Hatzdokah (charity committee) to issue official certificates that identified legitimate charity collectors. Apparently there had been many cases of abuse in the past by people falsely claiming to be collectors.

Education

In December 2004, the Quebec government announced that it would increase funding for the secular studies provided in Jewish day schools from 60 to 100 percent of the public school level, a move that would have

brought as much as an additional \$10 million per year to the schools. But very heavy media and public pressure were brought to bear against the change. Editorials in major newspapers referred to "a powerful Jewish lobby," an expression that the BBC's Quebec director, Bill Surkis, found reminiscent of classic anti-Semitic tracts. A minor suburban paper, for example, ran an editorial questioning funding to "a community that controls a good part of the Western economy and supports without reservation its political leader, the criminal Ariel Sharon, whose country legalizes torture and carries out genocide." One public opinion poll showed some 90 percent of respondents opposed to the plan.

Premier Jean Charest's government caved in and backtracked on its much-ballyhooed initiative, even as Charest deplored the "demagoguery and prejudice" that had emerged. Rabbi Reuben Poupko sharply criticized some of the commentary in French-language newspapers: "The imagery of rich Jews out to wield their power to the detriment of others is unconscionable. It shows that on the slightest pretext, all bounds of decent behavior are off." Commentator Gil Troy, writing in *The Gazette*, pointed to the "innuendo and invective" that "demonized the Jewish community, revealing ugly pools of anti-Semitism festering provincewide." However, Bram Freedman, operations director of Federation CJA, thought other factors were more important than anti-Semitism. Federation president Sylvain Abitbol said that he would look for ways to "build bridges with our fellow Quebecers."

Toronto Jewry's perennial quest for day-school funding on the same basis as the Catholic schools made no progress during the year. The Ontario Association of Jewish Day Schools decided to appoint an executive director to coordinate its lobbying activities. In September, Premier Dalton McGuinty was picketed by supporters of public funding for the Jewish schools when he attended a B'nai Brith dinner to present its Award of Merit. They accused him of hypocrisy for proclaiming that "there will be one law for all Ontarians" when he announced cancellation of government recognition of faith-based arbitration (see above, p. 285), while perpetuating discrimination against non-Catholic students denied funding for their religious schools. In November, Jews joined Muslims, Sikhs, and Christians in a rally at Queen's Park (the provincial government center in Toronto) to demand an equitable funding policy.

A new curriculum for Hebrew and Judaic studies known as Tal AM was introduced at several Montreal Jewish day schools in the fall. The program, developed by a Montreal-based team headed by Tova Shimon, had been adopted by many schools throughout North and South Amer-

ica, Europe, Asia, Africa, and Israel, had been widely praised, and was supported by the Avi Chai Foundation.

Philanthropists Zeev and Sara Vered donated \$1 million to the University of Ottawa to establish the Vered Jewish Canadian Studies Program, which would focus on the history, culture, and literature of Canadian Jews. The university's president, Gilles Patry, said it would be the first program to emphasize Jews in Canada, "how they contributed to Canadian society and the various difficulties they had."

Quebec's Education Ministry announced that, beginning in 2008, it would require high school students to take a course on major religions from a cultural perspective. Jewish day schools, because they received public funding, would also have to offer the course.

Community and Intergroup Relations

In a surprise ruling, the Quebec Court of Appeal overturned a 2003 decision that required a man to pay damages to his former wife because he unreasonably withheld a get (religious divorce) from her. The three-judge panel determined that the civil courts lacked the power to enforce a religious contract such as the one signed by Jessel Marcovitz, in which he agreed to appear before a Montreal bet din for the purpose of granting a get immediately after obtaining a civil divorce. The result was that the woman was unable to remarry for 15 years, until Marcovitz finally agreed to a religious divorce. The ex-wife's attorney, Allan Stein, said "this puts us back another 20 years. It's a terrible blow to Jewish women." The decision raised grave doubt about the ability of Jewish women in such situations to seek remedies in the civil courts.

In the Laurentian Mountains village of Val Morin a clash began in 2002 between town officials and a community of Belzer Hasidim who spent summers there over the legality of their use of one house as a synagogue and another as a school. After three years, the case went to court, the village contending that zoning laws prohibited a house of prayer in a residential zone and the Belzers responding that they had been praying there for 20 years and that enforcement of the law would violate their religious freedom. The CJC, as an intervenor in the case, supported the Belzers, its lawyer, Adam Atlas, declaring that "the state has no business in the prayer rooms of the nation." Judge Benoit Emery of Quebec Superior Court ruled in September in favor of the town, and ordered the closure of the synagogue and school. He found that the community owned another piece of land nearby that could legally have been used for both. Moreover, he concluded that the Belzers had "deceived" the village

for many years regarding its intentions for the two houses. In August, vandals had attacked a Belzer summer camp in Val Morin and defaced religious texts.

After Pope John Paul II died in April, a community-wide commemoration of his life was held under the auspices of the CJC at a Montreal synagogue. Rabbi Reuben Poupko praised the late pope, observing that "what he did will reverberate for years to come. The Jewish people have lost a friend. It was a privilege to live in his time." Rabbi Ronnie Cahana added that "the world has lost a champion for the soul of humanity . . . and is dimmed because we do not hear that voice anymore." The revenue minister of Quebec, Lawrence Bergman, praised the pope as "a shining example of peace in his rejection of racism, intolerance and anti-Semitism that has inspired people everywhere."

After Pope Benedict XVI was elected, the chair of CJC's national executive, Victor Goldbloom, expressed the hope that his German background "has given him a special sensitivity to the tragic history of the Jewish people . . ." In a further demonstration of improving Catholic-Jewish relations, Jean-Claude Cardinal Turcotte of Montreal attended Yom Kippur services at Temple Emanu-El Beth Sholom and addressed the congregation in the afternoon. He spoke on the impact of the Vatican's declaration *Nostra Aetate*, issued 40 years earlier, on Christian-Jewish relations. Turcotte said "the Jews should not be presented as rejected or accursed by God," saying that the Church "decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone."

Culture

Jason Sherman's play *After the Orchard* had its premiere in September at the National Arts Centre in Ottawa. Based on Chekhov's *The Cherry Orchard*, Sherman's new effort told the story of a Jewish family in Ontario's cottage country. Two plays by the acclaimed Israeli poet Yehuda Amichai were produced in Toronto in May: *To Love in Jerusalem* and *The Day Martin Buber Was Buried*. They marked the opening of director Adam Seelig's theater company, One Little Goat. *Territories* by Niki Landau, which opened in Toronto in November, dealt with issues arising from a suicide bombing in Israel. The Dora Wasserman Yiddish Theatre of Montreal's Saidye Bronfman Centre mounted a new production of the musical version of *Lies My Father Told Me* in June. Eyal Bitton's *King David: The Musical* premiered in Toronto in March.

"ReJewvenation: The Futures of Jewish Culture" was the title of a con-

ference held at the University of Toronto in October. It consisted of both academic and theatrical presentations.

Toronto's Jewish Film Festival in May—the world's largest such event—screened 101 films, many dealing either with the Holocaust or contemporary Israel. One entry, by Canada's National Film Board, was *Shylock*. A highlight of the Montreal Jewish Film Festival, also held in May, was *Moshe Safdie: The Power of Architecture*. Safdie, who lived in Montreal for many years, attended, along with director Donald Winkler. Among the films exhibited at the Toronto International Film Festival in September was Lian Lunson's *Leonard Cohen I'm Your Man*, along with several other films of Jewish interest. The Israeli Film Festival, held in Ottawa in June, showcased six top films, including *Turn Left at the End of the World* and *Nina's Tragedies*. Several new Israeli documentaries were featured at the Canadian International Documentary Festival in Toronto in April.

Documentaries that were screened for the first time during the year included Michael Ostroff's *Pegi Nichol—Something Dancing About Her*, Harry Rasky's *Modigliani: Body and Soul*, and Noemi Weis's award-winning *Gloriously Free*. Alexandre Trudeau's film *The Fence*, about an Israeli and a Palestinian family on opposite sides of the security barrier, generated substantial criticism from the audience at Toronto's Holy Blossom Temple in November for its alleged lack of objectivity.

A number of documentaries were made for television. The most ambitious was Simcha Jacobovici's 26-part series, *The Naked Archaeologist*, an attempt to use archaeology to affirm the historicity of the Bible, which, in Jacobovici's view, was just the opposite of what contemporary biblical archaeologists usually did. Susan Poizner made a 13-part series entitled *Mother Tongue: A Woman's History of Ethnic Canada*. Eric Scott's *The Other Zionists* focused on the way that Israel employed checkpoints to increase security, how that affected Palestinians, and the activities of the Israeli group Machsom Watch that monitored checkpoint activity. Mike Sheerin made *The Biographer's Voice: The Life & Times of Peter C. Newman* for CBC television, a thorough examination of one of Canada's most distinguished authors. Fern Levitt made *Gorbachev's Revolution* for the History Channel. *Sex Slaves*, about the international sex trade, was made for the CBC by Ric Esther Bienstock. A high-profile defense lawyer was the subject of *A Criminal Mind: The Life and Times of Eddie Greenspan* on CBC. Bravo TV ran a documentary on a noted film producer, *Harry Gulkin: Red Dawn on Main Street*.

Université du Québec à Montréal hosted the first showing outside Is-

rael of an exhibit of the architecture of Tel Aviv. "The Modern Movement in Tel Aviv: Architecture from 1931 to 1960," exhibited in September and October, was an outgrowth of UNESCO's designation of Tel Aviv as a World Heritage Site. The exhibit focused on the so-called White City neighborhood. Several other events related to the same theme were held at various venues in Montreal.

An exhibition of Robert Burley's photographs of Toronto synagogues was on display at the Eric Arthur Gallery of the University of Toronto in the spring. "Instruments of Faith—Toronto's First Synagogues" featured those that were built early in the twentieth century and reflected the architectural styles prevalent in the European areas from which the various congregants came.

Ian Leventhal produced the exhibit "Journey of Hope" that told the story of European Jews who made it to Shanghai to escape from the Nazis. In Montreal in November, John Schweitzer presented the exhibit "Benjamin's Alphabet," a series of collages relating to the life and work of philosopher and critic Walter Benjamin.

The planned Canadian Human Rights Museum in Winnipeg, backed by the family of the late media owner Israel Asper, came under criticism from Canadians for a Genocide Museum, a coalition of some 40 groups, including Greeks, Ukrainians, and Arabs. The coalition preferred a museum that would commemorate all genocides rather than focusing on the Holocaust. The secretary of the coalition, a former head of the Canadian Arab Federation, urged that the museum be independent of the Asper family.

Winnipeg's Dos Yiddish Vinkel (The Yiddish Corner) opened in September. A Yiddish library and resource center, it was a key element of the Kaufman-Silverberg Library at the Asper Jewish Community Campus, and retained part of the collection of the former Jewish Public Library. The issues of two defunct Montreal newspapers were being digitized there: *Kanader Adler*, a renowned Yiddish paper founded in 1907, and the *Canadian Jewish Chronicle*, launched in 1914. Having the papers available in this form was expected to facilitate historical research. Also in Montreal, the late Dora Wasserman, the central figure in the city's Yiddish theater for years, left a considerable volume of papers, photographs, films, and posters from her lengthy and memorable career. The material, being collected, archived, and preserved by volunteers, was also expected to be digitized and made available to the public.

The Communauté Sépharade Unifiée du Québec (United Sephardi Community of Quebec) held a cultural festival in Montreal in Novem-

ber. The programs included the music, history, and traditions of North Africa, speakers on a joint Jewish-Arab mission to Auschwitz, an art exhibit, and a documentary film.

Publications

The Canadian Jewish Studies Reader, edited by Richard Menkis and Norman Ravvin, covered a wide range of disciplines in order to highlight the growth of the field in recent years. The eclectic collection of essays ranged in topics from Birobidzhan to a secular Yom Kippur ball to recent communal controversies to anti-Semitism. Generally absent from consideration were the Jewish community's major institutions.

William Weintraub's novel *Crazy About Lili* told the story of a Jewish teenager coming of age in Montreal in the middle of the twentieth century and his friendship with a famous exotic dancer. Sheila Fischman translated Naim Kattan's memoir of his childhood, *Farewell Babylon: Coming of Age in Jewish Baghdad*. Kattan was a teenager during the critical years when life for the Baghdadi Jews, which had been relatively peaceful, turned into a nightmare.

Isabel Vincent's *Bodies and Souls* examined a Jewish network of the international sex trade, known as Zwi Migdal, in the late nineteenth and early twentieth centuries. It brought young Jewish women from Eastern Europe to work as prostitutes in the Americas, especially South America. Vincent's social history followed the lives of three such women.

Stewart Bell's *The Martyr's Oath* treated the life of a Canadian jihadi who joined Al Qaeda and was assigned to carry out terrorist attacks on U.S. and Israeli interests overseas. Bell concluded that "he was just one solitary product of a global network that manufactures terrorists." Even more importantly, Bell learned that there were up to 100 such committed potential terrorists in Canada ready to act.

Other books on Canada and Canadian Jewry included the autobiography of retired Quebec appeals court judge Fred Kaufman, *Search for Justice*; *Contemporary Anti-Semitism: Canada and the World*, edited by Derek Penslar, Michael Marrus, and Janice Gross Stein; George Jonas's memoir, *Beethoven's Mask*; *Chacmei Yisrael of Toronto—Toronto's Sages* by Rabbi Mayer Abramowitz; Saul Cantor's memoir *From Then to Now: Growing up Jewish in Toronto's Little Italy*; and *Dreams Have No Expiry Date: A Practical and Inspirational Way for Women to Take Charge of Their Futures* by Deanna Rosenswig and Laurie Gottlieb. There were several Holocaust memoirs: *Blatant Injustice: The Story of a Jewish*

Refugee from Nazi Germany Imprisoned in Britain and Canada during World War II by Walter W. Igersheimer and edited by Ian Darragh; Joseph Tenenbaum's *Legacy and Redemption: A Life Renewed; Too Small to Matter* by Edith Sommerfeld; Simcha Simchovitch's translation of his aunt Gitel Hopfeld's *At the Mercy of Strangers: Survival in Nazi-Occupied Poland*; and Michael Kater's *Hitler Youth*. Among books of Judaica were *Sefer Dat Yehudit* by Rabbi Leib Baron; *The Secret Code of Jewish Years* by Rabbi Mordechai Bulua; and David Harduff's *Transliterated Hebrew-English Dictionary*.

Joseph Cohen's *Les Juifs de Fès* celebrated the history of a major Moroccan community. Other nonfiction works were *Aftershock* by David Matas; Avi Friedman's *Room for Thought: Rethinking Home and Community Design*; artist Erol Russo's autobiography *Ailleurs*; Alexander Brott and Betty Nygaard's *Alexander Brott: My Lives in Music*; *Chicken Soup with Chopsticks: A Jew's Struggle for Truth in an Interfaith Relationship* by Jack Botwinik; Allan Levine's wide-ranging cultural and social history, *The Devil in Babylon*; *Origin of Life: The Fifth Option* by Bryant Shiller; *The Beatles in India* by Paul Saltzman; and *Mourning Has Broken—A Collection of Creative Writing About Grief and Healing*, edited by Mara Koven and Liz Pearl.

Works of fiction included Chava Rosenfarb's monumental Holocaust novel, *From the Depths I Call You, 1940–1942: Book Two in The Tree of Life, A Trilogy of Life in the Lodz Ghetto*, translated by the author and Goldie Morgentaler. Other fictional works included Glen Rotchin's novel about the Montreal garment industry, *The Rent Collector*; *Stepchild on the Vistula* by Simcha Simchovitch; Catherine Gilidner's *Seduction*; *Memory Book* by Howard Engel; *Feed My Dear Dogs* by Emma Richler; *The Secret Mitzvah of Lucio Burke* by Steven Hayward; *Nellcott Is My Darling* by Golda Fried; *Remember Remember: A Victorian Mystery* by Sheldon Goldfarb; *The City Man* by Howard Akler; Anna Morgan's *Daughters of the Ark*; and *Turned Away* by Carol Matas. Somer Vineberg published a collection of his poems, *Stylish Writes*. Simcha Simchovitch's newest book of Yiddish poetry was *Dos Likht Fun Khesed* (Light of Mercy). *Ricochet* was a collection of sonnets by Seymour Mayne.

Personalia

Hugh Segal and Yoine Goldstein were appointed to the Senate of Canada. David Barrett and William Schabas were named officers of the Order of Canada, while Gerald Freed and Abraham Gold became mem-

bers. Mark Wainberg and George Karpati were named to the Ordre national du Québec. In November's Quebec municipal elections three Jewish mayors were elected: Karin Marks in Westmount, Anthony Housefather in Côte Saint-Luc, and William Steinberg in Hampstead. Newly appointed university presidents were Jack Lightstone at Brock University, Sheldon Levy at Ryerson University, and Sylvia Bashevkin at University College of the University of Toronto. Prof. Nahum Sonenberg, a McGill University biochemist, was one of five winners of the Killam Prize, the country's most prestigious academic award. Ted Saskin was elected president of the National Hockey League Players Association.

Former cabinet minister Robert Kaplan was made a chevalier of the Legion of Honor by France. Keith Landy, former CJC president, won the Lincoln Alexander Award of the Law Society of Upper Canada for his human rights work. Charles Harnick and Linda Rothstein received Law Society Medals. The Royal Society of Canada conferred the Sir John William Dawson Medal on Prof. Jean-Charles Chebat. Rabbi Elyse Goldstein won a Covenant Award from the United Jewish Communities for her educational work. David Shore won an Emmy Award.

Winners of the Canadian Jewish Book Awards were David Bezmozgis, Warren Bass, Goldie Morgentaler, Isa Milman, Martin Lockshin, Anne Dublin, Jill Culiner, Elaine Kalman Naves, James Laxer, and Lisa Appignanesi. Mystery writer Howard Engel won the Matt Cohen Award for lifetime achievement from the Writers' Trust of Canada. The *Canadian Jewish News* won two awards: a Rockower Award for excellence in editorial writing from the American Jewish Press Association, and a Quebec Community Newspapers Association Award as the best overall specialty newspaper in 2004.

The Canadian Jewish Congress made several promotions and appointments: Bernie Farber to CEO, Manuel Prutschi to executive vice president, Len Rudner to national director of community relations, Steve Shulman to Ontario regional director, and Joachim Normand to Quebec regional director. David Engel and David Koschitzky were elected chair and vice chair, respectively, of the board of UJA Federation in Toronto. Bram Freedman was promoted to chief operating officer of Federation CJA in Montreal. Gerry Weinstein was elected president of B'nai Brith Canada, Sharon Hart president of the Jewish National Fund, and Bernard Pinsky president of the Vancouver Jewish Federation. The Jewish Federation of Manitoba appointed Marsha Cowan as CEO, and Hadassah-WIZO selected Freda Ginsberg as executive vice president. The Canadian Shaare Zedek Hospital Foundation elected Jeff Rosenthal

president and appointed Jerry Tollinsky as executive director. Sheva Zucker became executive director of the League for Yiddish in the U.S., Rabbi Bernard Baskin was elected president of the National Association of Retired Reform Rabbis, a continental body, and Jay Brodbar was appointed executive director of New Israel Fund Canada.

Members of the community who passed away during the year included Lou Zablow, in January, aged 80, a leader of Holocaust survivors; Joseph Schreter, in January, aged 99, businessman; Yiddish educator Leo Rubinov, in February, aged 89; survivor and Holocaust educator Ibolya Grossman, in February, aged 88; artist Gerald Gladstone, in March, aged 76; Yedidia "Eddy" Kaplansky, in March, aged 79, one of Israel's first air force pilots; industrialist and former CJC president Milton Harris, in March, aged 77; Rabbi Shimshon Heilik, in March, aged 87, educator, artist, and writer; businessman, philanthropist, and hockey club owner Edward Bronfman, in April, aged 77; musician and conductor Alexander Brott, in April, aged 90; sculptor Paul Lancz, in April, aged 85; federation audiovisual specialist Henry Beigel, in April, aged 53; civic and community leader Marjorie Baskin, in April, aged 77; Solomon Gisser, a renowned cantor, in April, aged 87; Alan B. Gold, in May, aged 87, former chief justice of the Quebec Superior Court and noted labor mediator; businessman and community leader Paul Pearlman, in May, aged 79; business executive and community leader Arthur Konviser, in June, aged 59; journalist, editor, and author Gerald Clark, in July, aged 88; noted educator and longtime executive director of Toronto's Board of Jewish Education, Rabbi Irwin Witty, in August, aged 73; citizenship court judge Sigmund Reiser, in August, aged 81; spiritual leader and teacher Rabbi Joshua Shmidman, in August, aged 71; community leader Richard Gabbay, in August, aged 49; composer Harry Freedman, in September, aged 83; Jake Superstein, in September, aged 90, businessman and philanthropist; award-winning artist Ghitta Caiserman-Roth, in November, aged 82; internationally known obstetrician Dr. Morrie Gelfand, in November, aged 81; family physician Dr. Phil Yanover, in November, aged 73; longtime hospital pastoral-services director Rabbi Myer Schechter, in December, aged 76; physician and mohel Dr. Elie Cass, in December, aged 82; labor lawyer and community leader Avrum Orenstein, in December, aged 59.

HAROLD M. WALLER

Western Europe

Great Britain

National Affairs

THE GENERAL ELECTION in May gave the Labor government its third consecutive victory, an achievement matched in modern times only by Margaret Thatcher's Conservative government. But Prime Minister Tony Blair and his party were returned to power by a greatly reduced margin. Nearly 60 Labor MPs, including several junior ministers, lost their seats, slashing the government's majority in the House of Commons from 161 to 66.

A decisive factor in the election was the Iraq war. Voters not only punished Blair for sending British troops there, but his standing also suffered from the discovery that the alleged grounds for the war, that Iraq possessed weapons of mass destruction, had not been true. Blair's attempts to justify his policy *ex post facto* were widely seen as nothing more than "spin." A positive factor for Blair was the unswerving support of Chancellor of the Exchequer Gordon Brown, often viewed as his successor-in-waiting if not his rival for office, but who emphatically endorsed the invasion of Iraq.

Blair also profited from the absence of a credible alternative to his party. The official opposition, the Conservatives, won less than a third of the total vote after a campaign that presented a pessimistic vision of Britain, although the Tories did pick up 33 seats, electing slightly more women than before and their first black MP. Conceding defeat, Conservative leader Michael Howard announced his forthcoming resignation, at age 63 feeling too old to lead the party into the next election. In December, 39-year-old David Cameron was elected the fourth Conservative leader since 1997. The Liberal Democrats, the third largest party and the one that had been most outspoken against the war, failed to profit sufficiently from the antiwar swing in the country.

In his postelection speech, Blair claimed he had "listened and learned." Then, despite his reduced majority and a contingent of 30–60 rebel backbench Labor MPs, he embarked on an ambitious legislative program that included many controversial proposals, including a partial ban on smoking in public places. Much of the new agenda was aimed at combating terrorism. The government's first defeat came in November, when its proposed 90-day detention period for terrorism suspects was cut by the House of Commons to 28 days.

The government's plan to fight terror came in response to the London bombings in July. During the morning rush hour on July 7, four suicide bombers launched coordinated attacks on central London's transport system, killing 52 and injuring 700. A similar attempt two weeks later failed when none of the devices exploded, leaving police with sufficient forensic material to charge four young suspects. Their trial was to begin in September 2006.

The government ended the year with its popularity further impaired after controversial minister David Blunkett resigned from the cabinet in November, the second time he had done so. Forced to relinquish the post of home secretary in 2004 (see AJYB 2005, p. 316) after improperly intervening in a visa request, he was appointed work and pensions secretary in Blair's post-election cabinet reshuffle, only for another row to erupt over his business dealings, leading to another resignation. Making matters worse for Blair, his six-month presidency of the European Union (EU) ended on a low key when he agreed to a cut in the UK's rebate from the EU in exchange for future discussions on EU funding, including spending on agriculture.

As the year ended opinion polls showed that 42 percent of the electorate would vote for Labor in another general election, indicating that the party was still in good shape. The same could not be said for Blair's popularity: 55 percent of the public expressed dissatisfaction with his performance. The electorate had more confidence in Gordon Brown, who was expected to succeed Blair during 2006. Only about a third said they were dissatisfied with his performance as chancellor.

Israel and the Middle East

Optimism that Israel's withdrawal from Gaza and part of the West Bank might set the Middle East peace process back on track pervaded 2005. Israeli prime minister Ariel Sharon was right, said Tony Blair, to see disengagement as an opportunity to pursue a better future for Israelis

and Palestinians. A conference held in London in March, prior to the withdrawal, was, Blair told the *Jewish Chronicle* in February, designed to ensure the support of the whole international community for "the democratic institutions" that the Palestinians "wanted to create" when Israel left Gaza. He said that a Palestinian state should be "viable" not only economically and geographically, but also "in terms of its institutions." Then, disengagement could lead to "getting back to the road map . . . and then into the final stage of negotiations."

"I look forward to working with you to help achieve this," Blair told Sharon in August, praising his "courage" in implementing withdrawal. That same month Britain urged extremist Palestinian organizations not to attack Israel in the wake of disengagement, and used British aid money to send MI6 agents to help build up PA security facilities in Gaza and Ramallah. At the Labor Party conference in September, held in Brighton (Sussex), Blair, in the presence of Israeli deputy premier Shimon Peres, announced substantial British aid for the PA, noting that economic development was the key to peace. "We must support the PA," he declared, "but must make it clear that there should be two states side by side. Only if both happen will we get peace." Foreign Secretary Jack Straw reiterated the British position at a joint press conference with Egyptian foreign minister Ahmed Gheit in Whitehall in October.

In November, the UK announced it would donate a million pounds plus equipment to the EU team monitoring the border between Gaza and Egypt, and British officials would be among the team's advance guard. Visiting Israel and the PA that month, Chancellor Gordon Brown announced initiatives toward an "economic road map." In December, Brown hosted a conference in London, organized by the World Bank and the British Treasury, where Israeli and Palestinian businessmen pledged to inaugurate a new economic era in Gaza and the West Bank. Their declaration, including an action plan to overcome obstacles to private-sector investment and growth and to encourage joint projects, insisted on the need for freer movement both within the territories and across borders. Trade and economic cooperation, said Brown, were the foundation not just for prosperity but for peace and security.

In March, the Foreign Office made representations to Israeli officials after the IDF (Israel Defense Force) decided against prosecuting an officer for the murder of British film-maker James Miller. The officer had opened fire at about the time Miller was allegedly killed by an Israeli soldier in Gaza in 2003 (see AJYB 2005, p. 319). Miller's film, *Death in Gaza*, about the effects of the violence on children, was, in April, awarded the

British Academy of Film and Television Arts prize for best current-affairs production. The premiere of *My Name Is Rachel Corrie* took place in October at London's Royal Court Theatre. Corrie, an American pro-Palestinian activist, was killed in Gaza in March 2003 while trying to stop a bulldozer from destroying a Palestinian home (see AJYB 2004, p. 157). Her memory was also honored by a performance of the classical cantata *The Skies Are Weeping* at Northeast London's Hackney Empire, partially funded by the Arts Council and by prominent British Jews active in the theater.

Foreign Minister Straw was cheered at Labor's conference in September when he called on Israel to stop taking over Palestinian land, cease settlement activities, and change the route of its security fence so as to meet Palestinian objections. But in October, Kim Howells, the former parliamentary chair of Labor Friends of Israel (LFI) and appointed in May to be minister of state for the Middle East, described Israel's response to a Hamas missile attack on Sderot as "measured and appropriate." Visiting Israel and the PA, Howells said that the Palestinians had "no excuse now that Israel had left Gaza."

British officials held low-level talks with Hamas in May, following its success in local elections in Gaza and the West Bank. "If we want to know what is going on among the Palestinians, we have to talk to people who understand Hamas," Whitehall sources explained. But the discussions excluded Hamas's military wing, banned in Britain under the terrorism law. In June, Straw vowed that Britain would not recognize Hamas unless it acknowledged Israel's right to exist and renounced terror. British diplomat Alistair Crooke went to the region during August for talks with Hamas leaders. In November, following the Iranian president's call for the destruction of Israel and amid suspicion that Syria was behind the assassination of Lebanese prime minister Rafik Hariri, Straw told Labor Friends of Israel that Britain was pressing for a UN declaration calling on Iran and Syria to cease supporting terrorist groups.

An Israeli delegation held talks in November with British officials in a bid to prevent any recurrence of an incident that happened in September, when retired IDF general Doron Almog was threatened with arrest at London's Heathrow Airport for allegedly breaching the Geneva Convention by actions he took while commanding troops in Gaza three years earlier. Almog returned to Israel without disembarking.

An out-of-court settlement was reached in December after the Board of Deputies of British Jews withdrew its allegation that the Palestinian charity Interpal was a terrorist organization (see AJYB 2005, p. 322).

ANTI-ISRAEL ACTIVITY

The annual conference of the Association of University Teachers (AUT), whose 49,000 members made it Britain's largest university faculty union, held in Eastbourne in April, resolved to boycott all Israeli academics except those "opposed to their state's racist policies." The resolution went on to single out two Israeli universities, Haifa and Bar Ilan, for boycotts, the former because of alleged discrimination against Ilan Pappé, a leftist professor, and the latter because of its ties with the Judea and Samaria College in the West Bank.

By May, however, intensive efforts by academic bodies, the Jewish community—including the chief rabbi—and pro-Israel groups, condemnations of the boycott, resignations from the AUT, and the formation of new anti-boycott pressure groups forced the teachers' union to call an emergency meeting that overruled the boycott call. Two of the new bodies that emerged to fight the boycott maintained their operations even after it was defeated, since the issue was likely to come up again. These were the Campaign Group for Academic Freedom, set up by the Board of Deputies to coordinate action with other communal organizations, and Engage, an ad hoc group dedicated to campaigning against "left-wing demonization of the Jewish state." Meanwhile, the National Association of Teachers in Further and Higher Education (Natfhe), a smaller union, adopted a resolution supporting AUT's original stand, in opposition to "oppression in the Middle East."

In June, the Campaign for Nuclear Disarmament (CND) joined with the Palestinian Solidarity Campaign and the Stop the War Coalition in calling on the British government to enforce a total arms embargo on Israel. They urged Britain to "break off all military contacts with Israel" and work toward getting the EU to follow suit.

That same month, the Anglican Consultative Council (ACC), meeting in Birmingham, resolved that members should consider reviewing their investments in companies that continued to support either "the occupation of Palestinian lands" or "violence against innocent Israelis." The archbishop of Canterbury, Dr. Rowan Williams, announced support for the resolution. An earlier campaign within the Church of England to urge disinvestment from the Caterpillar company, on the grounds that it sold Israel equipment used to demolish Palestinian homes and build the security fence, had been thwarted by moderates within the organization.

The Center for Intelligence and Security Studies at Brunel University,

North London, announced in September that Muslim extremists were active on more than 30 university campuses. One group, Hizb ut-Tahrir (Islamic Party of Liberation), which called for the establishment of a caliphate in the Middle East run according to Islamic law, was of special concern, and the National Union of Students (NUS) had a policy of providing "no platform for Hizb ut-Tahrir." In September, however, Hizb ut-Tahrir was invited to participate in a debate at Middlesex University. When the student union president refused to cancel the event, the NUS suspended him from office and voted to expel that student union from the national organization. Students and faculty at Middlesex who supported the invitation then launched a drive to "Defend the Right to Speak on Campus."

Bir Zeit University, a Palestinian institution on the West Bank, became a focus of campus anti-Israel activity. In October, the student senate of Scotland's Stirling University passed a motion calling on students officially to twin with Bir Zeit students. The motion, which also condemned "the illegal Israeli occupation of Palestine," was proposed by Stirling's Palestine Solidarity Group, which was allied to the Scottish Palestine Solidarity Campaign. In November, the Edinburgh student union voted to twin with Bir Zeit and also condemned attacks on Palestinian education by the "illegal Israeli occupation." Other Bir Zeit affiliates included student unions at Liverpool University and University College, London, the AUT, Natfhe, and the National Union of Students in Ireland. At Leeds University the Palestine Solidarity Group campaigned against the Israeli security barrier, and both Manchester University and Manchester Metropolitan University hosted anti-Israel speakers.

Pro-Israel elements did win some campus victories. In January, the administration at London University's School of African and Oriental Studies (SOAS) barred the student union from implementing a decision to prevent Israeli political affairs counselor Roey Gilad from speaking at the college. SOAS authorities also took positive measures to improve the atmosphere, including arranging for legal experts to give a presentation to student leaders "explicitly addressing the inadmissibility of stands such as 'Zionism equals racism.'" And in December, protests by student groups persuaded London's Westminster University to cancel a meeting organized by the anti-Zionist Muslim Public Affairs Committee to launch *Zionism: The Real Enemy of the Jews*, a new book by Alan Hart.

Certain figures in the media were hostile toward Israel. In April, the Israeli government and the Board of Deputies protested the award of an honorary MBE (Member of the Order of the British Empire) to BBC

Middle East correspondent Orla Guerin in recognition of her services to broadcasting. They said the award could be interpreted as "endorsement of her all too often emotive and biased reports on Israel." At the end of the year Guerin was reassigned to Johannesburg, and replaced as Jerusalem reporter by Arab specialist Caroline Hawley.

In June, former BBC Jerusalem correspondent Jeremy Bowen was appointed BBC Middle East editor, a new post created to implement the recommendations of the 2004 Balen Report that had been commissioned to meet complaints about bias in BBC Middle East coverage (see AJYB 2005, p. 323). The post of editor, the BBC hoped, would "enhance our audience's understanding of the Middle East and provide extra commentary, focus and analysis of an increasingly complex area of the world." BBC's governors commissioned a review of the impartiality of its Middle East coverage and reporting in September, after both pro-Israel and pro-Palestinian elements alleged lack of balance. The review was charged with assessing "accuracy, fairness, context, balance and bias, actual or perceived."

In November, BBC's governors ruled that their correspondent Barbara Plett had breached their impartiality guidelines by describing her tears as an ill Yasir Arafat was transferred from his compound in Ramallah to an airplane bound for France for medical treatment, where he would die (see AJYB 2005, p. 323). Plett was transferred to Pakistan.

In August, extremist Islamic preacher Omar Bakri Mohammed, known as the "Tottenham Ayatollah" and founder of British chapters of the radical groups Hizb ut-Tahrir and Al-Muhajiroun, left Britain for Lebanon as rumors swirled that he was about to be investigated by the government for possible violation of the treason laws. The home secretary announced that he would not be allowed back into the country since his presence was "not conducive to the public good."

Anti-Semitism

In his High Holy Days message to British synagogues in September, Chief Rabbi Jonathan Sacks said "there had been times in the past year when it has been uncomfortable to be a Jew in Britain." Sacks warned of a "new anti-Semitism," political rather than racial in nature, targeting Jewish nationality. He repeated his warning in a December broadcast, talking of "a tsunami of anti-Semitism engulfing Europe." In November, the Parliamentary Committee against Anti-Semitism launched an all-

party inquiry into prejudice against Britain's Jews. "We want to expose the improper and unnecessary fear under which British citizens who are Jews live," said chairman Denis MacShane.

Yet the number of anti-Semitic incidents reported to the Community Security Trust (CST) fell from 532 in 2004 to 455 in 2005. That 2005 figure, to be sure, was still the second highest number since such statistics were first collected in 1984, leading the CST's Mark Gardner to talk of "the long-term trend of rising incident levels." Gardner also noted that 2005 marked the second consecutive year that violent attacks on Jews outnumbered attacks on their property. The number of reported anti-Semitic incidents related to Israel fell sharply, from 114 in 2004 to 57 in 2005. Another source of information about anti-Semitic incidents, the Association of Chief Police Officers, showed a slight rise in their number, from a total of 384 in 2004 to 390 in 2005.

There were four cemetery desecrations (as compared to five in 2004), including three in June. These occurred at the United Synagogue's cemetery in West Ham, Stratford, East London; the Federation of Synagogue's cemetery at Rainham, Essex, and Rainsough Cemetery at Prestwich, near Manchester. The Board of Deputies welcomed the Muslim Council of Britain's condemnation of the desecrations and expressed its sympathy for an attack on the Muslim cemetery in Newport, Gwent. Board director Jon Benjamin said, "When common standards of decency are ignored or matters of mutual concern are at issue, our two communities must speak out together to express our deep disquiet."

Multiple anti-Semitic acts were sparked by two specific events. Ten incidents were reported in January, after newspapers published photographs of Prince Harry, Queen Elizabeth's grandson and third in line to the British throne, attending a party dressed as a member of Hitler's Afrika Korps, complete with swastika armband. His great-aunt, the Austrian-born Princess Michael of Kent, was accused of anti-Semitism when, in February, she attributed the media's outcry at Harry's gaffe to "the structure of its ownership."

Eleven anti-Semitic incidents were generated by a widely publicized event in February, when London's left-wing mayor, Ken Livingstone, likened *Evening Standard* journalist Oliver Finegold, who was Jewish, to a concentration camp guard. Livingstone refused to apologize but emphasized he had not intended to downplay the Holocaust, which he considered "the greatest racial crime of the twentieth century." In December, Livingstone faced the Independent Adjudication Panel for England,

charged with breaching the Greater London Authority's code of conduct by his remark to Finegold.

Livingstone, in fact, was already at odds with the Jewish community before this episode. In 2004 he not only criticized "Israel's illegal occupation of the West Bank and Gaza," but also welcomed Sheikh Yusuf al-Qaradawi, a reputed defender of suicide bombings, to a London conference of Muslims, and even after a sharp protest from the Board of Deputies, invited the sheikh to visit the city again (see AJYB 2005, p. 322). In January 2005, Livingstone said that those who complained about this had been "used by a Zionist front organization." Then, in a television interview in July, he claimed that Arabs and Jews were judged by double standards. The Israeli party Likud and the Muslim group Hamas, he asserted, were "the two sides of the same coin." Foreign Secretary Straw declared Livingstone's remarks "as wrong as they were unacceptable," while Board of Deputies president Henry Grunwald described them as "highly irresponsible."

In the run-up to the May general election, the Jewish origins of Conservative leader Michael Howard were exploited in such a way as to expose some of his political opponents to charges of anti-Semitism. A *Muslim Weekly* article by Energy Minister Mike O'Brien in January accused Howard of a negative attitude toward British Muslims. The article was clearly an attempt to woo Britain's 1.6 million Muslim voters to support Labor. The Commission for Racial Equality found no breach of the race-relations laws. The same month, Labor Party officials apologized to the Jewish community for election posters depicting Howard as a Fagin- or Shylock-type character, and both Howard and Oliver Letwin, a Jew who was shadow chancellor, as flying pigs. Prime Minister Blair promised that Howard's Jewishness would play no part in his own political campaign. "I've been a very strong supporter of the Jewish community and Israel and will always be so," he said in February. In March, the Jewish Council for Racial Equality, the Churches Commission for Racial Justice, and the Muslim Parliament issued a joint statement opposing "xenophobia and racism" in the election campaign and expressing "mounting concern about the way in which race and prejudice were being used for political ends in the pre-election period."

The right-wing British National Party (BNP) fielded candidates in 120 constituencies in the May elections and polled some 200,000 votes across the UK, according to Gerry Gable, publisher of the antifascist magazine *Searchlight*, which, in February, had mounted a major campaign to con-

vince voters not to support the BNP. In the local elections, also in May, the BNP put up 37 candidates, 28 of whom came in last in their constituencies. In June, BNP lost its only London council seat in a bye-election in Goresbrook, Barking, East London.

In May, the executive of the National Association of Teachers in Further and Higher Education (Natfhe) approved a motion passed by its conference condemning campus anti-Semitism and calling on the Commission for Racial Equality and the Board of Deputies to institute a program to educate academics and students about its dangers. In November, Chancellor Gordon Brown allocated a Treasury grant of £1.5m for a program developed by the Holocaust Educational Trust to give sixth-formers at every British secondary school the opportunity to visit Auschwitz.

Also in May, an independent inquiry was launched into the alleged failure of the National Union of Students (NUS) to tackle anti-Semitism. Three Jewish officers had resigned at the organization's April conference, accusing NUS of being "a bystander to Jewish hatred" because it failed to act on complaints of anti-Semitic activity at the School of Oriental and African Studies (SOAS). In May, too, a delegation that included Board of Deputies director Jon Benjamin and Union of Jewish Students (UJS) campaigns director Danny Stone handed Minister of State for Higher Education Bill Rammell a dossier detailing the hostility faced by Jewish students at SOAS, where, in February, the student union had voted to make Ken Livingstone honorary president (the vote was later declared illegal). The independent inquiry into NUS delivered its report in September, clearing it of any indifference to anti-Semitism but criticizing its "lack of energetic response."

The Queen's speech at the opening of Parliament in May promised legislation to tackle extremists who incited religious hatred, after a bill to this effect ran out of time in the previous parliamentary session. But a government measure presented in October outlawing incitement to religious hatred was heavily amended in the House of Lords, where members worried about its impact on freedom of speech.

The courts seemed to be taking a stronger line against racists. In February, an unprecedented six-year jail sentence was meted out to a right-wing extremist charged with aggravated criminal damage for desecrating Birmingham's Witton Jewish Cemetery in 2004. In November, five racists who produced and distributed a virulently anti-Semitic magazine, *Stormer*, were convicted of conspiracy to publish with intent to stir up

racial hatred, and given jail terms ranging from one to five years. The five were members of the Racial Volunteer Force, a breakaway group from the Combat 18 organization.

In June, the Institute for Jewish Policy Research (IJPR) published *Hate Crimes against London's Jews*, an analysis of 1,296 incidents recorded by the Metropolitan Police Service between January 2001 and December 2004, by Paul Iganski, Vicky Kielinger, and Susan Paterson. This project was the result of collaboration between the police and IJPR, and was the first time that an outside body had been given access to London police statistics on anti-Semitism. IJPR itself became embroiled in controversy at the end of the year. Demographer Barry Kosmin resigned as executive director in July to take an academic position in the U.S. The appointment in December of Tony Lerman to succeed him precipitated several resignations from the IJPR by people who felt that Lerman did not take British anti-Semitism seriously enough.

Nazi War Criminals

In July, Scotland Yard's war crimes unit was revived to investigate claims that there might be Ukrainian SS veterans and former concentration camp guards living in Britain. The Home Office had handed files on these individuals to the Metropolitan Police, and an eight-man squad had begun investigating some 75 suspects, some thought to have been guards in Auschwitz. Recently released government papers showed some 8,000 Ukrainians who fought for the Nazis had been allowed into Britain as farm laborers, said Labor MP Andrew Dismore.

The only Nazi war criminal in a British jail, Anthony Sawoniuk, died in November, aged 84, at the prison unit for elderly inmates with life sentences in Norwich, Norfolk. He had been sentenced to life in 1999 for taking part in mass killing of Jews in Domachevo.

JEWISH COMMUNITY

Demography

British Jewry had reached "a stable balance over the last three years," according to statistics published by the Board of Deputies community research unit. "Demographically," a Board spokesman said, "there is a stable core of people who are involved in the community." After years of

decline the number of Jewish births recorded in 2003 totaled 2,665, unchanged from 2002. Numbers of synagogue marriages solemnized in 2004 rose to 952 from 929 in 2003, with Reform ceremonies accounting for most of the increase. Numbers of gittin (religious divorces) completed in 2004 fell to 272 from 284 in 2003. Burials and cremations under Jewish religious auspices also fell, from 3,592 in 2003 to 3,257 in 2004, reflecting, according to the spokesman, increasing longevity: Jewish men lived to an average age of 80, and women to 84.

The Reform Synagogues of Great Britain (RSGB) bet din (religious court) accepted 113 adult proselytes and 51 minors in 2005, as compared to 111 adults and 39 minors in 2004.

Communal Affairs

British Jewry took two initiatives to counteract London mayor Ken Livingstone's apparent hostility toward his Jewish constituents (see above, pp. 323–24). In February, Jewish cultural groups in London formed Jewish Culture UK, which would work with the Greater London Authority (GLA) to promote Jewish events in the capital and ensure that Jewish culture was recognized and supported alongside African and Asian cultures. The institutions involved included the Jewish Museum, the Jewish Music Institute, and the London Jewish Cultural Center, which taught 55 different subjects to some 30,000 students aged 14–90 annually, and in July moved into Ivy House, Hampstead, North London, one-time home of ballerina Anna Pavlova.

The same concern about Mayor Livingstone led the Board of Deputies to set up, in September, the London Jewish Forum to advocate the political interests and practical needs of Jewish organizations to the GLA. The Board felt these organizations lacked a voice that spoke directly to the mayor's office or the GLA, and they therefore missed out on funding opportunities that benefited other ethnic groups and also had little say on the scheduling of municipal events.

In July, in an initiative launched under the auspices of the Jewish Communal Leadership Council, more than a dozen Jewish charities and other organizations agreed to work together to find ways of saving money through greater cooperation and cost-sharing.

Jerry Wische, previously the executive director of the Jewish community center in Houston, Texas, was appointed in August to be the first executive consultant of the London Jewish community center (see AJYB 2005, p. 327).

A long-simmering feud made the headlines in October when the venerable Zionist fund-raising agency Keren Kayemeth LeYisrael-JNF (KKL) set up its own arm in Britain, KKL Charitable Trust. In doing so it split from its British partner, JNF-UK, on the grounds that the latter misled the public by using KKL's name to raise funds "for its own causes which are not associated with KKL." JNF, it claimed, had increasingly failed to align its activities with KKL's main charitable objective, the development of the State of Israel. Gail Seal, who chaired the JNF Charitable Trust in Britain, responded that JNF considered itself "an independent body" that was not legally required to hand over money to the Israel-based KKL. As the year drew to a close the two organizations were attempting to craft an out-of-court settlement of their dispute over the right to raise money in Great Britain under the names KKL and JNF.

Religion

The United Synagogue (US), Britain's main synagogue grouping, was "in better shape than it has arguably ever been," said outgoing president Peter Sheldon in July, claiming that a series of damaging problems that had dogged the US had been resolved. The Charity Commission had approved its £3.8m plan to meet a projected shortfall in its staff pension fund. The deficit would be met mainly from the sale of property, including Cricklewood Synagogue, North London, which closed in February. Prudent management and a measured entrepreneurial approach, said Sheldon, had enabled the launch of such new initiatives as Tribe, the US division for young people, which had recruited more than 7,000 members in two years.

The new president of the US, Simon Hochhauser, announced in September a wide-ranging review of the organization's operations. Three committees would examine core services and relations between US and local communities, including the operations of the London bet din, "in view," said Hochhauser, "of recent conversion policy controversies." This was a reference to the widely publicized conflict, in July and August, over the refusal of the US-sponsored Jewish Free School (JFS) to admit two children whose mothers had been converted to Judaism by the Orthodox rabbinate of Israel, but were nevertheless not recognized as Jews by the London bet din.

The issue of *agunot*, civilly divorced Jewish women unable to remarry because their husbands refused to grant them a get (Jewish divorce), re-

ceived considerable attention. By March, an *agunah* research unit to assist such women was functioning at Manchester University, and June saw the launch of *Getting Your Get*, a guide to the process of Jewish divorce, by Sharon, Faith, and Deanna Levine. Nick Lowenstein of North London gave his ex-wife in New York a get in September after 16 years' separation, ending one of the longest-running *agunah* cases. In March, the bet din had taken the unprecedented step of placing a notice in the *Jewish Chronicle*, the leading Jewish newspaper in the country, naming and shaming Lowenstein.

North London's Lauderdale Road Spanish and Portuguese Synagogue announced plans in September to train rabbis for mainstream Orthodox congregations. Sponsored by the Montefiore Endowment, the part-time course was designed for both Sephardi and Ashkenazi students and would promote the philosophy of "Torah with modernity."

In September, the Barnet, North London, council approved plans submitted by the Sternberg Center for a £15-million redevelopment of the Manor House site, which housed the Akiva School, the New North London Masorti Synagogue, the Reform movement's headquarters, the Center for Jewish Education, and the Leo Baeck College and its library.

Both the Reform and Liberal movements sought to expand. In March, as part of its relaunch to make itself into the mainstream of British Jewry by 2020, the Reform Synagogues of Great Britain (RSGB) changed its name to the Movement for Reform Judaism. This was to reflect its image as "a broad movement," said its chairman, Andrew Gilbert. In November, its chief executive, Rabbi Tony Bayfield, launched a Conversion Support Team to help converts and the "unconnected generation" of those aged 18–35. "We are going to be more positive, more welcoming . . . and proactive over conversion," Bayfield said. Following up in December, Rabbi Jackie Tabick announced plans for a survey of Reform converts' conversion and post-conversion experiences, based on a questionnaire formulated in conjunction with London's City University.

Liberal Judaism announced plans in February to expand membership by 10 percent over a period of three years, and set up a 22-member Council of Patrons as part of a campaign to support growth without increasing the levy on local Liberal synagogues or the costs to the head office. In a bid for greater inclusiveness, the movement agreed in December to allow non-Jewish spouses and partners of members to be buried in its cemeteries. That month, Liberal Judaism also announced plans to spend more than £10,000 in 2006 to gain a foothold in Manchester. "I don't be-

lieve that Liberal Judaism can be a serious organization if it doesn't have a presence in the second largest area of Jewish population," said chief executive Danny Rich. Although the city had three Reform congregations, Liberal Judaism had no organized presence in the north of England after the Liberal synagogue in Liverpool left to join the Reform movement in early 2005.

The *Jewish Chronicle* marked the 350th anniversary of Jewish resettlement in England with a poll of its readers on who was the greatest British Jew. The newspaper announced the winner in December—Rabbi Louis Jacobs, affiliated with the Masorti movement.

Education

The new Orthodox Hertsmere Jewish High School (see AJYB 2005, p. 330) was officially launched in July. In October, the government rejected a £45-million bid for a new cross-communal Jewish secondary school affiliated with ORT, which had been planned to open in Barnet, North London, in 2009, thus quieting fears of half-empty classrooms by 2015 (see AJYB 2004, p. 291).

There were now such situations only in exceptional cases. Avigdor primary school in North London's Stamford Hill, for example, closed in July with just 100 out of 210 places filled, primarily because of the recent proliferation of ultra-Orthodox, single-sex schools in the area, whereas Avigdor, established in 1929 and run by the Jewish Secondary School Movement, was coeducational. More common was the call for more Jewish primary schools in areas such as Hertfordshire where Jewish population was growing. In July, lay leaders from Shenley, Radlett, and Watford discussed the educational needs of their expanding communities with representatives of the United Synagogue's Agency for Jewish Education. In November, after the Hertsmere Jewish primary school reported 105 applications for 60 places, a new Hertfordshire Education Forum promised to investigate possible options. In December, it was announced that a new Orthodox primary school would open in Edgware, Middlesex, in September 2006.

In November, the Agency for Jewish Education, backed by the United Jewish Israel Appeal, organized the first-ever national conference for teachers of Jewish studies.

In April, the Hebrew and Jewish Studies Department at University College, London, appointed a reader in rabbinic Judaism, but two other universities dropped programs they had recently introduced: at Leeds in

Jewish civilization, and at Southampton in Jewish history and culture. "The number of people who want to commit themselves to do a Jewish studies degree is very small," explained Tony Kushner, Southampton's professor of Jewish-non-Jewish relations.

In February, a lectureship in Israeli studies was established at Manchester University to complement a recently established chair in the study of the Arab world, and in May, the School of Oriental and African Studies (SOAS) appointed Colin Shindler director of its Center of Jewish Studies and lecturer in Israeli and modern Jewish studies.

Foreign Aid

After focusing on Belarus in 2003 and Ukraine in 2004, World Jewish Relief (WJR) conducted its third Eastern Europe "Mission Impossible" in Romania. In February, it sent three minivans and an ambulance carrying clothing, toiletries, and eyeglasses to needy Jews there.

WJR continued to help the Jews of Kraków, Poland, build a community center. In May, it announced plans for British rabbis to visit and help regenerate the community. WJR also arranged for exchange visits between young people from that city and their counterparts from the Kinloss Learning Center connected with the Finchley (North London) United Synagogue, which, in December, decided to twin with Kraków.

WJR backed projects run by two Radlett synagogues, Radlett United and Radlett and Bushey, to collect clothing and other essentials for Jewish communities in Belarus. The synagogues also raised funds for an eye operation on a five-year old girl from their twin community of Grodno. WJR paid for the cost of bringing children living in the area affected by the Chernobyl disaster to spend three weeks in Manchester in July.

In November, WJR chairman Nigel Layton announced a change in strategy. It would henceforth provide not only food and welfare, but a complete infrastructure to facilitate the renewal of Jewish life in the states of the former Soviet Union. This would be based on WJR's "Our Town" project, and its blueprint the community center opened in Zaporozhe, Ukraine, in 2004.

In July, a series of events were held under the title "From Russia With Love" at the West London Synagogue to raise money for the new Reform congregation in St. Petersburg, Russia, established by the London synagogue's own former rabbi, Michael Farbman, in 2004 (see AJYB 2005, p. 331).

Publications

Playwright Harold Pinter was awarded the 2005 Nobel Prize for Literature. Born in 1930 to working-class Jewish parents in London, Pinter went on to achieve fame for writing plays of a type that critics described as "the comedy of menace." He was too ill to travel to Stockholm to accept the prize, instead recording his acceptance speech, which was televised on December 7. In it Pinter castigated the Iraq war and urged that President Bush and Prime Minister Blair be indicted as war criminals.

The 2005 Jewish Quarterly-Wingate Literary awards once again went to non-British authors. The prize for nonfiction went to an Israeli, Amos Oz, for his autobiographical work *A Tale of Love and Darkness*; the fiction award went to David Bezmozgis, a Canadian, for *Natasha and Other Stories*.

It was a bumper year for biographical and autobiographical works. They included *Anna of All the Russias*, Elaine Feinstein's biography of Anna Akhmatova; *Prague Winter* by Gerda Mayer; *Swimming Upstream* by T. Scarlett Epstein; *When I Grow Up* by Bernice Rubens; *By Jack Rosenthal: An Autobiography in Six Acts* by Jack Rosenthal, with a postscript by Maureen Lipman; *No Fixed Abode: A Jewish Odyssey to Africa* by Peter Fraenkel; *Dropping Names* by David Benedictus; *Confessions of a Serial Biographer* by Michael Freedland; *A Life of H. L. Hart: The Nightmare and the Noble Dream* by Nicola Lacey; and *A Middle Eastern Affair* by Ellis Douek. *Jacob's Gift* by Jonathan Freedland, an exploration of identity in the world his newborn son would inherit, fell somewhere between autobiography and an exploration of the religious scene.

Published works of poetry included *Reel* by George Szirtes; *For the Living* by Richard Burns; *Ghost Station* by Sue Hubbard; *Multiplying the Moon* by Myra Schneider; *Choose Your Frog* by Harold Rosen; *Tears of Honey and Gold* by Jacqueline Karp; *Empires and Holy Lands* by Michael Hulse; and *The Poems and Plays of Isaac Rosenberg*, edited by Vivien Noakes.

Books by rabbis on religious themes included two collections of essays by Louis Jacobs, *Judaism and Theology: Essays on the Jewish Religion and Rabbinical Thought in the Talmud*; *To Heal a Fractured World: The Ethics of Responsibility* by Chief Rabbi Jonathan Sacks; and *500 Questions and Answers on Chanukah* by Jeffrey M. Cohen. *Three Rabbis in a Vicarage* by Antony Godfrey was the story of Belsize Square Synagogue in North London. ArtScroll published the *Ohel Sarah Women's Siddur* (prayer book), and the Liberal movement its liturgy for same-sex commitment

ceremonies, *Covenant of Love*. Also on subjects related to religion were *The Essence of Kabbalah* by Les Lancaster; and two books by women: *Toras Imecha* (Your Mother's Torah), essays by 50 women from Ilford Synagogue (East London), featuring original interpretations of the weekly Torah reading, edited and compiled by R. Alex Chapper; and *Women's Voices*, edited by Helen Fry, Rachel Montagu, and Lynne Schjolefield, on Jewish-Christian dialogue.

Holocaust studies included *Witness*, marking Beth Shalom Holocaust Center's tenth anniversary; *Hate and the "Jewish Science": Anti-Semitism, Nazism and Psychoanalysis* by Stephen Frosh; *Changing Countries: The Experience and Achievement of German-Speaking Exiles from Hitler in Britain from 1933 to Today*, edited by Marian Malet and Anthony Grenville; *Holocaust and the Moving Image*, edited by Toby Haggith and Joanna Newman; and *Forgotten Voices of the Holocaust* by Lyn Smith. *Primo Time* by Antony Sher described the author's experience of producing a film version of Primo Levi's book, *If This Is a Man*. Two books on famous trials were *History on Trial: My Day in Court with David Irving* by Deborah E. Lipstadt and *The Lie that Wouldn't Die: The Protocols of the Elders of Zion* by Hadassa Ben-Itto.

Works of history and sociology included *We Europeans? Mass Observation, "Race" and British Identity in the Twentieth Century* by Tony Kushner; *Postwar* by Tony Judt; *East End Chronicles* by Ed Glinert; *The Image of the Jew in European Liberal Culture, 1789–1914*, a collection of essays edited by Brian Cheyette and Nadia Valman; and *Children of War: The Second World War through the Eyes of a Generation* by Susan Goodman.

Books of fiction included *All For Love* by Dan Jacobson; *The Last Secret of the Temple* by Paul Sussman; *An Acre of Barren Ground* by Jeremy Gavron; *Winkler* by Giles Coren; *Honey* by Arnold Wesker; and *Hester's Story* by Adèle Geras.

Personalia

Honors accorded British Jews during the year included a life peerage to Dame Ruth Deech. Knighthoods went to Chief Rabbi Jonathan Sacks; property entrepreneur Donald Gordon; playwright Arnold Wesker; Westminster City Council leader Simon Milton; Essex University vice chancellor Ivor Crewe; Cambridge professor and nanotechnology researcher Michael Pepper; and property tycoon and British Land Company chairman John Ritblat.

Notable British Jews who died in 2005 included Cyril Trup, national vice president of B'nai Brith, in London, in January, aged 69; Miriam Rothschild, natural scientist, in Ashton Wold, Northamptonshire, in January, aged 96; Richard Wolfson, co-creator of the rock show *Kaddish*, a tribute to Holocaust victims, in London, in February, aged 49; Peter Style, for 14 years head of British Overseas Trade Group for Israel, in London, in February, aged 70; Peter Benenson, founder of Amnesty International, in Oxford, in February, aged 83; Osias Tager, a founder of the Jewish Association for Mentally Handicapped Children (now Ravenswood Foundation), in London, in March aged 90; Isaac Levy, prominent United Synagogue minister, in London, in March, aged 94; Iris Landau, founder and life president, British Friends of Alyn, in London, in March, aged 81; Carmel Narod, printer of Yiddish books, in London, in March, aged 90; Berel Berkovits, Federation of Synagogues *dayan* (religious judge) and Jewish law expert, in Jerusalem, in April, aged 55; Rose Ellis, Jewish rights campaigner, in London, in May, aged 79; Philip Hobsbaum, poet, author, and English scholar, in Glasgow, in June, aged 72; David Daiches, scholar, author, and expert on Scottish literature, in Edinburgh, in July, aged 92; Eva Kolinsky, historian of modern Germany, in Birmingham, in August, aged 65; Joseph Rotblat, Nobel Peace Prize laureate and nuclear scientist, in London, in August, aged 96; Edie Noble, leading figure in Jewish women's organizations, in London, in August, aged 94; John Simmons, librarian and Slavonic languages expert, in Oxford, in September, aged 90; Majer Bogdanski, exponent of Bundism, in London, in September, aged 93; Lionel Kochan, Jewish historian, in Oxford, in September, aged 83; Hermann Bondi, mathematician and cosmologist, in Cambridge, in September, aged 85; John Rayner, leading Progressive rabbi, in London, in September, aged 81; Norman Morris, creator of the Balfour Diamond Jubilee Trust to foster cultural ties between Britain and Israel, and executive secretary of the Zionist Federation, 1973–80, in London, in October, aged 73; Oswald Hanfling, philosopher, in Oxford, in October, aged 77; Dave Finn, boxer, in Brighton, in November, aged 90; David Paterson, Hebrew scholar and founder of the Oxford Center for Hebrew and Jewish Studies, in Oxford, in December, aged 83; Rose Heilbron, the first woman to hold multiple judicial posts, in London, in December, aged 91.

MIRIAM KOCHAN

France

National Affairs

TWO REMARKABLE EVENTS during the year raised serious questions about the future of the current French government, and, more fundamentally, about the course of the nation. The first, in May, was the resounding defeat of a referendum to ratify the proposed European constitution. The second began with rioting by youths of Arab and black immigrant origin in the Paris suburbs on October 27, which quickly spread around the country and lasted for three weeks. This was the worst episode of violence seen in mainland France since the end of World War II.

EUROPEAN CONSTITUTION

When French voters went to the polls on May 29 to decide on whether to approve the European constitution, Austria, Cyprus, Greece, Hungary, Italy, Latvia, Lithuania, Malta, Slovakia, Slovenia, and Spain had already ratified; in Germany, the parliament had approved but the president had not yet added his signature. To the surprise of pundits, the French rejected the proposed constitution that day by 54.67 to 43.39 percent. Three days later, Dutch voters rejected it by an even larger margin. Since the document required the approval of all 25 current EU members, it was now highly unlikely that the constitution would ever come into effect.

To be sure, the EU could continue to function on the basis of existing treaties, but non-ratification of the constitution rendered the EU decision-making process more difficult. It also prevented further EU enlargement after the programmed entry of Bulgaria and Romania, since current EU rules defined it as having 25 members plus two candidates for entrance, Bulgaria and Romania. Only ratification of the constitution would have allowed new members in.

French opposition to the referendum came from both the right and left sides of the political spectrum. On the right, a powerful emotional argument was the charge that by ratifying the constitution, France would cede even more of its national sovereignty to "faceless bureaucrats in Brussels." Furthermore, the proposed constitution would make possible the admission of Turkey, whose government dearly wanted membership.

Spearheading the campaign against the constitution on the grounds that it would lead to Turkish EU membership was Philippe de Villiers, head of the far-right Movement for France (MPF), who exploited popular fear of accelerated Muslim immigration.

Another key reason for French rejection of the referendum came primarily, but not exclusively, from left-leaning parties and the labor unions. The constitution, it was alleged, would bring the end of protective labor laws and allow free-wheeling capitalism into France, thus doing away with the job security enjoyed by many French workers.

Particularly singled out for criticism was the EU's "Bolkestein directive," which allowed firms in EU states to bring in foreign laborers from other EU nations for set periods of several months. While away from their native countries, the workers would receive wages at the level of the host country, but social security contributions and other associated payments would be paid at levels prevalent in their countries of origin. Adoption of such a rule, opponents argued, would allow France's giant construction firms to flood worksites around the country with East European workers delighted to earn several times what they did at home. They would take away jobs from their French counterparts, who would be shunned by employers seeking to avoid high social welfare contributions for French workers. "Polish plumbers" were particularly singled out by politicians, possibly because there was already a large pool of entirely illegal, but also highly qualified, workers from that country who "moonlighted" on small construction sites in France.

The result of the referendum was a major humiliation for President Jacques Chirac, who had not only campaigned vigorously for approval, but had orchestrated the referendum to begin with. Instead of having the proposed constitution ratified by the French Parliament—as could have easily been done, given the clear majorities his center-right coalition enjoyed in both houses—he insisted on a popular referendum, presumably in the hope that a victory would add momentum to his chances for reelection to a third term in 2007.

On May 31, two days after the referendum disaster, Chirac replaced Prime Minister Jean-Pierre Raffarin with Dominique de Villepin, the previous interior minister, who was best known abroad as the French foreign minister during the crisis in Franco-American relations over the invasion of Iraq. Villepin formed a cabinet on June 2, handing the Interior Ministry to Nicolas Sarkozy, who had been finance minister in Raffarin's cabinet and now became the second highest ranking cabinet member, with the added title of minister of state.

THE RIOTS

On the night of October 27, in the run-down north Paris suburb of Clichy-sous-Bois, two Muslim teenagers, one of Tunisian origin and the other from Mali, were accidentally electrocuted to death when, believing that police were chasing them, they hid in an electric power substation. Other local youths—mostly teenage children of immigrants, already on tense terms with police—reacted that same night by burning cars and stoning fire trucks and police vehicles arriving on the scene.

Nearby areas also erupted into violence, and within days ghetto neighborhoods in some 274 cities and towns were affected. More than 10,000 vehicles were burned, together with some 200 public buildings, including schools and gymnasiums. More than 3,000 people were arrested and about 400 prison terms were subsequently meted out. Most terms, however, were relatively light or suspended, reflecting the government's fear that imposing harsher penalties would spark further violence. Damage was estimated at about \$250 million. As the year ended, most observers and the media agreed that the violence could resume at any time. Not only were none of the underlying issues precipitating the eruption solved, but there was not even a consensus on what those issues were.

Although virtually every major city in France was affected, the overwhelming majority of the non-immigrant public—close to 90 percent of the French population—saw little of the violence except on television news. This was because the incidents took place almost entirely in ghettos that were situated, as they often are in France, in outlying suburbs far from city centers, the very opposite of the situation in the U.S., where comparable neighborhoods are often in run-down inner-city areas. Although there were a handful of car-burning incidents inside Paris and a few other cities, life continued normally for most residents of France, including for those immigrants living outside the sprawling suburban slums where the trouble took place.

Aside from the two electrocuted teenagers, there were no fatalities that could be directly linked to the riots, although two white Frenchmen were killed in separate muggings by youths of immigrant origin; these took place separate from, but simultaneously with, the general violence. Some conservative politicians linked those deaths to the violent atmosphere.

The total of those injured—about 130 among the police and just slightly more among the rioters—was exceptionally low, given the large number of incidents and areas in which clashes occurred. This was largely ascribed to the tactics used by police, whose strategy was to prevent ri-

oters from moving beyond their immediate home areas, but also to avoid chasing them into the buildings where they lived and where they sought refuge when police arrived on the scene. In this way clashes with family members, especially women and children, were avoided.

Even so, critics complained that the riots might have been brought under control sooner had more force been used. Prime Minister de Villepin responded by comparing the performance of the French police favorably to the way U.S. authorities handled urban riots, such as those in Los Angeles in 1992, when National Guard troops and police shot dead several dozen rioters. The fact was that, despite having well-trained and mobile antiriot forces, French police were exhausted and thinly deployed because of the effort required to contain trouble in so many places at once for a period of three weeks. Many experts said that had the violence continued for another week or so, the army would have had to be called in. This would have seriously increased the chances of violence getting out of hand, since the military had little antiriot experience; its handling of riots in Abidjan, capital of the French-speaking African republic of the Ivory Coast, in 2005 resulted in much bloodshed.

A 90-day state of emergency was declared in France on November 8, allowing the imposition of curfews and extended search powers for police. This decree was based on a law passed in 1955 to quell the insurrection in Algeria, leading far-left and civil-rights groups to protest that the use of a colonial-era law was itself incitement against people who had once suffered from colonial oppression. The state of emergency was rescinded on January 4, 2006, its powers having been fully used in only a small number of cases.

Although many incidents took place in or near areas where blue-collar Jews resided and where there were synagogues and Jewish schools—places that had been targets of hundreds of attacks a few years earlier, during the intifada in the Palestinian territories—there were only two anti-Semitic attacks during the 2005 *révolte des banlieues* (revolt of the suburbs). These occurred on the night of November 3–4, when a petrol bomb was thrown at a synagogue in Pierrefitte, a north Paris suburb, blackening an outer door, and on the following night, when an empty bottle was thrown against a synagogue at Garges-les-Gonneses, a poor suburb nearby. Both attacks took place late at night, when the buildings were empty, and no one was hurt.

The rioters did attack five churches, but religion played a negligible part in the events, with one exception. On October 30, fumes from police tear-gas grenades fired nearby wafted into a packed mosque at Clichy-sous-

Bois, forcing the coughing and choking worshipers to flee the building. Police initially denied any connection with the incident, saying it could have been caused by rioters themselves. But authorities quickly conceded "unintentional" responsibility. In a reflection of continued Jewish-Arab tensions in France, local Muslim leaders interviewed on the spot by television news said that the government would have instantly apologized if a synagogue had been involved.

Known Muslim fundamentalists who were under heavy police surveillance played no evident role among the rioters. Some did, however, act as mediators between authorities and youths. Jewish leaders said this worried them because it would inevitably endow these people with some quasi-official recognition.

RIOT POST-MORTEM

Clearly the violence resembled the urban riots in black American ghettos in the 1960s more than the Palestinian intifada, in that there was no overt political agenda and the violence was nihilistic, directed against society as a whole. Many on the political left blamed the riots on the tough interior minister, Nicolas Sarkozy, for what they said were provocative statements he made in the months before the violence. He had on several occasions referred to juvenile delinquents as *racailles*, equivalent in tone to "garbage," if not "scum," and had pledged to clean out crime-ridden areas with "Karcher," a brand of industrial hoses. These remarks were widely interpreted to refer to most young ghetto dwellers.

Journalists seeking to interview rioters were often physically assaulted and saw their own vehicles burned and equipment stolen. But in those cases where Baghdad-like "fixers" were found to arrange meetings between journalists and rioting youths, the main reasons given by the latter for their violence were anger at heavy-handed treatment by police, lack of jobs, and perceived racism on the part of French society and its institutions.

France, with one of the most comprehensive social welfare systems in the world, was a prime destination for immigrants from the Third World. But that same wealth of social benefits helped create an economic atmosphere not particularly friendly to enterprise, and French unemployment, hovering at around 10 percent, was one of the highest in the EU. Youth unemployment was much higher, about 20 percent for those under age 25, and often double that for members of immigrant communities, whose scholastic performance was among the lowest in the country.

The result was a high rate of juvenile delinquency. About 60 percent of the country's prison population, itself overwhelmingly young, was made up of Muslims, mostly the children of immigrants from France's former North African territories of Algeria, Morocco, and Tunisia. Another group of the least-trained, most unemployable elements of society were youths of black African origin, many from Muslim countries like Mali, who were highly likely to get into trouble with authorities as they imitated the mores of black American ghetto culture learned through films and video clips extolling violence.

The government announced the creation of multiple new welfare programs after the rioting subsided, aimed at better integrating immigrants into society. But experts said that without a sudden upturn in the economy—something highly unlikely—there was little chance of an improvement in the situation. President Chirac was widely criticized for his largely hands-off attitude during the riots; he made only one major speech, on November 14, in which he said, “the children of all the difficult neighborhoods must know that, whatever their origins, they are all children of the [French] republic.”

A major obstacle to ascertaining the situation was the paucity of statistics, since French law forbade the registering or identifying of anyone on French soil by race or religion. Registration by nationality was allowed, but that was hardly helpful to statisticians since French nationality was automatically granted to anyone born to parents who were legally on French soil, and most of the rioters were thus French nationals. The strict taboo on racial and religious identification—now under attack by some minority groups that wanted to see U.S.-like affirmative action laws instituted—was a reaction against the wartime Vichy government's registration of Jews in 1940, which made it simple for Vichy police to arrest and hand over Jews to the Nazis for deportation from 1942 onwards.

French Muslim leaders said they believed their community numbered between five and six million, or about a tenth of the population of France. (The prevailing estimate for the Jewish population was 600,000, 1 percent of the total.) Opinion polls showed only 20–25 percent of Muslims describing themselves as regular mosque-goers, with many saying they came to France precisely to escape from religious pressure at home. Nonetheless, fundamentalist groups were making inroads: during 2005 police discovered several rings that smuggled young volunteers to fight against coalition forces in Iraq.

Among the side effects of the riots was a controversy that rocked France's intelligentsia and became nationwide front-page news. At its cen-

ter was 56-year-old Alain Finkielkraut, a Jewish child of Holocaust survivors, former left-wing radical, professor at the elite *École Polytechnique*, and probably France's foremost living philosopher. "To see the riots as a response to French racism is to be blind to a broader hatred: the hatred for the West, which is deemed guilty of all crimes . . ." he told the Israeli daily *Ha'aretz* on November 18. "When an Arab torches a school, it's rebellion. When a white guy does it, it's fascism. I'm color-blind. Evil is evil, no matter what color it is. And this evil, for the Jew that I am, is absolutely intolerable." *Ha'aretz*, a leftist newspaper, added its own comments equating Finkielkraut's views with those of the French extreme rightist leader Jean-Marie Le Pen.

On November 24, the influential French daily *Le Monde*, a champion of France's immigrant communities and a critic of the Jewish leadership in the country and its support for Israel, reported the *Ha'aretz* story, sparking an outcry against Finkielkraut on the French political left. The Communist-backed MRAP human rights group, in fact, said it would press legal charges against Finkielkraut for racial libel. The anti-Finkielkraut campaign reached its height on December 1, when the weekly newsmagazine *Le Nouvel Observateur* published a photo of a sinister-looking Finkielkraut on its cover, with the title, "The New Reactionaries." In the issue was an accusation by journalist and social commentator Claude Askolovitch (who is Jewish) that "the leaders of [Le Pen's] National Front are reading Finkielkraut and bragging about it!" Another Jew, author Daniel Lindberg, quoted in the magazine, accused the philosopher of creating a "fracture" between communities in France.

The furious onslaught against Finkielkraut generated a contrary movement to defend him. In mid-December the France-Culture radio station conducted a live debate in which Finkielkraut faced some of his accusers. The philosopher described what he had undergone as "lynching by media," and the station was inundated by messages of support for him. Finkielkraut also received backing from Nicolas Sarkozy, the interior minister with ambitions to be the next president, who told reporters: "If there is so much criticism of Alain Finkielkraut, it might be because he says things that are true. The philosophers who frequent literary salons and live between the Café de Flore and Boulevard St. Germain suddenly find France no longer bears a resemblance to them." Sarkozy said it was "monolithic thinking by many intellectuals" who denied that mass immigration created tensions, that strengthened the powerful election-time showings of Le Pen. Finkielkraut also got massive backing from French Jewish organizations grateful for his defense of Israel and of the French Jewish community.

POLITICAL FALLOUT

The failure of the referendum on a European constitution and the three weeks of riots seemed to spell the beginning of the end for the 73-year-old Jacques Chirac's extraordinarily long political career. An additional factor was Chirac's hospitalization on September 2 for what was described as "a slight vascular accident," after complaining of a severe headache and vision problems. Chirac, whose proverbial good health had gotten him the nickname "Le Bulldozer," had not declared if he intended to run for a third term in 2007. But a number of would-be successors made their intentions known. Both Villepin and Sarkozy, from the mainstream right, were increasingly open about their hopes to succeed Chirac. François Bayrou, who was more of a centrist, officially threw his hat in the ring. Further to the right, de Villiers was expected to run, as was the veteran extreme rightist Jean-Marie Le Pen.

Infighting had plagued the opposition Socialist Party since it lost power in 2002. Its avowed or rumored candidates included the party's secretary general, François Hollande, former prime ministers Lionel Jospin and Laurent Fabius, former finance minister Dominique Strauss-Kahn, past cultural affairs minister Jack Lang, and fast-rising public favorite Ségolène Royal, the only woman in the race. Another potential candidate on the left was an independent figure, Bernard Kouchner, who had created the "Doctors without Borders" approach to international crisis relief. Fabius, Strauss-Kahn, Lang, and Kouchner were either Jewish or had one Jewish parent.

But none of them particularly solicited the Jewish community for support, in contrast to the three mainstream right-wing candidates—Sarkozy, de Villepin, and Bayrou—who were regulars at community functions. Sarkozy was most clearly identified with Jewish concerns. He was the son of a Hungarian immigrant father, but his parents separated when he was young and he was brought up by his mother, whose own father was a Jew from Salonica, Greece. It was this grandfather who was the effective "father figure" in Sarkozy's upbringing. In a bizarre development akin to a French bedroom farce, Sarkozy's wife, Cecilia, ran off with French Jewish advertising executive Richard Attias in July. The affair was front-page news in the country for weeks, with Sarkozy angrily implying that rivals in his own camp made sure the press was supplied with racy news and photos of the errant couple, who spent much of their time in New York. (Madame Sarkozy returned to her husband in January 2006, only to go back to her lover two months later.)

On the extreme right, Jean-Marie Le Pen briefly drew attention to himself in February with new, outrageous statements about World War II. He commented in an interview that "the German occupation of France was not particularly inhumane even if there were a few blunders." Le Pen's outburst, which generated widespread condemnation by politicians and the media, came amid efforts by his daughter, Marine, 36, to distance her father's National Front (FN) from its past association with historical revisionism. Marine, who was FN vice president, froze her participation in the party for several months after her father's statement, but resumed her activities later in the year. As a member of the European Parliament, she joined its Delegation for Relations with Israel, and said late in the year that she hoped to travel to Israel soon. Marc Knobel, a senior official of CRIF (Conseil Représentatif des Institutions juives de France, Representative Council of French Jewish Organizations), said on December 16 in the organization's newsletter that such a visit would be "incomprehensible." In the continued infighting within the FN, Louis Aliot, a confidant of Marine Le Pen, was appointed secretary general, replacing hardliner Carl Lang. An extreme rightist publication, *Le Libre Journal*, which feared Marine Le Pen's efforts to "humanize" the Front and dilute its hard-right image, charged that Aliot was of Jewish origin.

Israel and the Middle East

Franco-Israeli relations began the year in their usual sour way, as both sides still labored under the burden of the diplomatic row set off by Israeli prime minister Ariel Sharon in July 2004. At that time, Sharon had told visiting American Jewish leaders that France was host to "the wildest anti-Semitism." "If I have to advocate to our brothers in France," the prime minister went on, "I will tell them one thing: move to Israel, as early as possible." The French Foreign Ministry called the remarks "unacceptable." President Chirac asked Sharon to explain himself, and said that until he did so, Sharon would not be welcome in France. The Israeli media later reported that Chirac sent a message to Israeli president Moshe Katzav saying he considered the incident closed. But relations between the two countries remained tense.

On February 12, 2005, at the annual dinner of CRIF—a high-profile event always given considerable coverage by the French media—CRIF president Roger Cukierman strongly criticized the government's behavior the previous November, when Yasir Arafat died in a Paris hospital (see AJYB 2005, pp. 340–41). In the presence of Prime Minister Raffarin and

no less than 15 cabinet members, who listened stony-faced, and several hundred Jewish community leaders, Cukierman said he felt a "malaise in the face of the aggravation of an anti-Jewish climate . . . a malaise before what seems to me to be incompatibility between France's foreign policy and its domestic policy of fighting against anti-Semitism. . . . Why did France have to offer such a grandiose ceremony to Yasir Arafat [when his coffin was transported from French soil]? Why not have denied more firmly the medieval-like rumors that Arafat was poisoned? Why have tolerated the fake declaration of Arafat's birthplace to an official registrar," Cukierman said, referring to a death certificate issued at the request of Arafat's widow, Suha, which said Arafat was born in Jerusalem when most historians agreed he was born in Cairo.

Cukierman further assailed what he called "ambiguous comments" made when French authorities secured the release of two French journalists earlier kidnapped by Islamic militants in Iraq, a reference to boasts that France had good relations with Iraqi opposition groups. Cukierman also complained that Israel, where a sizable number of residents were native French speakers, had yet to be admitted to La Francophonie, a loose grouping of countries with French speakers that had long rejected Israeli membership because of a Lebanese veto. He was enthusiastically applauded by the overwhelmingly Jewish audience when he left the rostrum to return to the table where Raffarin and his colleagues were waiting.

Prime Minister Raffarin, speaking next, said: "Monsieur le President, I listened to your words attentively. These are serious subjects pronounced at a time when rays of hope for Middle East peace are finally appearing on the horizon. Therefore I will not enter into a debate." It later emerged that Cukierman had toned down his speech from what he initially planned to say, as the CRIF president and the prime minister traditionally exchanged drafts of their speeches before the annual dinner so as to negotiate about statements that might cause unpleasantness.

A thaw was evident in relations between France and Israel just two days later, on February 14, when Israeli foreign minister Silvan Shalom visited Paris for the ceremony reopening Israel's embassy on Rue Rabelais, just off the Champs Élysées, which had undergone nearly three years of repair following a fire in May 2002. French foreign minister Michel Barnier and more than 1,000 other dignitaries from the French political world and the local Jewish community joined Shalom at the lavish event. The Israeli minister told journalists that "there was an improvement in our bilateral relations."

When Prime Minister Sharon arrived for a three-day state visit on July

26, he lavished compliments on President Chirac, whom he called "one of the greatest leaders in the world today." French newspapers spoke of "a new Franco-Israeli honeymoon." Clearly, the two sides had come to understand that there was no ignoring one another: Sharon knew he would make no progress with the EU if he remained on bad terms with Paris, which wielded major influence over the grouping, and France recognized that it could undertake no serious action in the Middle East unless it was back in the good graces of Jerusalem. Other factors helping improve the diplomatic climate between the two countries were the death of Arafat, France's campaign alongside the U.S. to rid Lebanon of Syrian influence, and the terror attacks in Madrid and London that sparked new cooperation between French and Israeli intelligence services.

Nevertheless, France and Israel were still far apart as to what should take place after the projected Israeli withdrawal from Gaza. French diplomats explained to journalists before Sharon's arrival that Paris believed Israel should agree to an international conference led by the Quartet (the U.S., Russia, the UN, and the EU) to discuss post-withdrawal steps, a scenario Israel could not accept.

Sharon, who met with many top French personalities during his stay, avoided any public mention of delicate subjects, sidestepping questions by the influential newspaper *Le Monde* as to whether he would repeat his controversial call to French Jews to emigrate to Israel. Arab and far-left groups organized demonstrations against Sharon, but they never succeeded in gathering more than a few hundred people, and these, kept well away from the visitor, were virtually ignored by the French media. Foreign Minister Shalom returned to Paris on October 27–28, and discussed with French authorities the dangers posed to Israel and, according to him, ultimately to Europe, by Iran and its threatening nuclear posture.

These meetings, the subsequent Israeli withdrawal from Gaza, and the absence, for a change, of dramatic footage from the West Bank of Israeli troops clashing with Palestinian youths all contributed to altering the image of Israel in the eyes of the French public, according to an opinion poll commissioned by CRIF and conducted November 8–9. According to the poll, some 42 percent of French people expressed sympathy for Israel, as compared to 34 percent who said they felt antipathy. This was a sharp improvement since the previous poll, carried out in April 2004, which indicated 38 percent sympathetic and 48 percent antipathetic.

French Jewish community leaders expressed satisfaction on September 21 after a meeting with the new foreign minister, Philippe Douste-Blazy. CRIF president Cukierman described their exchange as "exceptional."

Participants said Douste-Blazy showed "real understanding" for Israel's problems and quoted him as saying that "Israel is entirely justified in its demand that all [Palestinian] armed militias must be disarmed before the Quartet can envisage the next step on the road map towards peace." Douste-Blazy also promised to back Israel's admittance to La Francophonie.

CRIF president Cukierman, referring to his outburst at the CRIF dinner back in February, said in an interview with the weekly newspaper *Actualités Juives* on December 1: "Today, things have changed considerably and the climate is completely different. I can only say that I am extremely satisfied with the state of Franco-Israeli relations and I would not make the same speech again."

Through the year, French Jewish leaders kept an eye on figures occasionally published by French police concerning the number of French Muslims thought to have gone to join the Islamists fighting against coalition forces in Iraq. They were especially concerned by the police's assessment that those volunteers who later returned to France were likely to engage in terrorist activities. In early October, the national police intelligence division said it had identified 22 French Muslims who had gone to fight in Iraq, seven of whom were known to have been killed and two taken prisoner by American-led forces.

French authorities also expelled a dozen foreign imams during the year for preaching in a way that incited public disorder or was harmful to the government's policy. Most were Turkish or Moroccan nationals. Pascal Mailhos, director of intelligence at national police headquarters in Paris, told reporters in August that about 1,600 Muslim places of prayer around France were under police surveillance. He described 80 of these prayer halls as "sensitive" and constantly under "pressure from radical Islamist organizations," and 20 as being "in the hands of radicals."

Anti-Semitism

The number of anti-Semitic acts in France fell sharply in 2005, according to figures compiled by national police headquarters. There were 504 incidents as compared to 974 in 2004, a 48-percent drop. "2004 was the worst year since we began to keep specific statistics on the subject in 1995," a senior police officer told the press, adding that the number of anti-Semitic incidents had already started to drop in the last three months of that year.

In remarks to American Jewish leaders he made while on a visit to the

U.S., CRIF president Cukierman praised the French government's efforts to fight anti-Semitism. "This policy has been exceptional over the past few years, and Interior Minister Nicolas Sarkozy is particularly active in this struggle. An interministerial liaison committee has been created to fight anti-Semitism Our cooperation with the Interior, Education and Justice ministries is entirely satisfactory and we have seen the results." But he stressed that the new, lower figures were still several times higher than before the start of the second intifada in the West Bank and Gaza Strip late in 2000.

The number of racist and xenophobic actions that victimized non-Jews (largely Arabs and blacks at the hands of the ethnic French) also dropped in 2005, but only by 21 percent, going from 600 in 2004 to 470 in 2005. A similar difference between the two categories of victims was found in regard to the number of arrests. Some 40 people were arrested in connection with anti-Semitic acts or insults in 2005, as compared to 80 arrests in 2004. Arrests for racist acts against people other than Jews declined at a slower rate, from 71 in 2004 to 55 in 2005.

Of the anti-Semitic acts, 98 consisted of violence directed against people or property (compared to 200 such acts the previous year), including actions where explosives or arson were involved. A further 406 acts (compared to 774 the year before) were categorized as threats, conveyed by telephone, mail, graffiti, leaflets, or words or gestures. Among the racist acts against people other than Jews, 88 involved violence (compared to 169 in 2004) and 382 threats (compared to 431).

French police said the 2005 decline in anti-Semitic acts could be explained by several factors, starting with "effective protective measures of sensitive points and a strong involvement of security forces." They also spoke of "major preventive work in schools and a drop in international tensions," meaning the Israeli-Palestinian conflict. The region of France where the most anti-Semitic acts were recorded was the Paris area, where about a fifth of France's population resided. Police said that extreme rightists were less involved in anti-Semitic acts. Jewish community security sources attributed the overwhelming majority of anti-Jewish acts in France to youths of North African origin, but there was a worrying tendency for youths of black African origin to imitate them.

A glimpse of how the French public at large viewed their Jewish compatriots was afforded by a public opinion poll conducted in May and published in early June by TNS Sofres for the French Friends of Tel Aviv University. It showed that 92 percent of the French regarded their Jewish neighbors as "just as French as any other French persons." This fig-

ure had dramatically increased in successive polls conducted since the end of World War II. Jews also scored "better" than Corsicans, who were viewed as "just as French as any other French persons" by 89 percent of respondents, and Arabs, at 79 percent. Asked what they thought of having a Jew as a son-in-law or daughter-in-law, some 87 percent said the possibility would not bother them, 9 percent said it would, and 1 percent said they would welcome it. These figures too, when compared to earlier surveys, indicated a marked increase in the social acceptability of Jews.

The old canard that Jews had "too much" power in the country still survived, as 16 percent of the respondents believed it true either entirely or in part, and another 17 percent had no opinion, which, the pollsters suggested, might indicate subtle anti-Semitism. About 67 percent disagreed with the notion that Jews had too much power. Seventeen percent would oppose the election of a Jewish president while 82 percent would not. Asked how they reacted when they first learned that someone they knew was Jewish, 91 percent said it made no difference to them, 7 percent said it made the person seem more attractive, and 1 percent said it made the person seem less attractive.

The poll gave no ethnic or religious breakdown of its representative sample of 1,000 respondents, but a separate survey published later in the year showed extremely hostile views about Jews in the French Muslim community, a tenth of the French population.

In late February, the French government's broadcast licensing authority, Conseil Supérieur de l'Audiovisuel (CSA), ordered the private Eutelsat satellite operator, headquartered in Paris and with 25 satellites covering most of Europe, to cease relaying the Iranian state-backed Sahar-1 television channel, on the grounds that it broadcast programs that were anti-Semitic and incited violence. There was no way of knowing how many households in France tuned in to Middle East-based television stations, but police said they were extremely wary of the influence that such programs could have on France's six million Muslims, many of whom had satellite dishes precisely in order to have access to programs in their native languages.

The CSA singled out one series, "For You Palestine, Or Zahra's Blue Eyes," created in Tehran and relayed by Eutelsat to Western Europe in French and Persian. In the series, a fictional Israeli prime minister, "Yitzhak Cohen," supervises the forced removal of organs from Palestinian refugees, including the eyes of the child heroine of the series. CSA also charged that Sahar-1 showed a Syrian series called "Diaspora" based on the *Protocols of the Elders of Zion*, and broadcast an interview with

French Holocaust revisionist Robert Faurisson, whose statements denying the Holocaust violated French law.

A novel, *Pogrom*, was the object of condemnations from the offices of Prime Minister Raffarin and CRIF president Roger Cukierman in March, although no legal action was taken to ban it. The book was filled with violent anti-Semitic diatribes. Author Eric Bénier-Burckel, however, denied anti-Semitic intentions, saying the plot clearly showed that he condemned the characters that he had created. Critics said that the little-known Bénier-Burckel may have been seeking to imitate pre-World War II novelist Louis-Ferdinand Céline, a brilliant author who developed an obsession with anti-Semitism, and ended up collaborating with the Nazis during the war.

The Versailles Court of Appeals, on May 27, found the prestigious evening newspaper *Le Monde* guilty of racial libel for the publication in May 2002 of an op-ed article about Israel's policies toward the Palestinians by eminent sociologist Edgar Morin, a Jewish, left-wing critic of Israel, former French member of the European Parliament Sami Naïr, and university professor Danièle Sallenave. It was entitled "Israel—Palestine: the cancer," and contained passages accusing "the Jews" (not "Israel" or "the Israelis") of persecuting Palestinians. The court overturned an earlier lower-court decision that ruled that the text was part of a political debate on the Israel-Palestine question, not "constituting an offence that besmirches the honor and the consideration due to the Jewish community as a whole."

A court in Nanterre (in the Paris area) sentenced the Paris-based al-Qualam publishing house and its director, Abdelila Cherifi Alaoui, to a suspended three-month prison sentence and a 10,000-euro (about \$12,500) fine, plus damages, for incitement to hatred and violence for publishing the book *L'autre visage d'Israël* (The Other Face of Israel). The book was written by Israel Shamir, a fervently anti-Zionist Russian Jew who converted to Christianity and lived in Israel. The charges were pressed after a complaint by LICRA, a French organization that fights racism and anti-Semitism.

Mixed-race "humorist" Dieudonné M'bala M'bala (see AJYB 2005, pp. 345–47) continued to goad the country's Jewish community, for example stating, during a visit to Algiers in February, that "Zionism is the AIDS of Judaism" and "French authorities have given in to the Zionists . . . Jews occupy all the strategic positions in France today." Dieudonné was attacked by three young French Jews when he visited the French West Indian island of Martinique on March 1. These Jews, who had recently

arrived on the island to work as salesmen, ambushed Dieudonné as he emerged late at night from a television studio where he had given an interview. He said the three assailants (a fourth was waiting in a getaway car) pummelled him and called him "dirty nigger." Dieudonné was not seriously hurt and the four were arrested the same evening. They were later sentenced to six months imprisonment, but their terms were immediately suspended. Members of Martinique's tiny Jewish community said they feared for their safety after the incident, but no reprisals were reported.

Holocaust-Related Matters

President Chirac, known to be averse to speaking foreign languages in public, did pronounce three words of Hebrew on January 25, when he spoke at the inauguration of France's Shoah Memorial on the Rue Geoffroy l'Asnier in the Marais district of Paris: *Zakhor* and *Al Tishkah*, "Remember" and "Don't Forget." The memorial described itself as Europe's largest center dedicated to information and research on the Holocaust. It opened its doors to the public two days later, January 27, the 60th anniversary of the liberation of Auschwitz-Birkenau, the site of another ceremony that was attended by many world leaders, including Chirac.

The eight-story, 5,000-square-meter Shoah Memorial was built on the site of, and around, an existing Memorial to the Unknown Jewish Martyr. The enlarged complex included an auditorium, research facilities, a library, a multimedia center, and offices. The walls in the courtyard bore the names of 76,000 Jews deported from France during the Nazi occupation between 1942 and 1944, many of them identified by the Center for Contemporary Jewish Documentation, which constituted part of the new complex. Among the names were those of some 2,500 survivors, and it was one of them, Simone Veil, the former European Parliament president and onetime French cabinet minister, who spoke when the walls were uncovered on January 25. Madame Veil said, "the memory of the Shoah must not only be carried by the children of the victims. It is all of humanity which was assassinated in the camps."

In his speech, Chirac pledged that France would "not forget because to refuse to forget is the ultimate defeat of barbarism." Denouncing Holocaust denial as "a crime against the truth," Chirac also declared that "anti-Semitism has no place in France." He said he understood the fears of the French Jewish community and recognized the place of the State of Israel in the hearts of Diaspora Jews. He quoted Elie Weisel's words: "The Jews may live outside Israel but they cannot live without Israel."

The day before, Prime Minister Raffarin attended commemorations at Izieu, in eastern France, on the spot where 44 Jewish children and their seven teachers were arrested by the Gestapo in April 1944 and sent to Auschwitz. Raffarin was accompanied by the French chief rabbi, Joseph Sitruk, who burst into tears while speaking to non-Jewish schoolchildren from the Lyons area who had been brought to the site. The rabbi appealed to them to fight anti-Semitism, saying, "You must know that racism does not start with deportation or eliminations. It begins with insults. If one day at school or elsewhere you hear one of your friends call someone a 'dirty Jew,' do not let it pass as if nothing had happened."

To mark the 60th anniversary, the Paris municipality staged several events that were attended by thousands. Between January 25 and March 12, the municipality's main exhibit hall hosted "The Last Witnesses from Auschwitz-Birkenau Testify," in which video films were shown of recent interviews with some of the last French-Jewish survivors of the infamous death camp. The municipality also held a historical symposium on the same subject on April 1–2, and another exhibit that ran between April 28 and July 30 on "The Jews of the Marais District—From Refuge to Trap," which included several rooms full of objects detailing the history of East European Jewish immigration to France from about 1880.

Eric de Rothschild, president of the French Shoah Memorial, signed an unprecedented cooperation agreement on June 16 with Paris police chief Pierre Mutz, according to which the two institutions agreed to exchange microfilm files for the period of the German occupation of France, when collaborationist Vichy authorities placed the French police under the effective operational orders of Nazi authorities. The most notorious instance of police cooperation with the Nazis came on June 16–17, 1942, when about 12,000 Parisian Jews of East European origin were arrested. Nearly all were later killed at Auschwitz. De Rothschild and Mutz also agreed that the Shoah Memorial would hold regular briefings for police trainees about the Holocaust period and about Jews, as part of their preparation for police work.

JEWISH COMMUNITY

Communal Affairs

Tunisian-born Frenchman Pierre Besnainou, 50, was elected president of the European Jewish Congress on June 26. He defeated the incumbent,

Cobi Benatoff of Italy, by 48 to 36 percent. Besnainou, who had until then been EJC vice president and treasurer, was also co-treasurer of the World Jewish Congress and a member of the central committee of the Fonds Social Juif Unifié, the main fund-raising welfare organization of the French Jewish community. In addition, Besnainou was the moving force and chief personal contributor to AMI (Aliyah et Meilleure Intégration), an organization dedicated to helping the integration of French Jewish immigrants in Israel (see below).

Paris mayor Bertrand Delanoë, on June 15, inaugurated the Place Bernard Lazare. Located in the Marais neighborhood of the third arrondissement (district), it was named after the French Jewish writer and polemicist who was one of Captain Alfred Dreyfus's first defenders during the notorious Dreyfus Affair that broke out in 1894.

The city of Troyes in eastern France, backed by the French Ministry of Cultural Affairs and in coordination with Jewish groups, marked the 900th anniversary of the death of the great medieval Jewish scholar Rashi with a series of seminars and exhibits through the year. Rashi, whose full name was Shlomo Ben Yitzhak, lived and died in this main town of Champagne, and ran a celebrated yeshiva there. His fame went far beyond the small local Jewish community, and church documents of the time mention him as "Solomon of Troyes." In 1475, several hundred years after his death, Rashi's commentary on the Pentateuch was the first book ever printed in Hebrew. Since 1990, the Troyes European Center for Hebraic Studies and Research had existed in the town. The Jewish-headed institute now had about 150 regular students, including Catholic priests and nuns. Hundreds of other people attended conferences and seminars the institute organized.

French Jews and Israel

Relations between the French Jewish community and Israel remained extremely close. The number of immigrants from France to Israel reached 2,980 in 2005, the highest annual total ever. This compared with 2,500 immigrants in 2004, 2,300 in 2003, and 2,600 in 2002, the year of an unprecedented wave of anti-Semitic incidents prompted by the intifada. The annual number before the intifada was usually less than 1,000. No figures were available for emigration by French Jews to the U.S. and Canada. These were other choice destinations, as witnessed by several "fairs" advertising life in these countries; one, for example, informed French Jewish pharmacists of their prospects if they chose to settle in Florida.

Estimates of the rate of reverse immigration back to France of French Jews who had moved to Israel since 1967 ran as high as 30 percent. In March, a new group, Aliyah et Meilleure Intégration (AMI) was established to keep such French immigrants from returning home disappointed if their integration ran into difficulties, especially due to economic reasons. The acronym AMI spelled the French word for "friend" and the Hebrew word for "my people." At its launching ceremony, the organization said that it had already collected \$1.5 million, much of it donated by Pierre Besnainou, the successful French-Tunisian businessman who was subsequently elected president of the European Jewish Congress (see above).

AMI was set up with the help of the Jewish Agency. Avi Zana, AMI's secretary general, told journalists that many French Jews immigrated in the summer and received a full benefits package from the Israeli government lasting six months. Whether or not immigrants found employment by then, the benefits were sharply curtailed at the end of that period. Many of the newcomers were faced with serious financial problems, compounded by wintry weather as well as social isolation in a country where they had yet to make friends. In such situations, AMI would step in and supplement the family income for at least another six months until employment was found. AMI also planned to offer scholarships to immigrant students, organize pre-departure Hebrew courses, and open an office in Israel to help immigrants from France find places to live in neighborhoods where other French Jews had already settled.

There was also a new phenomenon, "Boeing Aliyah," whereby well-to-do French Jewish professionals, such as doctors and lawyers, settled in Israel with their families but maintained their practices in France, commuting between the two countries. Since the flight time between France and Israel is about four hours, some family heads were reported to be spending four days a week in France and three in Israel. Others were organizing their work schedules in such a way as to travel between France and Israel twice a month, staying longer periods in each country. The French edition of the *Jerusalem Post* estimated that several hundred people, mostly males with children still young enough to integrate easily into Israeli society, had opted for this way of life.

Tourism from France to Israel was up, 311,400 people arriving in Israel during the year, compared to 257,484 in 2004. The 2005 figure made France the second largest source of tourism to Israel, after the U.S. (457,521 Americans came, among a total 1.9 million tourists). The overwhelming majority of French tourists were Jews.

An unpleasant aspect of the substantial French tourism in Israel were

complaints, echoed in the French Jewish press, that El Al Airlines as well as Israeli hotels and restaurants were guilty of price gouging. French Jewish leaders complained in June to Prime Minister Sharon that visitors from France were being charged \$1,000 for a round-trip ticket to Tel Aviv, nearly one-third more than the price of a ticket from London, which was further from Israel. El Al replied that French Jewish tourists tended to travel en masse at the time of school holidays. Therefore, El Al said, aircraft had to fly to France empty to pick them up, and empty again after bringing them back home after the holidays. The higher prices paid for fuel on the empty legs.

Throughout the summer, French Jewish radio aired a stream of reports from returning tourists that restaurants and hotels in the Tel Aviv area, where many French Jewish tourists converged, overcharged them. Allegedly, restaurant menus listed significantly lower prices in the Hebrew-language column for the same dishes. The complaints were investigated and confirmed by the Israeli newspaper *Yediot Aharonot*.

Well-to-do French Jews were reported to be heavily engaged in the purchase of property in the Tel Aviv area, especially in fashionable northern areas of the city close to the sea. According to reports on French Jewish radio, prices had gone up by 20 percent in the area when owners realized how eager rich French Jews were to acquire vacation apartments that they could later use as retirement homes.

Israelis also traveled to France. This made the news on May 13, when an Israeli youth group, aged 12–14, was involved in a confrontation with Arab teenagers in Lyons. The Israeli Jewish youngsters, arriving at a local school for a visit, were accosted and insulted by some 20 Arab youths. Three French Jewish security guards hustled the Israelis into the school and then turned to face the assailants, injuring one of them. Police arrested the three guards for initiating physical violence. They spent the night in jail, but were released the next morning. No subsequent judicial action is known to have taken place.

Interreligious Relations

The death of Pope John Paul II on April 2 evoked messages of sympathy from French Jewish leaders to the heads of France's Catholic Church. Chief Rabbi Joseph Sitruk described the late pope as "a great Christian and a great man." He said the pope's legacy was "unique and exceptional in the sincere repentance that he introduced into the building of a fraternal dialogue between Jews and Christians, as well as his recognition of the responsibility of the Church in the groundwork that

led to the Shoah, just as it was largely responsible for anti-Semitism as a whole." The rabbi especially hailed the pope's visit to Israel, which, he said, "profoundly marked the people of Israel just as it marked the whole Jewish people."

Cardinal Jean-Marie Aaron Lustiger, the Jewish-born archbishop of Paris, retired on February 11 at the age of 78. Lustiger, the son of Polish immigrants to France and the grandson of a rabbi, had, the month before, represented the pope at the 60th anniversary commemoration in Poland of the liberation of the Auschwitz death camp, where more than a million Jews, including Lustiger's own mother and much of his family, were killed. Lustiger converted to Catholicism at the age of 14, during the Nazi occupation of France, while he was being hidden in a provincial boarding school run by the church. His father and sister survived the war and remained Jews.

Beset by poor health in recent years, he had at one point been rumored to be a contender to succeed Pope John Paul II. Lustiger played a key role in improving relations between Christians and Jews since becoming archbishop in 1981, but the French rabbinate, made up increasingly of Orthodox Sephardi rabbis, was wary of him, fearing that he harbored conversionary designs. He denied such intentions, but his repeated public claims that although a Catholic, he "had never ceased to be a Jew" exasperated Chief Rabbi Sitruk, as normative Judaism did not recognize such a hybrid category. Although retired from his functions as Paris archbishop, Lustiger maintained contacts with French Jewry and was an important presence in Rome on October 27, when the Vatican celebrated the 40th anniversary of its *Nostra Aetate* declaration that opened the way for reconciliation between Christians and Jews. French Jewry sent the largest foreign delegation to the ceremony, headed by CRIF president Cukierman.

Lustiger accompanied his successor, the new Archbishop André Vingt-Trois, when the latter was ceremonially received by the French Jewish community on May 2 at the French Shoah Memorial. Vingt-Trois had already met with Jewish leaders when a community delegation attended a requiem mass for the late Pope John Paul II on April 3, and presented condolences to him the following day. The ceremony at the memorial was marked by a speech by Cukierman, expressing the hope that the new prelate "would pursue and develop the good relations established by Cardinal Lustiger." Speaking in front of the wall with the names of the French Jews killed during World War II, Archbishop Vingt-Trois called for "the necessary vigilance in the face of anti-Semitic statements and acts. We are very conscious—and on this spot more than anywhere else—

as to how veiled and discreet anti-Semitism can become an element which favors persecution."

Relations with organized Islam were generally limited to regular, businesslike meetings between Jewish community officials and Dr. Dalil Boubakeur, rector of the main Paris mosque and president of the Council for the Muslim Cult (CFCM), whose authority was underwritten by the French government but who was not believed to be particularly popular among French Muslims. During the November riots, when he ventured into a troubled Muslim immigrant neighborhood, his car was immediately pelted with stones when he was recognized.

A notable exception to the cool but correct relations between Jews and Muslims was the "Tour of France," a bus trip for young people of both faiths sponsored by Amitiés Judéo Musulmanes de France (Jewish-Muslim Friendship Group of France) in June and July. The chartered bus visited some 40 cities and towns around the country to promote improved ties between the two religions. At each stop the riders distributed leaflets and held meetings with youth groups. The only unfortunate incident during the trip occurred at Vénissieux, a largely Arab immigrant-dominated suburb of Lyons, where local hoodlums assaulted a regional television team covering the event. The tour also included side trips outside France to Brussels and Milan.

Publications

A number of original works of Jewish interest were published in France in 2005.

Novels: Liliane Messika's *L'Occidenté* (The Westernized One); Emilie Frèche's *Le Sourire de l'ang* (The Smile of the Angel); Michel Gurfinkel's *Le Roman d'Odessa* (The Novel of Odessa); Colette Fellous's *Aujourd'hui* (Today); Sylvie Weil's *La Bulle cauchemar* (The Nightmare Caption); Pierre Assouline's *Lutétia*; Gilles Rozier's *Fugue à Leipzig* (Running Away to Leipzig); Jacquot Grunewald's *La Tentation du rabbin Fix* (The Temptation of Rabbi Fix); Laurent Sagalovitch's *Loin de quoi?* (Far Away From What?); Robert Bober's *Laissées-pour-compte* (Abandoned); Patricia Gotlib's *Le Fuji Yama boréal* (The Boreal Fuji Yama); Michèle Kahn's *Le Roman de Séville* (The Novel of Seville); and Malka Ribowska's *Je n'ai plus de nouvelles de Simon* (I No Longer Have News of Simon).

Ideas and Current Affairs: Pierre Gréminon and Françoise Piotet's *Georges Friedmann, un sociologue dans le siècle, 1907–1977* (Georges

Friedmann, A Sociologist in the Century); Mathurin Maugarlonne's *A la rencontre des disparus* (Going to Meet the Disappeared); Jean-Jacques Moscovitz's *Lettre d'un psychoanalyste à Steven Spielberg* (A Psychoanalyst's Letter to Steven Spielberg); Nathan Weinstock, Alexandra Richter, Patrik Alac, and Bertrand Badiou's *Paul Celan, La bibliothèque philosophique* (Paul Celan, The Philosophical Library); Gabriel Benichou's *L'Adolescence d'un Juif d'Algérie* (The Adolescence of an Algerian Jew); Michel Abitbol's *Les Amnésiques: Juifs et Arabes à l'ombre du conflit du Proche-Orient* (The Amnesiacs: Jews and Arabs in the Shadow of the Middle East Conflict); Gérard Bensussan's *Qu'est-ce que c'est que la philosophie juive* (What Is Jewish Philosophy?); Luc Rosenzweig's *Lettre à mes amis pro-palestiniens* (Letter to My Pro-Palestinian Friends); Claude Berger's *Les Siècles aveugles de la gauche perdue* (The Blind Centuries of the Lost Left); Yves Azeroual's *A-t-on le droit de défendre Israël?* (Does One Have the Right to Defend Israel?); Michel Onfray's *Traité d'athéologie* (A Treatise of Atheism); Claude Vigée's *Danser vers l'abîme* (Dancing Towards the Abyss); Anne Rothschild's *Palais du désir* (The Palace of Desire); Alain Finkielkraut's *Nous autres modernes* (We, the Modern Ones); David Chemla's *Bâtisseurs de paix* (The Peace Builders); Alexandre Adler's *Rendez-vous avec l'Islam* (A Meeting with Islam); Pierre-André Taguieff's *La Foire aux illuminés* (The Cranks' Fair); Jean-Michel Salanski's *Talmud, science et philosophie* (Talmud, Science, and Philosophy); François Rastier's *Ulysse à Auschwitz, Primo Lévi, le survivant* (Ulysses in Auschwitz, Primo Lévi, the Survivor); and Arno Klarsfeld's *Israël transit*.

History: Jean Nainchrik's *Les Vengeurs* (The Avengers); Gilbert Cahen's *Lévy Mirabelle*; Amaury du Closel's *Les Voix étouffées du III^e Reich* (Strangled Voices of the Third Reich); Michel Laval's *L'Homme sans concession — Arthur Koestler et son siècle* (The Man Without Concessions — Arthur Koestler and His Century); Xavier Ternisien's *Les Frères musulmans* (The Muslim Brotherhood); Stéphane Israël's *Les Etudes et la guerre: Les normaliens dans la tourmente* (Studies and War: the École Normale Supérieure during the Storm); Michèle Rotman's *Carnets de mémoire. Enfants cachées 1939–1945* (Notebooks of Memory: Hidden Children, 1939–1945); Catherine Lawton-Lévy's *Du colportage à l'édition* (From Peddling to Editing); the Shoah Commission of the Paris Consistory's *Les Derniers témoins. Paroles de déportés* (The Last Witnesses: In the Words of Deportees); Walter Spitzer's *Sauvé par le dessin — Buchenwald* (Saved by Drawing — Buchenwald); Alain Vincenot's *Je veux revoir Maman* (I Want to See Mommy Again); Salomon Malka's *Franz*

Rosenzweig, *La cantique de la révélation* (Franz Rosenzweig, The Hymn of Revelation); and Chantal Meyer-Plantureux's *Les Enfants de Shylock ou l'antisémitisme sur scène* (Shylock's Children, or Anti-Semitism on Stage).

Some of the major films of Jewish interest were *L'Amitié plus forte que la haine* (Friendship is Stronger than Hate), a full-length documentary about Jewish-Arab relations in France, directed by Daniel Kupferstein; *Va, vis et deviens* (Live and Become), directed by Romanian-born, Paris-based Radu Mihaileanu, a feature about Ethiopian Jewish aliyah that was a surprise hit on French screens, drawing more than half a million spectators, but which flopped in Israel; *La Maison de Nina* (Nina's House), a feature directed by Richard Dembo until his sudden death in 2004, then completed by his wife, helped by two family friends, the non-Jewish directors Constantin Costa-Gavras (*Z*) and Jean-Pierre Rappeneau (*Cyrano de Bergerac*), about the homes created by French Jewish organizations after World War II to receive Holocaust orphans; *Belzec*, a full-length documentary by Guillaume Moscovitz about the Nazi death camp, hailed by critics as a "natural follow-up" to the memorable *Shoah*, whose director, Claude Lanzmann, encouraged Moscovitz in his work; and *La Petite Jérusalem* (Little Jerusalem), a feature by Karine Albou about the place women occupy in religious Jewish North African families living in the drab Paris suburbs.

Deaths

Hungarian-born Bela Grunberger, aged 98, died on February 26. He was a psychoanalyst and author of *L'Univers contestataire* (The Counter-Culture Universe), written with his wife, Janine Chasseguet-Smirguel, and *Narcissisme, christianisme, anti-semitisme* (Narcissism, Christianity, and Anti-Semitism).

Joseph Fisera died on January 9, aged 93. He was a Czech non-Jew who saved Jewish children in France during the occupation by hiding them among children of non-Jewish Czech refugees. Fisera was named a Righteous Among the Nations by the Yad Vashem Institute in Jerusalem. He taught law in France after the war.

Raymond Moretti died on June 3, aged 73. An Italian-born Jewish painter, he was best known for decorating the great wall of the Forum des Halles in Paris, and the Rashi memorial in Troyes.

BERNARD EDINGER

Belgium

National Affairs

BELGIUM, A CONSTITUTIONAL MONARCHY, is a loose confederation of three “regions” based largely on language: the Flemish Region, predominantly Dutch-speaking, in the north; the Walloon Region, predominantly French-speaking, in the south; and the Brussels-Capital Region, with a mixed-language population. Each enjoys a significant degree of autonomy, with Dutch, French, and German (spoken in Eupen and Malmédy) all official languages. The bicameral Parliament is elected by proportional representation. The cabinet, by law, must contain an equal number of French- and Dutch-speakers. A four-party center-left coalition continued to govern, under the leadership of Prime Minister Guy Verhofstadt of the Flemish Liberals and Democrats (VLD), who had been in office since 1999. The sole Jewish MP was Claude Marinower, a member of the Reformist Movement (MR), the French-speaking liberal party.

In October, legislation was introduced to “improve the methods of investigation in the fight against terrorism and grave and organized crime.” Among the provisions were eliminating some existing limitations on house searches, allowing suspects to be filmed without judicial authorization, and the creation of confidential files on suspects to which the latter and their lawyers could be denied access. Human rights organizations objected, and the year ended with no action taken.

The threat of a far-right, xenophobic, separatist movement in the Flemish Region remained strong as the renamed Vlaams Belang (Flemish Interest), formerly known as Vlamms Blok (Flemish Bloc), won 24 percent of the vote in the Flemish Region’s elections in June, making it the second largest party there. It was already the largest party on the Antwerp City Council and the fifth largest in the Federal Parliament. It appealed to those fearful of immigration, particularly the influx of Muslims, associating such newcomers with crime and violence. Filip Dewinter, the party leader who planned to run for mayor of Antwerp in 2006, claimed that 5,000–6,000 non-Europeans were entering the city annually, and could soon constitute a majority. He campaigned for the votes of the city’s

large Orthodox Jewish community by avoiding any hint of anti-Semitism and stressing the alleged danger of Muslim immigration.

Some who were skeptical about Dewinter's claims may have changed their minds in early November, when the Muslim riots in Paris (see above, pp. 337–39) spilled beyond the borders of France. In Belgium, five cars were set afire in Saint-Gilles, the area surrounding Midi Station in Brussels, on November 6. The authorities announced that “only a small number of youths” were involved and that “the Brussels Fire Brigade is providing no further information in order to avoid knowledge of these acts of violence spreading.” The next evening five more cars were torched at the same location, others were overturned, and Molotov cocktails were thrown at police. Similar events occurred almost nightly for more than two weeks in various parts of the country, petering out on November 24. All in all, 233 incidents of vandalism were reported and 123 people were arrested—almost all of them quickly released.

The vexed language issue, always the greatest potential threat to the unity of the nation, came up once again in 2005 in relation to the Brussels-Halle-Vilvoorde electoral district. In recent years French-speakers from Brussels had increasingly been moving into the Dutch-speaking suburbs, threatening Flemish political control. Several compromises had been suggested but to no avail, and in May, the Federal Parliament voted to put off the matter for two years.

On June 21, French and Belgian judicial authorities announced their intention to hold the trial of serial killer Michel Fourniret in Charleville-Mézières, France, in June 2006. In 2004, Fourniret admitted to raping and killing several young girls in Belgium, some of them French nationals. Police were led to Fournier after discovering the body of Elisabeth Brichet, a young girl from Namur, who disappeared in 1990 (see AJYB 2005, p. 352).

Belgium celebrated its 175th anniversary and 25 years since the adoption of its current federalist system. King Albert II and Queen Paola launched the festivities officially on February 17, and events marking the occasion continued throughout the year. Among the many exhibitions held in Brussels were “Made in Belgium,” which reviewed historic and cultural highlights of the Belgian experience; a retrospective of the history of Belgian diplomacy, held in the former library of historic Egmont Palace; an exhibit on the art of the Romantic period in Belgium; and another on Art Nouveau from 1830 to 1958. The Jewish Museum of Belgium offered an exhibition on 175 years of Belgian Judaism (see below, p. 371). On October 4, Independence Day, close to 750,000 people came

to watch fireworks and attend festivities near the royal palace in downtown Brussels.

The Belgian broadcasting networks RTBF and RTL-TVI set aside the evening of January 14 to solicit funds for the victims of the tsunami in Southeast Asia, and collected more than 52 million euros. The Jewish community carried out its own campaign for the same purpose, organized by the Jewish Central Consistory of Belgium.

Israel and the Middle East

On June 22, Brussels, as the capital of the European Union (EU), hosted an international conference on the future of Iraq that was attended by representatives from over 80 nations and nongovernmental organizations. Its aim, according to the official statement issued after its conclusion, "was to provide a forum for the new Iraqi government to present its priorities, visions, and strategies for the transition leading up to the next round of elections toward the end of the year." U.S. president George W. Bush used the occasion to compare the current struggle against terror and for democracy in the Middle East to the rescue of Europe from the Nazis in World War II. Several hundred protestors stood outside the meeting hall to protest American policies, under a large sign saying: "President Bush: The World Holds You Accountable."

In late November, Belgians were shocked to learn that a female suicide bomber in Iraq was a Belgian convert to Islam, Muriel De Guage. Experts believed that in the previous month alone at least five other Belgians had gone to Iraq to become "martyrs." A few days later, Belgian police arrested 14 people for alleged involvement in terrorism, including the suicide bombing of De Guage.

Belgium, like the rest of the EU, supported a two-state solution to the Israeli-Palestinian dispute. Bilateral relations between Israel and Belgium continued to improve as memories of Belgian attempts to try Ariel Sharon and other Israeli nationals for war crimes in 2002–03 faded (see AJYB 2004, pp. 329–30). The only crisis in relations during 2005 came in January, when the Israeli Foreign Ministry called in the Belgian ambassador to protest a meeting that his opposite number in Lebanon held with Hezbollah chief Sheikh Hassan Nasrallah.

The number of Belgian officials who came to Israel during the year was exceptionally high. Karel De Gucht, the foreign minister, arrived on February 27, and laid a wreath at the entrance of a night club where a suicide attack had taken place two days earlier (see above, p. 237). He called

on the Palestinian Authority to take steps to disband terror groups and on Israel to ease the situation of the Palestinians. The next day, he told Prime Minister Sharon that he would look favorably upon Israel's candidacy for membership in the Organization for Economic Cooperation and Development (OECD), and would carefully examine Israel's request that the EU list Hezbollah as a terrorist organization. Prime Minister Verhofstadt attended the opening of the new Yad Vashem museum in March (see above, p. 000), and used the occasion also to speak with Prime Minister Sharon. Other high-ranking Belgians who visited Israel were the army chief of staff, the minister of culture, the finance minister, and the president of the Belgian Socialist Party.

Israel and Belgium had substantial economic relations. Israeli exports to Belgium reached \$2.77 billion and Belgian exports to Israel totaled \$3.22 billion. By far the largest single item on both sides was the trade in diamonds.

A grand ceremony of tribute to the memory of Yitzhak Rabin was held in Brussels on November 30, the tenth anniversary of his assassination, in the presence of Foreign Minister De Gucht, members of the Rabin family, and leading figures from politics, academia, the arts, and the Jewish community. Brussels's mayor, Freddy Thielemans, named one of the paths in Leopold Park for Rabin and planted a 100-year-old olive tree, symbolizing life, on it. The anniversary was also marked by a trip to Israel by a dozen MPs representing the Reformist Movement (MR), under the leadership of its chairman, Didier Reynders.

The International Center for Urbanism, Architecture and Landscape in Brussels published *In the Footsteps of Modernism: Tel Aviv, Haifa, Jerusalem* as part of its *Ville et Architecture* (City and Architecture) series, dedicated to the heritage of Art Deco and Art Nouveau cities.

Anti-Israel sentiment was common in Belgium, as in other states of the EU. An example of this was Action Platform Palestina, which campaigned against Israeli "occupation" of the Palestinians and particularly against Israel's separation fence on the West Bank. In November 2004 it presented a petition with over 20,000 names titled "Tear down the wall" to the cabinet secretary. In 2005 it launched a new project, "Use your head against the wall," based on the decision of the International Court of Justice in 2004 that the barrier was illegal. The aim of "Use your head" was to get Belgium, which voted in the UN General Assembly to back the court decision, to take concrete steps to force Israel to comply. Sympathizers were asked to send in photos of themselves to be posted on the

Platform's Web site, so as to constitute a "photo petition." A number of political figures were associated with the movement.

Politically, anti-Israel feeling was bolstered by a perceived need to cater to Muslim voters, who tended to live in the Brussels Region and vote for the Socialist Party. A leading Jewish political figure in Brussels who served in the regional parliament, Viviane Teitelbaum (who had left the Socialists when they turned cool toward Israel, and joined the MR), was unsuccessful in her attempts to resurrect a cooperation agreement between the Brussels Region and the State of Israel. The regional government, with its Socialist-Catholic-Green majority, refused even to take up the matter.

Anti-Semitism

While no reliable statistics were available, both the number of anti-Semitic incidents in 2005 (around 60) and their seriousness (mostly verbal insults and petty vandalism) seemed to mark a lessening of the problem since 2004 (see AJYB 2005, pp. 354–55).

Among the more serious incidents, on May 7, five petrol bombs were thrown at a synagogue in the Anderlecht district of Brussels, causing a fire and considerable damage. The government denounced the attack but there were no arrests.

In June, Christian De Smet, a borough councilor in Forest (one of Brussels's 19 boroughs) told a colleague that the Nazis may have exterminated six million Jews but that they had forgotten one, Monique Langbord, Forest's deputy burgomaster for population matters. Both had been members of the RM (Liberal) party, but De Smet had left it to chart an independent course. Langbord called De Smet to confirm his remarks; he did, but said it had been a joke. Langbord brought charges against De Smet for the expression of anti-Semitism.

Congregants of the Mizrahi Synagogue in Antwerp discovered that a Torah scroll was missing on Saturday morning, July 23. The previous night a suspicious car had been spotted in front of the synagogue with foreign license plates and four people who seemed to be of North African descent aboard who were behaving strangely. A complaint was filed and an investigation launched.

There were suspicions that some of the violence that spilled over from France late in the year (see above, p. 360) was not haphazard, but directed at Belgian Jews. Thus in a number of instances in which only one or two

cars on a street were torched, they turned out to belong to Jews, in one case a Jew who had been attacked several times in the past on his way to synagogue.

Hoping to counteract the problem of racial taunts at soccer games, the minister for sports of the French-speaking community, the Center for Equal Opportunity and Against Racism, and the Belgian Soccer Union organized a day of soccer on August 27 with the theme, "Red card for racism and discrimination," that attracted more than 400 young people. One official of the union used the occasion to state that racism was not confined to one community. Asked about this later, he referred to an incident in 2004, when a team had been disciplined because of anti-Semitic slurs by some of its players. "What is unacceptable," he said, "is that 'they' made use of their relations, because they have the financial resources and fill all the key positions! We were forced to punish a team because of two or three fifteen-year-olds who did not know what they were saying." By "they" he meant the Jews.

In April, a former student of a school in Laeken who had verbally abused a Jewish teacher was given a one-year suspended prison sentence for inciting racial hatred. Two trials for anti-Semitism took place in June, both in Brussels. In the first, a 22-year-old man was sentenced to six months in jail and a 500-euro fine for threatening a Jewish man with a knife in June 2004 and threatening to kill him and all other Jews. In the second, a 23-year-old man was convicted of racism for verbally abusing two young Jews, and received a two-month suspended sentence and a 330-euro fine.

Holocaust-Related Matters

On January 27, King Albert II was among the 44 heads of state who came to the site of the Auschwitz concentration camp for the international ceremony marking 60 years since its liberation. Accompanying the king was a delegation of leading figures in Belgian life, including Julien Klener, president of the Jewish Central Consistory of Belgium. Also in attendance were former deportees and many Belgian young people.

On May 7, Prime Minister Verhofstadt, accompanied by about 250 invited guests—including leaders of the Jewish community—inaugurated the refurbished Belgian pavilion in Auschwitz. The pavilion, originally opened in 1978, told the story of the more than 25,000 Jews and Gypsies deported from Belgium to Auschwitz. The prime minister, in his remarks, apologized for his country's "share of responsibility" for the Holocaust,

and pledged, "in the name of tolerance we will never again tolerate the intolerant."

There was another commemoration the next day, May 8, marking the 60th anniversary of the liberation of Belgium. After a ceremony at the Monument to the Unknown Belgian Soldier, the presidents of the two houses of the Belgian Parliament received 300 war veterans, former POWs, concentration-camp survivors, and another 300 young people, in the presence of the king. One well-known participant, 91-year-old Baron Arthur Haulot—poet, fervent human rights activist, and former deportee—had to be hospitalized the next day, and passed away on May 24. In connection with the anniversary of the liberation, the Belgian Senate sponsored a three-day series of public discussions about citizenship in the modern world, and adopted a resolution on May 19 commemorating the Holocaust and condemning anti-Semitism and racism.

Some 30 teachers from both the French-speaking and Dutch-speaking communities spent a week at Israel's Yad Vashem memorial museum in April for a training course in teaching about the Holocaust. The trip was financed by the Belgium Foreign Ministry and organized with the help of Yad Vashem's Belgian affiliate.

A new encyclopedia containing factual details about Belgian nationals honored with the title Righteous Among the Gentiles was released by Yad Vashem on September 27. The occasion was marked by a ceremony at Yad Vashem attended by many survivors. Among the speakers were the Belgian ambassador to Israel, the chief historian of Yad Vashem, and the president of the Association of Israelis of Belgian Origin. The volume contained 610 rescue stories about 1,172 Belgians who risked their lives to help Jews during the Holocaust.

On November 15, the Task Force for International Cooperation on Holocaust Education, Remembrance and Research responded favorably to Belgium's application and designated Belgium a full member. Foreign Minister De Gucht expressed gratification that his country was "taking one more step toward ensuring that the memory of the Holocaust is upheld."

In 2003, the government had given the Center for Historical Research and Documentation on War and Contemporary Society the task of conducting a thorough investigation of "the facts and possible responsibilities of the Belgian authorities in the persecution and deportation of the Jews of Belgium during the Second World War." On December 13, 2005, the center presented a preliminary report of its work, available on-line at www.cegesoma.be. The final report was expected in summer 2006.

The major Holocaust museum in Belgium was the Museum of Deportation and Resistance, located in Mechelen/Malines. Besides maintaining its regular collection of materials documenting the fate of Belgian Jews during World War II, the museum also conducted a number of special events during the year. Particularly noteworthy were programs for young people who were brought by their schools to the museum to learn about the Holocaust.

On November 23, Nathan Ramet, president of the museum, was given an honorary doctorate by the Dutch-speaking Brussels Free University (VUB). This followed another honorary VUB doctorate, given the week before, to Robert Maistriau, the sole survivor of a group that stopped the 20th train that set off for Auschwitz in 1943, thereby enabling several dozen Jewish prisoners to escape. As a member of the Resistance, Maistriau spent time in Nazi concentration camps.

JEWISH COMMUNITY

Communal Affairs

There were about 35,000 Jews in Belgium. The Jewish Central Consistory of Belgium was the officially recognized body representing the Jewish community, acting for it in contacts with the federal and regional governments, foreign Jewish communities, and other religious and ethnic groups. With the "defederalization" of religious matters in Belgium, the Consistory was in the process of revising its structure so that it might advocate Jewish interests effectively in the Brussels and Walloon regional parliaments.

The Consistory played a central role in all Belgian Holocaust commemorations, addressed manifestations of anti-Semitism, and was the Jewish interlocutor in multicultural matters. Its president, Julien Klener, spoke at the conference of IJCIC (International Jewish Committee on Interreligious Consultations) in New York at the end of February; at the November 23 event commemorating the 50th anniversary of *Nostra Aetate* sponsored by the World Jewish Congress, the Israeli embassy in Brussels, and the Consistory; at the annual meeting of Orthodox Jewry in Jerusalem; and at European Jewish meetings in Paris, Salonika, Novalja (Croatia), Basel, and Houffalize (Belgium).

One problem that particularly concerned the Consistory in 2005 was a possible threat to kosher slaughter, as the Belgian Senate conducted

hearings on whether to require the stunning of animals prior to slaughter, a procedure that could render the animal unkosher. The Consistory made known to the Senate its opposition to stunning. The year ended with no action taken on the matter.

The CCOJB (Coordinating Committee of Jewish Organizations in Belgium), headed by Brussels attorney Philippe Markiewicz, was the umbrella body for 40 Jewish organizations, primarily in the French-speaking part of the country. Like the Consistory, it fought anti-Semitism and maintained contacts with the relevant government authorities as well as with Roman Catholic, Protestant, and Muslim organizations. Several of the CCOB leaders were important figures in the Fondation du Judaïsme Belge (Belgian Jewish Fund), which supported Jewish charities and cultural institutions in the country.

A similar role was played in the Antwerp area by the Forum der Joodse Organisaties (Forum of Jewish Organizations), which elected a new president, Ruth (Kouky) Frohmann-Gartner, in 2005. The Forum was particularly involved in Holocaust commemorations and the battle against anti-Semitism, winning two lawsuits and filing five more complaints against anti-Semites, in cooperation with the country's Center for Equal Opportunity, and kept close track of the debates in the Belgian Senate about the responsibility of local Belgian authorities for the Nazi deportation of the Jews during World War II. The Forum also participated in the Belgian Jewish Fund. In 2005, the Forum created a committee to work toward the establishment of a new museum in Antwerp to be called MAS (Museum at the Stream), which would highlight the role of Jews through the centuries.

Coordinating social welfare services in the Jewish community was the Brussels-based Centrale d'Oeuvres sociales juives (Central Administration of Jewish Welfare Organizations), which funded affiliated institutions for the needy. The task remained difficult, as economic conditions did not improve during the year and the number of applications for assistance rose. The primary recipient of its funding was Jewish Social Service, which provided educational, health, and psychological assistance as well as social programs for people in need of all ages. The Centrale also published a highly regarded quarterly, *Centrale*, which concentrated on matters of Jewish interest, including little-known historical facts relating to the Jewish experience in Belgium and elsewhere.

A leading pro-Israel group was the Center for Information and Documentation (CID), which sent out about ten e-mail bulletins per week containing news about Israel to more than 1,000 subscribers free of

charge, ran a Web site dealing with democracy in the Middle East, www.cid-online.be, and broadcast twice weekly on Radio Judaïca, the community's radio station. CID's Documentation Center included a library of written material and films as well as archives, all open for research, and regularly hosted exhibitions and lectures. Other active pro-Israel bodies were the Belgium-Luxembourg section of the Women's International Zionist Organization and the Ben-Gurion Circle, both of which sponsored Israel-oriented activities and at the same time provided social programs for their members.

Another key organization was the Jewish Secular Community Center of Belgium (CCLJ), which promoted a humanistic rather than a theistic understanding of the Jewish experience. It organized trips and hosted conferences and lectures, including one by Claude Moniquet in June on "Jihad and Islamism in Belgium" that showed how Belgium had become a hub of international Islamist terrorism, and another in November, attended by a large audience that included a number of dignitaries, titled "Already Ten Years since Yitzhak Rabin Was Assassinated!"

The Union of Jewish Progressives of Belgium (UPJB) was a relatively small group that dissented from the communal mainstream in espousing a left-wing political orientation and expressing criticism of many Israeli policies. It organized conferences, lectures, and film showings, and published a monthly, *Points Critiques*.

Education

There were three Jewish schools in Brussels. The largest, Ganenou Atheneum, was a Zionist primary and secondary school, and while officially Orthodox, most of the students came from nonobservant backgrounds. All told, it had close to 800 students from about 450 families. Maimonides Atheneum was an Orthodox institution that served all ages, from infant day care through the end of high school. Beth Aviv consisted of a kindergarten and primary school, and had a very liberal orientation. Maimonides did not accept the children of mixed marriages or those having a parent who was converted to Judaism by a non-Orthodox rabbi. Beth Aviv accepted children from families in which the father alone was Jewish, but Ganenou would only do so if the child underwent a conversion. All three schools were officially recognized by the state, and Ganenou was recognized by Israel's Education Ministry.

The educational situation in Antwerp, with its large Orthodox population, was quite different. Fully 90 percent of Jewish children went to

Jewish schools. Antwerp had two large schools. Tachkemoni, with about 800 pupils, operated under the aegis of the Shomre Hadass community and was known for its high level of Hebrew language study that enabled graduates to handle the work at Israeli institutions of higher education. Yesode HaTorah, which belonged to a stricter Orthodox community, Machsike Hadas, had separate sections for boys and girls. There was also a smaller school, Yavne. All three were recognized by the state. In addition, each of the many Hasidic communities ran its own small private school not accredited by the government, some of which dispensed religious education only.

Adult Jewish education was provided by the Jewish Studies Institute, which operated as part of Brussels Free University. Among the areas of study it offered in 2005 were Hebrew, Judeo-Spanish language and civilization, Yiddish, Jewish history, contemporary Israel, Talmudic thought, Jewish philosophy, and the literature of the Holocaust. The Institute hosted a lecture marking the 100th anniversary of the birth of Albert Einstein. It also put together an exhibition on Jewish life in Arlon, Belgium's oldest Jewish community, and published the fourth volume of a series of books on the subject.

Interreligious Relations

The Christian-Jewish Consultation Body in Belgium (OCJB) was the primary organization that dealt with Jewish-Christian relations. The theme of its May 18 meeting was the painful topic of the baptism of Jewish children during World War II, a subject that became particularly controversial with the opening of some Vatican archives touching on it. Professor Dan Michman produced a publication on this subject, and the Catholic Church's Kerknet on-line media network devoted considerable space to the issue. At its November 16 meeting, the OCJB condemned Iranian president Ahmadinejad's statement urging that Israel be wiped off the map.

On August 29, Msgr. Jozef de Kesel, auxiliary bishop of Brussels, visited the Jewish Museum of Belgium to see the exhibition on 175 years of Belgian Judaism. He was given a warm welcome, and proceeded to discuss the significance of the exhibition with museum officials. He went from there to visit the main synagogue in Brussels, in rue de la Régence.

Two important interreligious conferences were held in the fall. On September 30, the Church's National Commission for Relations with the Jewish World, the Institutum Iudaicum, and the Theological School of

Leuven held a colloquium in Leuven on the future of Jewish-Christian dialogue. And on October 10, a conference-debate on "Justice and Religions" was held in Charleroi at the initiative of the Interreligious Meetings and Actions Group (GRAIR).

On November 13, the Central Consistory of Belgium awarded a medal of recognition and distinction to Pierre Kieffer in a ceremony held in the beautiful synagogue of Arlon, the oldest in Belgium. Kieffer was president of the Arlon Jewish-Christian Friendship Association, which he founded in 1964. It was the first, and remains the only, such association in Belgium. He was also a member of the Catholic National Commission for Relations with the Jewish World.

A ceremony marking the 40th anniversary of Pope Paul VI's declaration *Nostra Aetate*, which condemned anti-Semitism and stated that the Jewish people was not collectively guilty of the death of Jesus, was held at the Brussels Fine Arts Center on November 23. The event was arranged by the European Jewish Congress with the help of the Israeli embassy, the Consistory, and CCOJB.

A multicultural concert the next day, November 24, called "*Se connaître pour se respecter*" (Knowing each other to respect each other) was organized by École Nötre-Dame de la Paix, a Catholic school in Brussels, to give the three major religions an opportunity to celebrate the end of Ramadan, Hanukkah, and Christmas together.

An association called Informatique et Bible, founded by Maredsous Abbey in 1980, celebrated its first quarter-century in 2005. Through the application of data-processing software and painstaking work, it computerized the Bible's index and then established a multilingual concordance of the Bible. The Hebrew, Greek, and Latin texts were encoded, as were several important translations into modern languages.

Culture

The Jewish Museum of Belgium continued its programs for primary and secondary schools, higher-education institutions, and families. These included guided and interactive tours, workshops, lectures, and walks about Brussels neighborhoods of Jewish interest. Four specialized libraries with total holdings of close to 25,000 publications were open to the public: one of Yiddish material, another of general and reference works, a third dealing with art and Jewish artists, and the fourth about Judaism in Belgium. Certain other collections were, for the time being, open only to qualified researchers.

June 23 was the opening date of the exhibition "175 Years of Jewish Life in Belgium," scheduled to run through September 2006. It offered a chronological perspective on Judaism in Belgium from 1830 to the present. Visitors were invited to stroll through the museum following an itinerary marked by various highlights, each of them linked to a specific theme, and illustrated by Judaica, Hebraica, textiles, paintings, sculptures, engravings, archival materials, old books, photographs, and posters. The subject of the Holocaust was also included.

A group of young volunteers from Germany, Poland, Ukraine, and other countries spent the first week of July, despite awful weather, at Arlon's Jewish cemetery with two of the museum staff members, Philippe Pierret, a specialist in funerary epigraphy, and Olivier Hottois, an archaeologist, to learn about inventory and restoration techniques. They then set about cleaning some 100 tombstones—even managing to restore 40 of them—putting them back in place and encoding them in a digital database.

Fifty-eight directors and curators of Jewish museums from Europe, the U.S., and Israel met in Brussels on November 12–15 under the aegis of the European Association of Jewish Museums (AEJM), of which Daniel Dratwa, curator of Jewish Museum of Belgium, was president. On November 15, a dinner reception was held to pay tribute to 100 of the museum's most generous donors. Professor Georges Schnek, acting on behalf of the board of directors, gave these honored guests the first "privileged member" cards designed for the museum by the well-known Belgian graphic artist Gille Fiszman.

The Contemporary Memory Foundation, created in 1994 to make the Jewish contributions to twentieth-century Belgium better known, continued to conduct research, assemble and inventory documents, host visitors, and produce articles and reports, including the sixth issue of its journal, *Cahiers de la Fondation*. Among the research projects underway were a study on Jewish schooling during World War II that was nearing completion, another on illegal immigration to Palestine from Belgium after the war, and a third to create an inventory of places of memory linked to the history and heritage of Belgium's Jewish communities, such as commemorative plaques, monuments, prayer houses, and burial grounds. The Foundation also established collaborative links with other institutions dedicated to contemporary history.

The Institute of Jewish Audiovisual Memory (IMAJ) began to emerge from its budgetary problems with a broad spectrum of activities centered on its primary mission, education through films with Jewish themes. On

April 6 it began broadcasting a weekly half-hour program on Radio Judaïca in the hope of raising its profile in the Jewish community and spreading the multifaceted image of Judaism that is portrayed in film.

September 4 was European Jewish Culture Day in Belgium and across all of Europe. Fewer Belgian institutions participated in 2005 than previously, but visits to the Jewish Museum of Belgium and to the main synagogue proved very popular, as was a tour of Jewish Brussels led by a guide well versed in the history of the neighborhoods where Jewish life had flourished.

GEORGES SCHNEK

The Netherlands

National Affairs

IMMIGRATION AND DEMOGRAPHY

The national birthrate continued to decline, and toughened naturalization procedures brought a drop in immigration. At the same time, emigration was on the rise: in the first nine months of 2005 nearly 89,000 people left the country, 4,000 more than in the same period of 2004. Even so, the Netherlands remained densely populated, with well over 16.3 million inhabitants living within a mere 13,000 square miles. The high number of non-Western immigrants was still a cause for concern, since their birthrates were higher than the national average and many did not seem to integrate well into Dutch society. These immigrants and their children numbered about 3.1 million in 2005, or 19 percent of the total population. Those figures were projected to increase to 5.3 million and 30 percent by 2050.

On February 4, Rita Verdonk, minister of immigration and integration, unveiled a new examination that would-be immigrants would have to complete and pass in their countries of origin as a condition of entry. It included some questions generally seen as silly, such as “does a car have two or four wheels”; others that many Dutch natives found irrelevant and obscure; and yet others that seemed designed to scare off immigrants, such as “is it legal to sunbathe topless on Dutch beaches.” While this apparent confirmation of the image of the Netherlands as a permissive society and a threat to Islamic values could conceivably deter Muslims from coming, it might also feed the flame of radicalization for those already living in the country.

POLITICS AND SOCIETY

The news media in 2005 were mostly dominated by foreign events. On January 5, the Netherlands joined other European countries in a three-minute period of silence in memory of the tsunami victims, and an appeal for donations raised over 110 million euros in Holland. Other high-impact international events were the earthquake in Pakistan and India, the elections in Iraq, Hurricane Katrina, and, of course, the Israeli

pullout from Gaza. Rioting Muslims in nearby France as well as the terror attacks in London were widely covered. They caused the Dutch public to regard their Muslim neighbors with apprehension, further complicating the debate over their integration.

On July 27, Islamic fundamentalist Mohammed Bouyeri was jailed for life for murdering filmmaker Theo van Gogh on November 2, 2004 (see AJYB 2005, p. 364). Any lesser sentence would have been socially unacceptable. Van Gogh's murder, for attacking Islām in newspaper columns and in his provocative film *Submission-I*, caused widespread panic in the country, reinforcing the feeling that Dutch politicians had mishandled the integration of the country's non-Western immigrants.

Immigration policies were strictly enforced. Visa applications were processed quickly, and those people turned down were immediately sent to detention centers and then expelled. On the night of September 26–27, a fire broke out in a detention center at Schiphol Airport, and 11 people, most of them awaiting expulsion, died in their cells. This tragedy did not lead to any change in policy.

Still jittery after two recent politically motivated murders (the first victim was right-wing populist politician Pim Fortuyn in 2002), the population did not have much confidence in the country's leaders. A scandal early in 2005 made things worse. Ruud Lubbers, a former cabinet minister, resigned from his position as UN high commissioner for refugees in February, after a confidential UN report accused him of a pattern of sexual intimidation and abuse of power.

In June, 62 percent of the Dutch voted "no," defeating a referendum for the adoption of a European constitution. Clearly, Dutch public opinion was wary of further steps toward the integration of Europe. The Dutch rebuff, and, more significantly, that of the French (see above, pp. 335–36), set off something of a crisis for the European Union.

Nationally, the government headed by Prime Minister Jan Peter Balkenende, a Christian Democrat, remained firmly in the saddle. The resignation of Minister for Administrative Reform Thom de Graaf of the left-leaning party D66, after his plan for the direct election of mayors was rejected, did not rock the coalition boat. De Graaf's party, the smallest in the coalition, simply replaced him with someone else.

Dutch relations with Israel remained much as before, with left-wing elements severely criticizing the policies of the Jewish state, and devout Christians maintaining their traditional special relationship with it. Foreign Minister Bernard Bot came in for only mild criticism after meeting with Hamas representatives. Some of the more right-wing, anti-

immigrant politicians expressed considerable friendship for Israel. In September, the most popular of these, Geert Wilders, suggested that the Dutch embassy be moved from Tel Aviv to Jerusalem, which Israel considered its capital. Such views had little public support. In November, for the first time in four years, a small Dutch trade mission left for Israel.

Anti-Semitism and Extremism

In August, CIDI (Center of Information and Documentation on Israel), the nongovernmental organization that monitored racism and anti-Semitism, published statistics for 2004 and the first five months of 2005. In 2004 there were 326 reported incidents, a slight decline from the 334 reported in 2003, and the early 2005 data seemed to confirm this trend. The CIDI findings were supported by anecdotal evidence in the community that the problem was not quite as serious as before. The sharp rise of incidents in 2002 and the gradual decrease in 2004 and 2005 seemed to confirm the theory—based largely on the fact that most perpetrators were Muslim immigrants—that the number of anti-Semitic incidents was related to the level of violence between Israel and the Palestinians.

As in previous years, CIDI pointed out that all too often the police either declined to investigate or did so inadequately, and local courts were reluctant to prosecute. Such laxity led to the widespread feeling that going to the authorities was useless, and thus an unknown number of anti-Semitic incidents probably remained unreported.

One thing the CIDI statistics did not show was the buildup of pressure upon particular individuals or families, since repeated acts against them were counted as one single incident. In Amsterdam, the year began with continuing reports about a Jewish family that had been forced out of its home in the Diamantbuurt because of harassment from Moroccan youngsters in December 2004. It ended with reports about persistent harassment of another Jewish family in the same neighborhood: New Year's Eve festivities there included pushing fireworks through the family mailbox. The atmosphere became so explosive that Amsterdam mayor Job Cohen called for emergency talks with the chairs of all the city's 14 districts—but stressed that he wanted to minimize the media coverage. Racism in schools was a serious problem, as evidenced by the instances recounted in the CIDI report. Particularly in the Amsterdam schools, group tensions were exacerbated by the murder of Theo van Gogh in 2004. And of all forms of such extremism in the schools, anti-Semitism was the single most prevalent category.

A potent source of anti-Semitic propaganda was the Muslim world, from which anti-Western and anti-Semitic broadcasts and DVDs emanated. These were easily received and watched in the Netherlands by means of satellite dishes. Another source was the Internet. Complaints about racism on the Internet rose from around 1,200 in 2003 to some 1,800 in 2004. Once again, allegations of anti-Semitism constituted the single largest category of such complaints.

There were many conferences and educational programs during the year to combat racism. Most of these addressed Muslim-Dutch relations in general, but some had a specific Jewish focus. CIDI started a yearlong series of programs on January 26 with a public debate on "race hatred in schools." Also in January, the JMW (Jewish Organization for Social Work) sponsored a conference on how to deal with anti-Semitism, and in the course of the year ran workshops on this theme.

Another approach to combating anti-Semitism was thought to be Holocaust education. In January, a Dutch television station commissioned research on what Dutch young adults, aged 13 to 35, knew about World War II. While 80 percent of the respondents said that knowledge of that era was "very important," about one in five did not know what Auschwitz was and had no idea how many Jews were murdered. The decision to do the survey came after newspapers printed photos of British crown prince Harry dressed up as a Nazi for a fancy-dress ball.

On New Year's Day, the popular Amsterdam-based soccer team Ajax launched a campaign to "lose its Jewish image." Whenever Ajax played, its fans brandished Jewish symbols or Israeli flags, and fans of opposing teams chanted anti-Semitic slogans, which is why the club wanted to shed the Jewish identification. But nothing changed, and at the end of 2005 the slogans were continuing as usual. The image of Ajax as "Jewish" had been set years before, even though the team had had, at most, one Jewish player at any given time. The team's only current Jewish player, Daniel de Ridder, was the subject of many rumors of a transfer to another club, but he stayed with Ajax.

Holocaust-Related Matters

Many events commemorated 60 years since the end of World War II, particularly the anniversary of the liberation of Auschwitz on January 27, 1945. Prime Minister Balkenende flew to Auschwitz for the day together with Dutch survivors. The yearly Auschwitz memorial in Amster-

dam on January 30 drew 3,000 visitors, twice as many as in 2004. On April 12, 3,000 people, including 168 survivors, Princess Margriet, many ambassadors, and Israeli interior minister Ophir Pines-Paz attended the 60th anniversary commemoration of the Canadian army's liberation of Westerbork, the camp from which Dutch Jews were deported to Auschwitz.

In a particularly moving ceremony, all 102,000 names of Jews with Dutch nationality murdered in the Shoah were read aloud. The reading, performed nonstop, day and night, by survivors and prominent Jews, took a total of five days, three in Amsterdam—just the names of victims from that city were read—and two more days in Westerbork, the camp from which Dutch Jews were deported, for victims from the rest of the country, culminating on January 27, Auschwitz liberation day. The readings were also broadcast on the Internet; whole families got up in the middle of the night to listen to “their” names.

In May, the “digital monument” for Dutch Jews who perished in the Shoah went on-line. Not yet complete, this was expected eventually to provide biographical information about all the Dutch victims. The project was funded by restitution money and carried out by a retired history professor, Ies Lipschits, and a young colleague, Karin Hofmeester, who worked on it for five years. After the site, <http://www.joodsmonument.nl>, went up, the two were flooded with corrections and additional data provided by Dutch Jews. On August 19–22, hundreds of child survivors, together with their children and grandchildren, came from all over the world to Amsterdam for a meeting with the theme, “Still Going Strong, 1945–2005.”

Possibly because of the publicity surrounding the “60 years after Auschwitz” anniversary, a good number of people came forward to announce that they had personal possessions, such as papers, pictures, and diaries, that had belonged to Holocaust victims, and that they now wanted to restore them to survivors or their heirs. Some located the families of these victims through advertisements in the *Nieuw Israelitische Weekblad*, the Dutch Jewish weekly, and family members came into possession of photos of relatives they had never known.

Two legal claims were made on funds belonging to so-called “sleeping” organizations that had existed for the care and guardianship of Jewish orphans. These had been founded well before the war as charity institutions. After the war these groups resumed their work as guardians of some 2,000 Jewish children orphaned by the Shoah. When these orphans came

of age, the institutions ceased their activities. JMW, the Jewish Organization for Social Work, took over management of their remaining capital and, as their successor, was granted the use of the interest for its own work.

In the first court case, the brothers Staal, who had lost both parents in the Holocaust, sued the JMW, claiming that their inheritance had not been properly administered by the defunct institutions for orphans and not handed over completely to them when they came of age. The two demanded restitution from the JMW. But the Amsterdam judge ruled that their claim had insufficient proof.

The second case was set off by the JMW's move to secure a full merger with the defunct orphanages and add their funds to its own capital. Fifteen Jewish organizations—including the national umbrella organization of the Orthodox communities, the Jewish Community of Amsterdam, and most of the youth organizations—sought to block the merger on the grounds that they, and not the JMW, were the true successors of those institutions, and therefore had a right to their capital. Again, the judge decided against them, ruling that only named creditors could block the merger. Both cases continued to make news as the losing side in each appealed, but the two verdicts were upheld in August.

Meanwhile, in April, other Dutch wartime orphans now living in Israel made claims similar to those of the Staal brothers, and some said that the money of the defunct organizations should be divided among them. They wanted an investigation into the handling of their affairs by their former guardians, a Dutch institution and the Jewish orphanages. These Israeli claims were triggered by the publication of Elma Verhey's study, *Kind van de Rekening: Het rechtsherstel van Joodse oorlogswezen* (literally, "Child of the Reckoning: The Restitution to Jewish Wartime Orphans," but the first part of the title was also a Dutch expression meaning "loser"). Verhey, a journalist who studied the archives of the defunct foundations for orphans, made serious accusations against the former guardians and, incidentally, the Dutch state as well for refusing to make special allowances for the orphans. Verhey claimed, among other things, that scores of orphans were "irresponsibly" sent to Israel in the 1950s, and part of their money used for the purchase of goods for Kibbutz Gevar Am in the Negev, where more than 40 of the orphans ended up. JMW, the successor organization, denied these claims and charged that Verhey had distorted the archival material. At year's end, the JMW announced another, independent project of research into the archives.

JEWISH COMMUNITY

Demography

The latest demographic survey of Dutch Jews, conducted in 2001, found approximately 44,000 people, which would constitute only 0.275 percent of the total Dutch population of 16.3 million in 2005. If anything, the size of the Jewish community decreased since 2001 due to a low birthrate and the virtual absence of immigration. Young Jews tended to postpone marriage longer than the rest of the population, and more Jewish women than Dutch women remained childless. Jews, historically “the” minority group in the Netherlands, were now almost negligible in comparison to the much more numerous Muslim minority, and therefore often overlooked.

Communal Affairs

After four months of negotiations between delegates elected by the members, the Jewish Community of Amsterdam appointed a new board in July.

A new Jewish community was founded on April 4, Beit HaChidush, an independent synagogue in Amsterdam that identified with the Reconstructionist movement in the U.S. and had a more lenient membership policy than any other Dutch Jewish community. Services were held once every two weeks in space rented from the tenant of the building that used to be the Uilenburger Synagogue. Plans to reclaim the building outright for Jewish use were thwarted because the tenant was “unable to find suitable alternative premises.” On May 1 the congregation appointed Holland’s first female rabbi, German-born Elisa Klapheck. Up to this point neither Orthodox nor Reform synagogues had appointed a female rabbi, though several women had been admitted to the new Reform yeshiva that had opened some years earlier, in the expectation that they would serve as rabbis once they finished their studies. In August, the new community—whose rabbi was hit by a smoke-bomb during the Jerusalem Gay Pride Parade—organized a “Queer Shabbaton.”

In September, the young Masorti (Conservative) movement organized a conference to publicize its existence and attract new members. Around 60 people attended. Founded in 2003, it consisted of one single community, in Almere. Plans to establish another Masorti congregation, in Amsterdam, remained on hold due to a lack of funds.

The economic recession put the country's Jewish day schools in dire financial straits. The Dutch government funded the secular part of the curriculum, but the Jewish studies component had to be paid for through "voluntary" contributions by the parents, which, in some cases, amounted to one-and-a-half-months' salary. Families with many children found themselves in particular difficulty. While scholarships were available, many parents were reluctant to admit to having financial problems or to make their bank statements available to school authorities, who insisted on seeing them before deciding on whether to grant a discount. In some cases, school boards turned down scholarship applications if a family had so much as spent money on a vacation, or held some modest savings.

On January 10, when pupils returned to the Jewish Day School Cheider, an Orthodox institution in Amsterdam, after the winter holidays, they were asked to produce a "green letter" indicating that their parents had paid the "voluntary" tuition. Without the letter, they were refused admission. When the news became public, Hans Vuijsje, manager of the JMW in Amsterdam, said it came as no surprise. He noted that the JMW had been handling a rising number of appeals from Jewish charities and individuals.

Several communal anniversaries were celebrated in 2005. WIZO, the women's Zionist organization, marked its 85th year with a series of events in Amsterdam that were attended by some 2,500 people. Two centuries since the opening of the synagogue in Leeuwarden were celebrated, first in the Israeli town of Kfar Batya—a youth village that used Torah scrolls and furniture donated by the synagogue—and then in Leeuwarden, where a reunion of former members took place. CIDI, the Dutch organization that provided information about Israel and monitored anti-Semitism, marked its 30th anniversary in April.

Several institutions were in the process of renovating their facilities or moving to new locations. The synagogue on the Lekstraat in Amsterdam—built in 1937, the last to go up before the war—received funding from the city council to restore the structure to its original state even while the synagogue remained in use. Some members of the congregation objected, as the resulting space would be smaller than at present. In June, ambitious plans were announced for a new synagogue in Amstelveen, to replace the current building on the Straat van Messina. The Reform community in Amsterdam sold its synagogue building and prepared to build a new one nearly twice the size and costing 9 million euros, 8 million of which would be financed out of restitution moneys. The new building was

due to be completed in 2007. And the Jewish primary school Rosj Pina in Amsterdam celebrated the opening of a large new building, replacing the old one that had to be demolished when asbestos was found in the ceilings in 1997.

Throughout 2005, inhabitants of many towns continued to work toward the restoration of old synagogue buildings that had fallen into disuse after World War II; most were to be turned into museums or memorials for Jews murdered during the Shoah. On January 19, the original cornerstone of the former synagogue on the Turfkade in Brielle was put back into its walls by the chairman of the Save the Former Synagogue Brielle Foundation and the royal commissioner of Zuid-Holland. The stone, originally placed there in 1871, had been hacked from the wall by the Germans in 1942 and discarded in a dump; it was found by a farmer plowing his field in 1950. The renovation of the building, partly undertaken by a team of Israeli and Palestinian youngsters, was finished in September. Other synagogues to be restored included those in Haaksbergen. The restoration of the former synagogue and *mikveh* (ritual bath) in Borculo was postponed for lack of funds. A number of Jewish cemeteries were restored, including those in Den Ham, Almelo, Hoogezand-Sappemeer, and Leek.

The Jewish community organized several sports events, including the Maccabi tennis tournament and Jom Havoetbal, an annual soccer festival. The latter, the only event to unite Jews across the religious and ideological spectrum, drew over 2,200 visitors and 59 teams from five European countries. In July, a 140-strong Dutch delegation took part in the 17th Maccabiah Games in Israel. Four years earlier the organization was much criticized for canceling the Dutch trip to Israel "for safety reasons." In 2005, the Dutch delegation was the only one to see an athlete leave because of a terrorist attack. The other 139 members returned after the games with four gold medals, two of which were for the male and female hockey teams.

Jewish cultural events included a Jewish Discovery Day in Amsterdam, organized by Aish International and attended by some 400 visitors; many performances by visiting Israeli dance groups and by Galili Dance, a troupe based in the Dutch city of Groningen; a Jewish singles weekend in November; Jewish film festivals in Hilversum, Apeldoorn, and Amsterdam; and Jewish music festivals in Amsterdam and Enschede. A concert by the Hasidic American reggae star Matisyahu drew a full house in one of Amsterdam's "pop music temples" on December 2.

Publications

Numerous books about the Holocaust in Holland were published on the 60th anniversary of the liberation of Auschwitz. Among them were *Achttien adressen* (Eighteen Addresses) by politician Ed van Thijn, about his time as a hidden child during the war; *Saving the Children: History of the Organized Effort to Rescue Jewish Children in the Netherlands, 1942–1945* by Bert Jan Flim, published both in the Netherlands and the U.S.; and *Rechtvaardigen onder de Volkeren* (Encyclopedia of the Righteous Among the Nations), which listed the Dutch men and women honored by Yad Vashem for saving Jews.

Works of fiction included *Mister Monday and Other Tales of Jewish Amsterdam* by Meyer Sluyser, a collection of entertaining and nostalgic tales, translated into English by the author's son, Mels Sluyser. *Ischa, verhalen van verwanen, vrienden en vrouwen* (Ischa, Stories from Relations, Friends and Women) by Gijs Groenteman was a collection of stories about the controversial author and performer Ischa Meijer, marking the 50th anniversary of his death on February 14, 1995. *De kern van de zaak—Feiten en Achtergronden van het Arabisch-Israelisch Conflict* (The Crux of the Matter—Facts and Background of the Arab-Israeli Conflict) by Wim Kortenhoeven, provided 500 pages of information. Dr. Stefan van der Poel's *Joodse Stadgers, de joodse gemeenschap in de stad Groningen* (Jewish City People, the Jewish Community in the City of Groningen) included many anecdotes, some critical and others amusing.

Personalia

In the yearly round of royal honors, the following persons received medals: Charlotte Cohen-Stad of Sherman Oaks, California; Willy Brill of Amsterdam; Ab Caransa of Amstelveen; Likud Netherlands chairman A.M. Struick van Bemmelen; Walter Wijnberg of Voorschoten; Donald de Leeuw of Borne; Jo de Leeuw of Delden; G. Goudekettering of Amsterdam; M. Honig-Winter of Eindhoven; and Riet de Leeuw van Weenen-van der Hoek of Zuidland.

Other awards: journalist Kustaw Bessems, the prestigious Golden Pen Award for a series on Muslims in the Netherlands; Rolf Nihon, the Medal of the City The Hague for his book *Slotakkoord der kinderjaren*, containing memories of the Jewish high school in that city during World War II; Prof. Hans Jansen, the Israel Award from the Dutch Zionist Organization for his publication on schools in the Palestinian territories; Rabbi

David Lillienthal, named honorary member of Arza, the Reform Zionist organization in Holland; Henny van het Hoofd, director of education for the Orthodox umbrella organization NIK, the Max Fisher Award, presented in Jerusalem, for her Jewish educational work in the Netherlands; author Marga Minco, the Constantijn Huygens Award; poet Nachoem M. Wijnberg, the Jan Campert Award; Dick Houwaart, the Culture Award of the Prince Bernhard Foundation Overijssel; and Carry van Kakerveld, vice-chair of the International Auschwitz Committee, a medal awarded by the Republic of Poland.

Rabbi Arye Ralbag of New York was appointed part-time chief rabbi of Amsterdam. Henri Markens, former chair of the Jewish Community of Amsterdam, resigned his post as head of the Maimonides Jewish High School and was succeeded by Moshe Godschalk. Rabbi Menachem Sebbag succeeded Rabbi Wim (Ze'ev) van Dijk as army chaplain. Rabbi Eliezer Wolff of Marseilles took over kashrut supervision for the Jewish Community of Amsterdam from Rabbi F. Lewis, who left for Manchester after years of duty in Amsterdam. Harry van den Bergh was named chairman of the board of JMW. Babette Labeij was appointed conductor of Kinderen voor Kinderen, Holland's best-known children's choir. Anneke Moutaahan, who had initiated the controversial organization Another Jewish Voice, which criticized Israeli policies toward the Palestinians (see AJYB 2001, p. 344), ceased her activities.

In August, one of the Dutch daily newspapers revealed that the real name of the well-known Dutch author Carl Friedman was actually Carolina Klop, a non-Jewish woman. Klop, best known, under the Friedman pseudonym, for the novel *Twee koffers vol*—translated into many languages and filmed as *Left Luggage*—wrote a column in one of the national weeklies that was sometimes decidedly anti-Jewish, but that escaped criticism because of the supposed Jewish identity of the author.

Prominent Jews who died in 2005 included Sal van Wesel, 87, former chairman of the Liberal Jewish Community of Amsterdam; Mortiz (Moor) de Marcas, 86, former longtime treasurer of Hachsjarah & Alijah; Dr. Lou de Jong, official historian of the Netherlands during the Holocaust; the actress Emmy Lopes Dias, 85; Mathijs Alexander Manne Ornstein, 72, former member of the City Council of Utrecht; Frouk Levie-de Lange, 88, chairwoman of WIZO Groningen and valued member of the Groningen Jewish community; Philip Izak de Leeuwe, 85, former vice chairman and longtime leader of services of the Jewish Community of Enschede; Motke Hanuka, 73, owner of the legendary

café Jerusalem of Gold and pioneer of Israeli entertainment in Amsterdam; Michail Stern, 86, who left the Soviet Union for the Netherlands after eight years as a refusenik sentenced to hard labor; photographer and journalist Philip Mechanicus, 68; and former army chaplain Michel Nager, 68, so highly esteemed that over 1,000 people came to his shivah to pay their respects.

ELISE FRIEDMANN

Italy and the Vatican

National Affairs

THE DEATH OF Pope John Paul II and the election of German-born Joseph Cardinal Ratzinger as his successor dominated the news. John Paul died April 2, aged 84, just over two months after falling ill with the flu. Ratzinger, 78, who had been a close aide and friend, was elected pope on April 19, taking the name Benedict XVI. Known as a hard-line theologian, Ratzinger had served for two decades as the Vatican's doctrinal watchdog in his capacity as head of the Congregation of the Doctrine of the Faith. The papal transition was a worldwide media event and drew an unprecedented number of pilgrims to Rome.

Italian domestic politics centered on preparations for the April 2006 general elections pitting Prime Minister Silvio Berlusconi's ruling center-right coalition against the center-left opposition led by Romano Prodi, a former prime minister and former head of the European Commission. The center-left made sharp gains in regional elections held in early April 2005. With voters in 13 of the country's 20 regions going to the polls, the center-left rode to victory in 11 of them. The results prompted Berlusconi to resign, reshuffle his cabinet, and form a new government. An opinion poll at the end of November indicated that Prodi's coalition would garner 52.7 percent of the vote against just 40.2 percent for Berlusconi's bloc. But in December, Berlusconi's allies pushed through a controversial electoral reform law that, according to the opposition, was intended to help the center-right. The law restored a completely proportional voting system, replacing the mixed proportional and majority system put in place in 1994.

In June, in what was widely viewed as a test of Church influence in Italy, a Vatican-backed voter boycott helped defeat a referendum to ease restrictions on assisted fertility and embryo research. Voter turnout was just 25.9 percent, far less than the required 50 percent, thus invalidating the referendum.

The political scene was also marked by a long-running scandal centering on Antonio Fazio, head of Italy's central bank, who was accused of showing unfair bias against a Dutch bank that tried to take over an Italian bank. By the end of the year Fazio was forced to resign.

Italy maintained troops in Iraq. With at least 800,000 Muslims living in Italy—most of them immigrants from North Africa and elsewhere—there was concern throughout the year about Muslim extremists and potential terrorism. Relations with the United States were strained somewhat when Italy charged a number of CIA agents of having kidnapped a radical imam in Milan and smuggling him to Egypt. The government tightened security measures after the July suicide bombings in London.

In January, a judge provoked outrage by dropping terrorism charges against five Islamic militants arrested on charges of recruiting suicide bombers for action in Iraq. In July, a Milan court acquitted five Tunisians accused of planning terrorist attacks outside Italy and recruiting militants to fight in Iraq and Afghanistan. Four of the five were sentenced on lesser charges. During the year, police made a number of arrests of accused extremists, and several Muslims were expelled for involvement in such activities. These included the Morocco-born imam of Turin, Bourki Bouchta, who, antiterrorism officials said, was responsible for “a serious disturbance of public order” and represented “a danger to the security of the state.”

In June, following protests by Jewish groups and attention from the media, an Italian Muslim leader said he was revising a 1994 Italian-language commentary on the Koran that included derogatory remarks about Jews. The editor, Hamza Roberto Piccardo, secretary of the Union of Islamic Communities in Italy, said he now considered the comments “unacceptable.”

In June, the Rome office of the Anti-Defamation League presented an olive tree from Jerusalem to the Italian secret service as a monument to secret service agent Nicola Calipari, who was killed in Baghdad in March by U.S. troops as he was escorting a freed Italian hostage to Baghdad airport. Planted in the service's high-security headquarters, the tree was dedicated at a ceremony attended by Rome's chief rabbi and other Jewish representatives, senior government and security officials, members of Calipari's family, and a representative of the U.S. embassy. The ADL also arranged for a garden to be planted in Calipari's honor in Israel. Calipari was not Jewish, but Alessandro Ruben, head of the ADL Rome office, stressed that, as Italian citizens, the country's Jews wanted to honor a man now widely regarded as a national hero. He added that Jews also wanted to express appreciation to Italian police and security forces for protecting Jewish institutions and defending their right to practice their religion.

In November, the standing committee of the Conference of European Rabbis held its semiannual meeting in Rome. The 30-member delegation of senior European rabbis met with Prime Minister Berlusconi and thanked him for his "continued and vigorous" support for Israel and his opposition to anti-Semitism and Islamic fundamentalism. The rabbis also asked Berlusconi for his support in pushing legislation to protect Jewish cemeteries across the continent. While in Rome, the rabbis also met with Prodi, the opposition leader, and with Michael Weninger, senior advisor on religious affairs to the president of the European Commission.

Also in November, a court in L'Aquila sentenced Luigi Tosti, a judge in the town of Camerino, to seven months in jail for failing to carry out his official duties by refusing to hear cases because crucifixes were displayed in Italian courtrooms. Tosti, who declined to state his religious affiliation, said he would appeal.

Israel and the Middle East

ITALY

Israel and Italy maintained close ties, and both sides praised the relationship during the year. At a reception in Rome marking Israeli Independence Day, Israeli ambassador Ehud Gol said his country considered Italy "one of its best friends." More than 1,000 guests attended the reception, including Prime Minister Berlusconi, Foreign Minister Gianfranco Fini, and other senior political leaders and VIPs. During the evening, the president of Italy's Senate condemned recent attempts by left-wing students to bar Israeli representatives from speaking at several universities, saying "dissent is legitimate, but anti-Semitism is disgusting." The Italian minister for education, Letizia Moratti, also denounced the incidents (see below, p. 394).

Italy also maintained close relations with the Palestinians and with Arab countries, which created some complications for its foreign policy. While Foreign Minister Fini was on a two-day official visit to Israel in early November, Prime Minister Sharon told him of his disappointment that Italy's ambassador to Lebanon had recently met with that country's minister of energy and water, Mohammed Fneish, the first member of Hezbollah to hold a Lebanese cabinet post. Sharon complained that the meeting gave Hezbollah "legitimacy even before it gives up its weapons and stops acts of terror against Israel." Fini replied that Italy was "very

familiar with both the nature of Hezbollah and its involvement in terrorism," and asserted that the meeting in Lebanon "had no significance with regard to the good relations between Israel and Italy or to our determined stance against terrorism."

There were a number of official visits back and forth between Israel and Italy, as well as cultural and other exchanges. In February, during a ceremony in Jerusalem honoring an Italian police chief who saved Jews during World War II (see below, p. 396), Italy's interior minister, Giuseppe Pisanu, signed a cooperation agreement with the Israeli government on security, law enforcement, and the fight against terrorism. In the summer, a delegation from the Israeli organization One Family, which aids victims of terrorism, visited Italy. Israeli president Moshe Katzav paid a state visit to Italy in November, holding talks with Berlusconi, Rome mayor Walter Veltroni, and other officials, and also spending time with the Jewish communities of Rome and Milan.

On November 3, shortly before Katzav's visit, at least 10,000 Italians from across the political spectrum demonstrated outside the Iranian embassy in Rome to protest Iranian president Mahmoud Ahmadinejad's call for Israel to be "wiped off the map." Participants in the torch-lit rally, many waving Israeli flags, included dozens of members of Parliament and other government officials. Foreign Minister Fini and Defense Minister Antonio Martino, however, pulled out at the last minute, fearing negative repercussions for Italy and for Italians living in Iran. Italy was Iran's largest trading partner in Europe.

Fini's withdrawal came as a surprise, as he had confirmed his participation during a visit to Israel earlier in the week. While there, he had also called on the UN Security Council to examine Iran's suspected nuclear-weapons program, telling reporters that "the problem of security doesn't only concern Israel, because if Tehran equips itself with a nuclear arsenal, the problem would concern the whole international community." Iran then accused Fini of spreading Israeli propaganda, and called in Italy's ambassador to Tehran to protest the plans for the Rome rally.

In addition to the event in Rome, some 2,000 people demonstrated outside the Iranian consulate in Milan and several hundred staged a similar protest in Turin. The Green Party held a protest in Rome the day before the large rally, protesting the Iranian statement and calling for Palestinian rights; only about 20 people participated. In December, during Hanukkah, Jews in Rome lit menorahs outside the Iranian embassy in protest against Ahmandinejad's remarks.

In November, a group of leftist Italian politicians and other public fig-

ures formed "Left Wing for Israel," a national organization to support the Jewish state. This was an outgrowth of a local "Left Wing for Israel" group that had begun in Milan several years before. Announcing the inauguration of the national body at a conference in Rome, Piero Fassino, secretary of the Democratic Party of the Left, said its goal was "to overcome all the prejudices against Israel that still exist in the left." In what observers said was an important change of wording, he declared that Israel and the Palestinians should not just represent "two peoples and two states," but "two peoples and two democracies."

Two weeks after Katzav was in Italy, Palestinian Authority president Mahmoud Abbas arrived for a three-day official visit. He met Berlusconi, who praised Abbas as "the man capable of bringing Palestine to a definitive peace with Israel and to an independent state." At the same time Berlusconi described Prime Minister Sharon as "a statesman of high caliber and great courage" and offered Italy as the site of any new negotiations between the Palestinians and Israel. Abbas welcomed what he called a "radical change" in Israeli politics, the formation of Sharon's new centrist party, Kadima. Abbas also had a private audience with Pope Benedict XVI (see below, p. 392).

A film about a Palestinian family whose house is occupied by Israeli soldiers caused a stir in Italy. Titled *Private*, it was directed by Saverio Costanza, who shot the film in Calabria using well-known Israeli and Palestinian actors. Costanza said he was trying to be objective and "show a family in which some members, rather than viewing the soldiers as the enemy, seek to understand them as human beings." But Jewish critics complained that the movie was overtly pro-Palestinian, the Rome Jewish monthly *Shalom* charging that it depicted Israeli soldiers as Nazis. Italy entered the film for an Academy Award, but the Academy of Motion Picture Arts and Sciences rejected it because no Italian is spoken in the movie, and the rules stipulate that a country's entry for foreign-language film must be predominantly in the language of that country.

Calabria, Italy's southern region (the toe of the Italian boot) remained a major producer of *etrogim*, the citrons used on the Jewish holiday of Sukkot. Their cultivation was overseen by non-Italian Hasidic *etrog* dealers who then shipped the fruit all over the world.

THE VATICAN

At Easter, just a few days before his death, Pope John Paul II had appeared at his window and issued an appeal for peace in the Middle East

and other world crisis spots. Pope Benedict XVI, his successor, continued to issue such calls, including one at Christmas. "On this night, when we look towards Bethlehem, let us pray in a special way for the birthplace of our Redeemer and for the men and women who live and suffer there," he said in his midnight mass homily in St. Peter's Basilica. "We wish to pray for peace in the Holy Land. Look O Lord, upon this corner of the earth, your homeland, which is so very dear to you. Let your light shine upon it! Let it know peace!"

Bilateral relations between the Holy See and Israel were generally good, though marred by some problems. Several negotiating sessions took place on resolving outstanding issues of the Fundamental Agreement governing the legal and financial status of the Roman Catholic Church in Israel. Such talks, stalled for many years, had been going on since the Vatican and Israel established diplomatic relations in 1994. Sticking points included the Church's demands for tax exemptions on religious property, guarantees for recourse to Israeli courts in case of disputes, and the restitution of certain ecclesiastical properties.

In early July, Israeli officials, including Communications Minister Dalia Itzik, visited the Vatican and presented the pope with a new Israeli postage stamp commemorating John Paul II's historic visit to the Holy Land in 2000. Itzik also gave the pope a letter from Prime Minister Sharon inviting him to visit Israel.

Shortly thereafter, however, an ugly public dispute erupted over the Vatican's attitude toward terrorism and, by implication, Israel. In a July 24 address in which he appealed to God to stop the "murderous hand" of terrorists, Benedict referred to recent "abhorrent terrorist attacks" in Egypt, Britain, Turkey, and Iraq, but did not mention Israel. Israel's Foreign Ministry protested to the Vatican envoy and issued a statement complaining that the pope had "deliberately failed to condemn" a July 12 suicide attack in Netanya that killed five Israelis. It said, "We expected that the new pope, who on taking office emphasized the importance he places on relations between the Church and the Jewish people, would behave differently," and called on Benedict to condemn attacks "against Jews in the same way he condemns terror attacks against others."

The chief papal spokesman, Javier Navarro Valls, reacted sharply, after which Israeli Foreign Ministry official Nimrod Barkan told the *Jerusalem Post* that for years Israel had quietly protested that Pope John Paul II held back on condemning terror attacks in Israel. Now, he said, Israel was going public in the hope that Benedict would change this policy.

Navarro Valls then issued a statement declaring: "It's not always pos-

sible to immediately follow every attack against Israel with a public statement of condemnation," partly because "attacks against Israel were sometimes followed by immediate Israeli reactions not always compatible with the norms of international law. It would, consequently, have been impossible to condemn the former and remain silent on the latter." The statement went on, "Just as the Israeli government understandably does not allow its pronouncements to be dictated by others, neither can the Holy See accept lessons and directives from any other authority concerning the orientation and contents of its own declarations."

The clash subsided almost as quickly as it had erupted. Sharon sent a letter to the Vatican foreign minister, Angelo Cardinal Sodano, calling the pope "a true friend of Israel, genuinely committed to advancing tolerance, understanding, and reconciliation." Israel's ambassador to the Vatican, Oded Ben-Hur, called the dispute a "misunderstanding." In August, when Benedict made his historic visit to the synagogue in Cologne (see below, p. 445), Israel's ambassador to Germany sat in the front row.

In September, Israel's Ashkenazi and Sephardi chief rabbis, Yonah Metzger and Shlomo Amar, held a "very cordial and heartfelt" 45-minute meeting with the pope at his summer residence at Castel Gandolfo, south of Rome. This first formal encounter between the three men came within the framework of commemorations marking the 40th anniversary of *Nostra Aetate*, the landmark Vatican declaration that opened the way to Jewish-Catholic dialogue (see below, p. 404). The two rabbis called on Benedict to condemn the Palestinian destruction of abandoned synagogues in Gaza, and to establish an annual day for Catholics to reflect on Catholic-Jewish relations and join with Jews around the world to discuss fighting anti-Semitism. Ambassador Ben-Hur said the pope called the meeting a "further step towards the process of building deeper religious relations between Christians and Jews."

Also in September, the Vatican Library loaned four illuminated Hebrew manuscripts from its collection, produced in Italy in the thirteenth and fourteenth centuries, to the Israel Museum as part of an exhibition celebrating the museum's 40th anniversary.

During his trip to Italy in November, President Katzav made a state visit to the Vatican and had a 25-minute private audience with the pope. In anticipation of the meeting, a report appeared in a Vatican publication saying that the two would sign an agreement under which Israel would grant the Church control of the room where the Last Supper was believed to have taken place, in exchange for Israeli control over a church in Spain that had been a synagogue more than 500 years earlier. Both

sides denied this rumor before the meeting, and no such deal was signed. The pope and Katzav discussed anti-Semitism in Europe and the status of Christian holy sites in Israel. Katzav told reporters that the meeting was "cordial and warm" and said that Benedict "began our meeting with a declaration condemning terrorism and anti-Semitism." Katzav formally reiterated Sharon's invitation to the pope to visit Israel, and Benedict said he would plan to do so.

Katzav, who also met with Cardinal Sodano, said he and the pope had agreed to "accelerate" the stalled talks on the Fundamental Agreement. In late November, the two sides issued a joint statement saying the talks had made significant progress, but the negotiations appeared to suffer another setback in December, when Israel announced that Church institutions owed nearly \$65 million in property taxes.

Still, in a December interview, Ambassador Ben-Hur assessed his country's relations with the Vatican positively. "Things have changed and in a good way," he said. "This is in part due to the fact that both John Paul II and Benedict XVI are exceptional." Since Benedict assumed the papacy, Ben-Hur said, he "has accomplished many things that prove he is engaged in a route that is favorable to Israel and to the Jewish people."

The Vatican harshly criticized the anti-Jewish and anti-Israel rhetoric emanating from Iran. In November, Pope Benedict rejected President Ahmadinejad's statement that Israel should be destroyed. The next month, Cardinal Walter Kasper, president of the Vatican's Commission for Religious Relations with Jews, said: "It is shocking to hear from the mouth of the president of a nation with an ancient and venerable culture, as the Iranian nation is, expressions of anti-Semitism, which for every human being are unacceptable. To call the Holocaust a myth is a new injustice to the victims of this unprecedented genocide."

The Vatican maintained close relations with the Palestinians, and PA president Abbas had an audience with the pope in December during his official visit to Italy. In a move that rankled Jewish observers, Abbas, like Katzav, invited the pope to visit Jerusalem. The Vatican said the two men discussed the situation of Catholics living in the Palestinian territories. Abbas told reporters that he asked for the pope's "support and help in easing the difficult problems that the Palestinian people suffer."

The Latin patriarch of Jerusalem, Michel Sabbah—the senior Catholic official in the region—was an Israeli Arab from Nazareth who had a tense relationship with the Israeli government. Sabbah, appointed in 1988, often accused Israel of suppressing Palestinian and Christian rights. Critics said he was virulently anti-Israel and charged that he often re-

mained silent about Palestinian suppression of Christian rights. At Christmas, Sabbah, 72, called for the dismantling of Israel's West Bank security barrier, telling an Israel Radio interviewer that Bethlehem had become an "immense prison" since the barrier was built.

Anti-Semitism and Racism

According to a survey published in the spring, nearly 23 percent of Italian teens between the ages of 14 and 18 had a "propensity to racism," and 18 percent felt the Jews "should stay in Israel." About half of the teens showing a propensity toward racism were in northern Italy. The survey, overseen by a professor of social sciences at Rome's Sapienza University, was based on answers from nearly 2,200 respondents in 100 localities. Around the same time, the Italian media gave prominent coverage to an article in the Israeli daily *Ma'ariv* quoting an Italian student who said that Jewish students in Italy tended to hide their Jewish identity to avoid problems.

I Soliti Ebrei: Viaggio nel pregiudizio antiebraico nell'Italia di oggi (The Usual Jews: a Journey through Anti-Jewish Prejudice in Today's Italy), a new book by journalist Daniele Scalise, reported on everyday instances of anti-Semitism and negative attitudes toward Jews and Israel that persisted in the country.

The precise boundary between legitimate criticism of Israeli policy and anti-Semitism remained unclear. Many Jews continued to distrust the Middle East reporting of some of the mass media and commentators, suspecting underlying anti-Jewish prejudice. A roundtable discussion on "the press and the Middle East before and after September 11," held in June at the Pitigliani JCC in Rome, caused a furor. The panelists included Menachem Ganz, the Rome-based correspondent for *Ma'ariv*, and several Italian journalists known for their pro-Palestinian views. Ganz strongly chastised much of the Italian and international media for anti-Israel bias, particularly in explaining Palestinian terrorism as a legitimate response to the Israeli occupation. The Italian journalists on the panel defended their work, touching off heated responses from Jews in the audience and outraged letters to *Shalom*, the Jewish monthly.

Following Israel's pullout from Gaza in late August, however, media portrayals of Israel improved. Leone Paserman, president of the Rome Jewish Community, commented that the withdrawal "was proof of the strength of Israeli democracy, and everybody had to acknowledge it."

Israeli representatives were the targets of left-wing protests at several

universities. In October 2004, leftist students tried to prevent an Israeli diplomat from speaking at the University of Pisa. In February 2005, about 20 students shouting slogans such as "Free Palestine" and "Sharon assassin" attempted to break up a lecture at the law department of the University of Florence by Israeli ambassador Ehud Gol on prospects for peace in the Middle East. Gol continued his talk after security men forcibly removed the protesters, who continued shouting outside the lecture hall. Italian political figures sharply condemned the disruptions and expressed support for Gol.

A similar incident took place in Turin, where the deputy Israeli ambassador was scheduled to speak. A Jewish professor at Turin University, Daniela Santus, felt so personally threatened that she gave up teaching her geography course. In March, a scheduled lecture at the University of Bologna by Samar Sahhar, a Palestinian Christian, and Angelica Calo, a Rome-born Israeli peace activist, was canceled for fear of violence.

In the wake of these incidents, a group of Italian professors calling themselves "Academics against anti-Semitism," published a manifesto in May. Written by Amos Luzzatto, president of the Union of Italian Jewish Communities (UCEI) and David Meghnagi, who taught psychology at the Rome Tre University, it was signed by some 150 Jewish and non-Jewish academics throughout Italy and published as an advertisement in the newspaper *Corriere della Sera*. It concluded: "Mindful of the profound debt that Europe has towards Israel, we reaffirm our engagement, as researchers and educators, in favor of the dialogue between cultures and civilizations, for a political settlement of the conflict that tears the Mediterranean basin."

In September, Prime Minister Berlusconi issued a public apology after a member of Parliament from his Forza Italia party used classic anti-Semitic stereotypes. The member, Guido Crosseto, suggested that Jewish financial interests and "great Jewish and American Freemasonry" were behind a scandal involving central bank chief Antonio Fazio, who was under pressure at the time to step down (see above, p. 385). Crosseto's statement drew sharp reactions from Italy's Jewish leaders, and *Corriere della Sera* compared them to Nazi and fascist propaganda before World War II. Berlusconi said Forza Italia "apologizes publicly to whoever can be offended by these allusions, underlining at the same time that no one can put in doubt [the party's] fundamental nature, which is liberal and an enemy of any intolerance."

There were several incidents of racism and right-wing extremism at soccer games. In January, Lazio team player Paolo Di Canio was fined for

giving the fascist salute to fans during a match. Hard-core Lazio fans were known for their right-wing sympathies and frequently chanted fascist slogans. In April, the Lazio team was fined after some of its fans, chanting anti-Semitic slogans and displaying banners with swastikas, clashed with hardcore fans of the Livorno team, who were known to be leftists. More than 80 police officers called in to intervene were reportedly injured. In December, Di Canio was suspended for one game after repeating the fascist salute to Lazio fans during a match against Livorno. Two weeks earlier, Italian clubs started matches five minutes late to protest racist abuse from Inter Milan fans against Messina's Marc Zoro, who came from the Ivory Coast.

One soccer incident had a distinctly Jewish dimension. In May, the referee suspended a match near Rome between Pro Calcio Acilia and the Jewish junior team Maccabi when a brawl broke out between players, and fans chanted anti-Jewish slogans. Police had to be called in. Politicians condemned the violence and the soccer federation launched an investigation. UCEI president Luzzatto called upon Italian society to react, telling the European Jewish Press that there was a "negative climate" in the country that did not take pro-fascist manifestations seriously.

In December, politicians and others sharply criticized a ruling by Italy's highest court that calling a foreigner a "dirty negro" in Italian did not necessarily constitute a racist insult. According to the decision, an insult should be considered racist "only if it is motivated by real hatred," or if it was likely to cause racial hatred in others or lead to "discriminatory behavior for reasons of race, ethnicity, nationality or religion." Expressing "generic dislike, intolerance or rejection based on race, ethnicity or religion" did not constitute racism, it said.

During the year there were a number of conferences, symposia, and other meetings on anti-Semitism and how to fight it. The Rome city government sponsored various projects aimed at promoting religious and ethnic tolerance, and combating racism and anti-Semitism. These were coordinated by the city's counselor for multiethnic policy, Franca Eckert Coen, a former director of Rome's Jewish community center.

Holocaust-Related Developments

As usual, Holocaust Memorial Day, January 27, had an extremely high profile in Italy, with scores of events taking place both on the day itself and during the week around it. There were educational, cultural, and commemorative activities in about 20 towns and cities all over the coun-

try. These included wreath-layings, lectures, book presentations, exhibitions, school projects, symposia, theatrical performances, recitals, and concerts. They took place in theaters, schools, museums, public squares, train stations, synagogues, cemeteries, former concentration and labor camps, bookstores, and other venues. One exhibit, on art and memory, was held in the ruins of the ancient synagogue in Ostia Antica, the ancient port of Rome, now an archaeological site. In addition, television and radio featured special broadcasts, and newspapers and magazines published articles and special supplements.

An event of note was the unveiling of Italy's first monument commemorating the homosexuals who were murdered by the Nazis. Sponsored by a gay organization and with the support of local authorities, it was unveiled at the Risiera di San Sabba near Trieste, the only Nazi death camp on Italian soil. The memorial, in pink stone atop a black marble pedestal, bore a carved triangle, symbolizing the pink triangles sewn on the concentration camp uniforms of homosexual prisoners.

Several non-Jewish Italians who saved Jews during the Holocaust were honored in 2005. In January, an elementary school in Rome was named after Giorgio Perlasca, who pretended to be a Spanish diplomat in Nazi-occupied Budapest in 1944 and saved thousands of Jews by giving them false passports. In February, the city of Varese named a square after Calogero Marrone, a local official who was executed for saving Jews and antifascists during the German occupation. Marrone, head of the local registry office, provided them with false documents.

Also in February, there was a ceremony at Yad Vashem, the Israeli Holocaust memorial, to mark the 60th anniversary of the death in Dachau of Giovanni Palatucci, an Italian police chief who was named a Righteous Gentile in 1990. Palatucci, head of the foreigners' office at the police station in Fiume (now Rijeka, Croatia), supplied false papers to thousands of Jews. Several high-ranking Italian police and security officials took part in the Yad Vashem ceremony, and a medal and certificate were presented to Italy's national police chief, Giovanni Di Gennaro. In May, at a ceremony in New York, the Anti-Defamation League presented Palatucci, posthumously, its "Courage to Care" award.

Yad Vashem named several Italians as Righteous Among the Nations during 2005. At a ceremony at Rome's city hall, the Swedish nun Maria Elisabetta Hesselblad, who died in 1957, received the honor for her efforts to save Jews in Rome. Hesselblad, who founded the Order of the Holiest Savior of St. Brigida, had already been beatified by the Vatican. In October, Bishop Clemens August von Galen—known as the "Lion of

Muenster"—who spoke out publicly against Nazism, particularly the Nazi euthanasia policy, was beatified. Pope Benedict hailed Von Galen's "heroic courage" and praised him for "protecting the Jews."

In June, President Carlo Azeglio Ciampi presented an award to Italy's financial police in recognition of its having saved Jewish lives during the Shoah. Information about the police's role in helping Jews escape German-occupied Italy from 1943 through 1945, including the fact that 12 members were executed by the Germans for doing so, came to light in a book published this year for internal use by the financial police.

On a visit to the U.S. Holocaust Memorial Museum in June, Rome mayor Veltroni announced that work on a Holocaust museum in Rome would begin during the coming year. Later it was announced that the museum would be erected on the grounds of Villa Torlonia, just outside the city center, which had been a residence of fascist dictator Benito Mussolini. Beneath its grounds lay one of Rome's two surviving ancient Jewish catacombs. Indeed, Dutch scholar Leonard Rutgers published research in July proving that these catacombs were constructed between the first century B.C.E. and the first century C.E., well before any of Rome's 60 Christian catacombs. At the end of the summer, Culture Minister Rocco Buttiglione announced that 440,000 euros (\$532,000) had been allocated toward the restoration of the catacombs so they might be visited by tourists.

In May, a Pentateuch printed in 1680 that had belonged to the library of Rome's Rabbinical College was returned, more than 61 years after the library's contents were confiscated by the Nazis in 1943. Most of the books had been found and restituted after World War II, but this volume was missing, having passed into the possession of a family in Hungen, Germany. In the 1990s this family donated the book to the director of the local archives, a Judaica scholar, who, at the end of 2004, decided to return the book to Rome. The transfer was accomplished through Italy's Governmental Commission for the Recovery of the Bibliographic Patrimony of the Rome Jewish Community, established in 2002. The library of the Rome Jewish Community, consisting of 7,000 volumes—including priceless medieval manuscripts—was also confiscated by the Nazis, but never recovered.

There were a number of educational programs regarding the Shoah during the year. In September, some 25 teachers from all over Italy took part in a two-week seminar at Yad Vashem on teaching the Holocaust. In October, for the third year in a row, Rome mayor Veltroni personally escorted high-school students from the city on an educational trip to

Auschwitz, with several Italian survivors of the Shoah going along. Veltroni said he hoped to make these class trips an official part of the curriculum in the city high schools. On October 16, hundreds of people—more than usual, said observers—took part in the 11th annual candle-light procession through downtown Rome to the main synagogue, marking the anniversary of the 1943 deportation of more than 2,000 Roman Jews to Auschwitz. Dozens of local officials and Jewish leaders took part. The march was organized by the Jewish community and the Catholic charitable organization San Egidio.

Former SS officer Erich Priebke, serving a life sentence under house arrest for his role in the 1944 massacre of 335 Romans (75 of them Jewish) at the Ardeatine Caves south of Rome, was at the center of controversy once again. In June, Rome city officials barred a right-wing group from staging a rally demanding a pardon for Priebke, who turned 92 this year. Mayor Veltroni said the demonstration would have been “an intolerable affront to the Jewish community, to the entire city, and to its memory.” There were protests in August, after a Rome judge allowed Priebke to go to a friend’s villa on Lake Maggiore in northern Italy for a state-supervised vacation. This villa was the home of the son of the head of the Gestapo in occupied Paris during World War II. Priebke cut short his stay there because of the protests.

In June, ten former members of the Nazi SS were convicted in absentia and sentenced to life in prison for taking part in the 1944 massacre of more than 500 people in the Tuscan village of Sant’Anna di Stazzema. In November, a military appeals court in Rome handed down a life sentence to former SS officer Hermann Langer for his role in a 1944 Nazi massacre of townspeople in another Tuscan village, Certosa di Farneta. Langer, also tried in absentia, had been acquitted of the crimes by a military court in La Spezia in December 2004.

JEWISH COMMUNITY

Communal Affairs

Some 30,000–35,000 Jews were believed to live in Italy, although only some two-thirds were formally affiliated with Jewish communities. Rome, with about 15,000 Jews (12,000 formally affiliated), and Milan, with about 10,000, were the biggest communities. The rest of the country’s Jews were scattered in a score of other towns and cities, mostly in north-

ern and central Italy. All were linked under an umbrella organization, the Union of Italian Jewish Communities (UCEI), whose leadership, under president Amos Luzzatto, served as the political representative of Italian Jewry. Thanks to an accord with the government, Jewish taxpayers could allocate a certain proportion of their tax bill to the UCEI (other religions had similar arrangements). This year the UCEI donated part of this income to the relief of people hit by the December 2004 Asian tsunami.

Orthodoxy was still the only officially recognized form of Judaism in Italy. Italian Orthodoxy encompassed three main ritual traditions: Sephardi, Ashkenazi, and Italian, the latter a local rite that evolved from the Jewish community that lived in the country during the Roman Empire. Chabad-Lubavitch maintained a strong, if in many cases separate, presence, with its own infrastructure in Rome, Milan, Venice, Florence, Bologna, and elsewhere. In Milan, where Chabad had been active for more than half a century, it inaugurated a new school building in 2005.

Rome was home to the country's Rabbinical College. Under the direction of the city's chief rabbi, Riccardo Di Segni, it trained rabbis and teachers, coordinated a university degree program in Jewish studies, and offered various other courses in Jewish culture. In July, a Libyan-born rabbi, Alfonso Arbib, 46, was named the new chief rabbi of Milan. He replaced Giuseppe Laras, 70, who shocked the community earlier in the year by unexpectedly stepping down after 25 years in office. The Milan community council named Laras president of the community's rabbinical court. Arbib was known above all as a teacher, and had long been responsible for Jewish education in Milan.

Several small Reform congregations operated independently, including Lev Chadash and Beth Shalom in Milan, which employed rabbis from abroad to conduct services and hold classes for members and potential converts. Both of these congregations were affiliated with the World Union for Progressive Judaism (WUPJ). Similar small groups functioned in Rome and Florence, and as the Italian Reform communities expanded they began to form an embryonic alternative to the existing Orthodox establishment.

Lev Chadash, which had an American female rabbi, Barbara Aiello, was especially active. At Passover, the congregation organized four seders in Sicily and Calabria, from which Jews had been expelled five centuries earlier and where few now lived. The purpose of the seders was to reach out to people of Jewish ancestry so that they might celebrate a "rebirth of their Jewish roots." One was held in Serrastretta, the small Calabrian

village where Aiello's father came from. According to Aiello's Web site (www.rabbibarbara.com), Calabrian Jews (and Calabrians of Jewish origin) were brought to Serrastretta in buses, and "at the beautiful restaurant at Parco Pingitore, an interfaith group, including not only Jewish families but Catholic and Protestant church members, joined in the seder celebration."

The major Jewish communities in Italy boasted a full infrastructure serving varied needs, providing religious institutions, Jewish schools, and other educational facilities, health and welfare services (work began in February on a new home for the aged in Milan), and Jewish cultural and community centers. Sports were included as well, and Rome was chosen this year to host the international Maccabiad in 2007.

Still, the president of the Rome community council, Giorgio Sestieri, complained in May of a notable "disaffection" on the part of Roman Jews toward community institutions. Rabbi Di Segni said only about 1,000–1,200 people regularly attended Shabbat morning services. Nonetheless, more kosher restaurants and other facilities were opening. There were now at least nine kosher butcher shops in Rome, compared to just one in 1967. Complaints were voiced throughout the year about the high price of kosher meat. The Jewish monthly *Shalom* quoted a community leader as saying that 400 Jewish families in Rome "fell below the poverty line." The women's organization ADEI-WIZO was quite active, as were various support and solidarity groups for Israel. In February, Rome hosted the third congress of the European Women's Division of Keren Hayesod.

A range of Jewish youth groups conducted educational, social, and recreational activities. Benei Akiva, the religious Zionist youth group, celebrated 50 years of operation in Italy in 2005. In March, a Jewish youth center and Internet café, Interkeff, opened in a neighborhood of Rome with a significant Jewish population. During the year, about 300 Jewish young adults took part in so-called "lesson parties" in Rome—monthly meetings at private apartments that combined study with one of Rome's rabbis along with informal socialization. The launch of this program was partially motivated by concern that some traditional youth organizations, particularly the Union of Young Italian Jews (UGEI), were losing their appeal and no longer seemed relevant. The UGEI held an extraordinary meeting in April in an attempt to revitalize itself.

Internal Jewish politics remained fractious. In an interview published in February in *Shalom*, Rabbi Di Segni noted that the leadership of the Rome community was split on many issues and quarreled "endlessly" on

some points. One area of tension derived from differences of opinion over Israeli politics, and another had to do with left-right divisions in Italian politics.

In June, the president of the Rome Jewish community, Leone Paserman, survived a vote of confidence by the community board brought on after he sharply criticized statements made by the community's financial assessor in an interview with the monthly *Shalom*. The assessor, Roberto Coen, had complained about a severe budget deficit and implied that it was largely due to the costs of celebrating the 100th anniversary of Rome's main synagogue in 2004.

At least one-third of the Rome community consisted of Jews expelled from Libya in 1967 or their descendants. This year, one of the leaders of Rome's Libyan Jews organized a soccer team, "Sons of Libya," that included Italian Jews, Muslims, and Christians of Libyan origin.

The Milan community was even more fragmented, with a significant number of Jews who had immigrated from Iran, Egypt, Lebanon, and other countries, and maintained their own traditions, synagogues, and other organizations. The community board was split among leftist, traditionalist, and centrist political factions, as well as between secular and religious Jews. Arbib, the new chief rabbi of Milan, said he hoped to reestablish the main synagogue in via Guastalla as a central reference point for Jewish life in the city, and also reach out to the "numerous" disaffected Milan Jews who had "lost the taste" for participation in Jewish communal life. The community ran an outreach program called Keshet.

In November, six members of the Milan community board, including President Roberto Jarach, quit, saying the "climate of distrust" and the internal conflicts on the board made progress impossible. One source of the divisiveness was disagreement over how to reach out to unaffiliated Jews and Jews who used to be involved in the community but had distanced themselves from it. Businessman Leone Soued, who was born in Cairo, was elected the new president.

In September, UCEI President Luzzatto threatened to resign after an adverse reaction among the UCEI board members to remarks he made in a newspaper interview. In response to a question about Guido Crosseto's claim that Jewish financial interests were behind the scandal involving Italy's central banker, Antonio Fazio (see above, p. 394), Luzzatto told the interviewer that there were, in fact, very few Jewish financiers in Italy. He mentioned the late financier Camillo De Benedetti, a Jew, but described him as not being Jewish despite his Jewish-sounding name. This offended De Benedetti's son, a UCEI board member, who then quit

in protest. When other board members sent around an e-mail expressing solidarity with the son, Luzzatto interpreted this as an attack on himself, and said he would resign. He agreed to stay on only after a special meeting of the board urged him not to quit.

Interfaith Relations

The death on April 2 of Pope John Paul II and the election of Cardinal Joseph Ratzinger as Pope Benedict XVI dominated Catholic-Jewish relations, as observers closely watched the new pope's actions for clues to future Church policy. John Paul had made improving relations with Jews a key theme of his 26-year papacy, and his death sparked numerous analyses of his impact on interfaith dialogue.

In January—just before the pope fell ill—an international delegation of more than 100 rabbis, cantors, and other leaders from all streams of Judaism thanked him for his efforts during a private audience at the Vatican. The group—which organizers said was the largest Jewish delegation to meet privately with a pope—came to the Vatican under the auspices of the Pave the Way Foundation, a New York-based nonprofit that promoted interfaith understanding. Gary Krupp, Pave the Way president and founder, had been awarded a papal knighthood in 2000 for his support of a Catholic health-care facility in Italy.

During John Paul's illness, Jews in Italy, Poland, and other countries prayed for his recovery. His death prompted an unprecedented outpouring of tribute from Jews around the world. Some synagogues offered prayers in his memory. Israeli foreign minister Silvan Shalom sent a condolence message stating that "Israel, the Jewish people and the entire world, lost today a great champion of reconciliation and brotherhood between the faiths." Shalom said John Paul had "promoted interfaith understanding and dialogue with a willingness to address the past, and a profound determination to build a future of understanding and brotherhood between all faiths." President Katzav of Israel and half a dozen Jewish leaders from Europe, the U.S., and Latin America joined the millions of pilgrims who converged on Rome for the funeral.

The chief rabbi emeritus of Rome, Elio Toaff, was one of only two living people John Paul mentioned in his will. This was interpreted as a clear directive to his successor to maintain the policy of fostering Jewish-Catholic relations. Toaff himself told a Rome newspaper that his inclusion in the will was "a significant and profound gesture for Jews. But I think it is also an indication to the Catholic world." John Paul, he said,

had "wanted to indicate a road aimed at further destroying all the obstacles that have divided Jews and Christians through the centuries."

Joseph Cardinal Ratzinger, 78, was elected pope on April 19. He had grown up in a staunchly anti-Nazi Catholic family but, like all German teenagers, was obligated to join the Hitler Youth organization. He deserted the German army near the end of World War II. From the start of his papacy, Benedict XVI indicated he intended to follow John Paul's directive regarding Jews, and Jewish response was generally positive. The day after his election, he wrote to Rome chief rabbi Di Segni and other Jewish leaders pledging to further Jewish-Catholic relations. He trusted, he said, "in the help of the Almighty to continue the dialogue already begun and to strengthen cooperation with the sons and the daughters of the Jewish people."

In greetings to the huge crowd at his inauguration on April 24, Benedict singled out non-Catholic Christians and Jews for recognition. "With great affection I also greet all those who have been reborn in the sacrament of Baptism but are not yet in full communion with us," he said, "and you, my brothers and sisters of the Jewish people, to whom we are joined by a great shared spiritual heritage, one rooted in God's irrevocable promises." Benedict invited Di Segni to his inauguration, but he could not attend because it was the first day of Passover.

In May, Benedict spoke forcefully about the Holocaust and Nazism, saying the Nazi period demonstrated the "abysses of wickedness that can hide in the human soul." He branded both "the repression of the Polish people and the genocide of the Jews" as "atrocious crimes that show everyone the evil that the Nazi ideology had within it." Remembering such aberrations, he said, "can only prompt in every upright person the commitment to do everything in their power so that episodes of such inhuman barbarism are never repeated." As time passed, he said, "memories should not be allowed to pale. They must instead serve as a stern lesson for our and future generations. We have the duty to remind people, especially young people, what levels of unheard-of violence the contempt for man and the violation of his rights can reach."

In June, Benedict met with a 25-member delegation from the International Jewish Committee on Interreligious Consultations (IJCIC), the official Jewish umbrella organization for dialogue with the Vatican. This was Benedict's first official audience with international representatives of another faith community. The delegation included Jews from the Orthodox, Conservative, and Reform movements; leaders from Israel, North America, Europe, and Latin America; and representation from the Anti-

Defamation League, the American Jewish Committee, and B'nai B'rith International. Benedict had met many of them before, and participants said the meeting was warm, friendly, and informal.

In his address to the group, Benedict reaffirmed a commitment to fostering Jewish-Catholic relations. He noted that 2005 marked the 40th anniversary of *Nostra Aetate*, the landmark declaration by the Second Vatican Council that opened the door to formal Catholic-Jewish dialogue. In *Nostra Aetate*, the Vatican deplored anti-Semitism in every form and repudiated the "deicide" charge that blamed Jews as a people for the death of Jesus. "At the very beginning of my pontificate," Benedict said, "I wish to assure you that the Church remains firmly committed, in her catechesis and in every aspect of her life, to implementing this decisive teaching."

Benedict reiterated these sentiments often at meetings with Jewish groups and individuals during the year. He also made other gestures appreciated by Jews, including freezing the beatification process for a French priest, Leon Dehon, pending an inquiry into accusations that he was anti-Semitic.

Many of these meetings came within the framework of commemorations of the *Nostra Aetate* anniversary. This was also the context for Benedict's historic visit to the synagogue in Cologne, Germany, in August. It was only the second time that a pope visited a synagogue—John Paul II had made the first visit, to the main synagogue in Rome, in 1986. Benedict reaffirmed his intention "to continue on the path toward improved relations and friendship with the Jewish people, following the decisive lead given by John Paul II." He stressed the common roots of Judaism and Christianity, but said sincere dialogue should not "gloss over or underestimate" differences. A standing ovation greeted the pope's warning of rising anti-Semitism in Europe and his call for vigilance against it.

Numerous events at the Vatican and elsewhere around the world marked the *Nostra Aetate* anniversary, which took place officially at the end of October. Among them was a three-day international conference in September at the Pontifical Gregorian University in Rome. The next month, the Vatican hosted a celebratory event during which Cardinal Walter Kasper, president of the Vatican's Commission for Religious Relations with Jews, read a message from Benedict once again reaffirming his commitment to fostering interfaith relations. The two keynote speakers at this event were Rabbi David Rosen, the AJC's Jerusalem-based director of interreligious affairs, who, in August, was named president of

IJCIC, and Cardinal Jean-Marie Lustiger of France, a Jewish convert to Catholicism who had long worked to promote Jewish-Catholic relations.

Rome chief rabbi Di Segni drew criticism for boycotting the ceremony because Lustiger was one of the speakers. A score of rabbis and other Jewish representatives from various countries did attend. Coinciding with the event, Benedict named Rosen a papal knight. He was the first Israeli and the first Orthodox rabbi to receive the honor, formally called the Knight Commander of St. Gregory.

There were a number of international conferences and meetings on Jewish-Catholic relations throughout the year, most of which highlighted the *Nostra Aetate* anniversary. Some of the encounters dealt with the theological dimensions of Catholic-Jewish dialogue. The World Jewish Congress sponsored a symposium, February 28–March 1, at the Museum of Jewish Heritage in New York, which included Catholic cardinals and bishops from Europe, Africa, Asia, and the Americas, as well as rabbis and heads of rabbinical seminaries from a number of countries. Keynote speakers were WJC chairman Rabbi Israel Singer and Cardinal Lustiger.

The third annual European Conference of Jews and Catholics was convened in Paris in December by the European Jewish Congress to mark the *Nostra Aetate* anniversary, and one of its themes was the need for both Jews and Catholics to reach out to Muslims. “I belong to the generation that did not know the Shoah,” EJC president Pierre Besnainou, 50, said in his opening remarks. “I learned to cohabitate with Arab Muslims growing up in Tunisia, and I have learned to live with French Catholics here in France over the past 30 years. If my personal situation indicates anything, I am optimistic. Jews and Catholics are okay; now it’s time to improve things with Muslims.”

An interfaith meeting in Doha, Qatar, provoked controversy. Two previous such meetings had included only Christians and Muslims. This year, at the initiative of Qatar’s emir, several rabbis, including some from Israel, were invited. But under pressure from radical Islamists, the organizers raised doubts about whether the Israelis would be allowed full participation in the meeting. The Israeli delegation opted not to attend, but five Jewish representatives from the U.S. and Europe did take part. Mark R. Cohen, a rabbi and professor of Jewish history at Princeton University, wrote that the meeting was “amazing. There was much good discussion of religious similarities, and promising relationships were forged. We heard words seldom spoken publicly in the Arab world.”

The papal transition and the optimistic celebrations of the *Nostra Aetate* anniversary put most other developments on the back burner. But

despite the tributes to John Paul and applause for the early steps taken by Benedict, some observers—such as Sergio Minerbi, writing in the December issue of the Milan Jewish monthly—worried about a “progressive distancing” of the Church from *Nostra Aetate*.

Early in the year, new questions about the Vatican’s role during and after World War II were raised. On December 28, 2004, a newspaper published excerpts from a document dated October 20, 1946, regarding Jewish children saved by the Church in France during the Shoah. It included instructions approved by Pope Pius XII that seemed to state that Jewish children who had been baptized when in hiding were not to be returned or given up to Jews or Jewish institutions. Jewish leaders reacted with outrage, but a number of Catholic commentators disputed their interpretation of the document.

Jews also faced a present-day episode of conversion, in the city of Florence. According to the Rome Jewish monthly *Shalom*, Dario Forti, a 90-year-old Jew married to a Catholic, was baptized and given communion at the behest of his wife and one of his children as he lay bedridden in a Jewish nursing home. Florence’s bishop apologized in a letter to the local rabbi, but an Italian cardinal asserted that the conversion was legitimate. Jewish officials said they regarded the conversion as forced, and therefore Forti, still a Jew, could be buried in the Jewish cemetery.

There were a number of initiatives aimed at fostering dialogue between Jews and Muslims, including conferences and roundtables for members of both faiths. In March, an association called Martin Buber-Jews for Peace organized a “Seeds of Peace” encounter between Israelis and Palestinians at the JCC in Rome. In June, representatives of the Milan Jewish Community and the Italian Islamic Religious Association in that city met at the main Milan synagogue as part of an international dialogue initiated by the Jewish-Islamic Association of France. In September, eight rabbis and imams from the Middle East and Africa met for three days in Florence to discuss means of developing cooperation, focusing especially on how religion might facilitate the peace process and defeat terrorism. The group formed itself into the Executive Committee of the World Congress of Imams and Rabbis for Peace.

In Rome, a day-long event aimed at promoting understanding between Jews and Muslims took place on Sukkot. Called “Sukkat Shalom” (Tabernacle of Peace), it consisted of a series of debates, discussions, and music, and was held in a sukkah erected in Rome’s historic Jewish ghetto neighborhood. Participants included Chief Rabbi Di Segni as well as writers, translators, and academics.

Culture

There were numerous Jewish and Jewish-themed cultural events organized by Jewish communities and institutions, private organizations and promoters, civic and state bodies, or a combination of these. They took place in Jewish community centers, museums, theaters, civic spaces, and other venues.

Among the academic conferences on Jewish themes was one on the role of women in Italian Jewish history, held in June in the city of Lucca. Another, on "Judaism and Western Culture at the Beginning of the 20th Century," took place in Milan. In May, Bologna's Jewish Museum was the site of a conference on "Israel Today: Culture, Science, Technology." Livorno hosted a conference on Ladino culture and Sephardi traditions in November.

In January, the first master's degree program in Hebrew language and culture was established at the University of Siena. Later in the year, Roma Tre University in Rome instituted what was described as the first international master's degree program on teaching the Holocaust. The directors of New York-based Touro College announced that it would open a branch near Rome focusing on economics, liberal arts, and psychology.

Rome's newly designed and expanded Jewish Museum opened in November with a high-profile ceremony featuring Rome's mayor, Italy's culture minister, and the presidents of the Lazio region and Rome province. Located in the complex that housed Rome's main synagogue, the museum originally opened in 1959 with a display of synagogue textiles and ritual objects. It was totally revamped and enlarged in order to tell the more than 2,000-year history of Jews in Italy, as well as to showcase precious Judaica. Financing came from the European Union and private sources, as well as from state, city, and regional authorities.

The film *I Guardiani delle nuvole* (Guardians of the Clouds), directed by Luciano Odorisio and produced by an Italian Jew, Giorgio Heller, won a prize at the Cairo film festival. At the Venice Film Festival, filmmaker Dario Picciau presented several scenes from his upcoming film about Anne Frank, *Dear Anne, the Gift of Hope*, due for release in 2006.

Israeli artists were featured in numerous exhibitions, film presentations, and performances throughout the year. The culture department of the Israeli embassy was active in promoting such events. In July, for example, there was an Israeli poetry festival in Bologna. At five performances over the course of three weeks, prominent Italian actors read

Italian translations of works by a score of Israeli poets, to the accompaniment of jazz played by the Italian composer Gabriele Coen.

In Rome, a "Week with Israel" festival took place at the end of the summer. It featured concerts, live performances, and other events aimed at demonstrating solidarity with the families of victims of terrorism and support for dialogue between Israelis and Palestinians. The initiative was organized by the Rome Jewish Community, the Friends of Israel Association, and other groups, and backed by Italy's president as well as municipal and regional authorities. In November, a troupe of teenage Israeli dancers and singers from the WIZO Nachalat Yehuda Youth Village at Rishon Lezion toured Italy, performing for Jewish and non-Jewish audiences. In May, the Israeli singer Noa was one of the stars of Milan's Etnofestival. She also met with Milan Jews, in particular those studying in adult Hebrew classes. In December, the Jerusalem Trio chamber group toured Italy.

As usual, numerous fiction and nonfiction books on Jewish themes or by Jewish authors were published, and there were plenty of book launches, readings, roundtables, and other literary happenings. This year there were several new Jewish cookbooks.

A major publishing success was the novel *Con le peggiori intenzioni* (With the Worst Intentions), by Alessandro Piperno, a 32-year-old university professor with a Jewish father. The narrator and main protagonist, Daniel Sonnino, is also the son of a mixed marriage. Another major title was *Tu sei un bastardo* (You're a Bastard), a book about identity and identity politics by journalist and TV personality Gad Lerner, one of Italy's most prominent Jewish figures. Yet a third major publication was the first volume of *La Storia della Shoah* (The History of the Shoah), a four-volume set with contributions by 50 specialists in 30 countries, which came with three DVDs.

Lia Levi was awarded the 2005 Superpremio Andersen for her children's book on the Shoah, *La Portinaia Apollonia* (Apollonia the Doorkeeper). Israeli author Amos Oz, whose books were very popular in Italy, was a guest of honor at Rome's summer Festival of Literature and also spoke elsewhere in the country. The first prize of the fifth annual ADEI-WIZO literary awards went to Israeli author Nathan Shaham for his novel *The Rosendorf Quartet*. In October, a series of events marked the centenary of the Bulgarian-born, Nobel-prize-winning Jewish author Elias Canetti.

Italy was an enthusiastic participant in the annual European Day of Jewish Culture, held this year on September 4. The unifying theme was

Jewish cuisine as culture. Some 45,000 visitors attended activities in 40 localities. Ahead of the event, organizers announced that they had considered canceling it because of the tense international climate and fears of terrorism. But, said UCEI president Luzzatto, "We decided that this would not be right, because it is just at times like these that culture becomes even more important."

Personalia

Rome's chief rabbi emeritus, Elio Toaff, turned 90 on April 30. He received praise and congratulations from political leaders including President Ciampi, who called him "a great Italian patriot, a man of faith, a man of hope," and the newly elected Pope Benedict XVI. A movement calling for Ciampi to declare Toaff a senator for life—one of Italy's highest civilian honors—presented Ciampi with a petition to that effect. The Rome Jewish Community honored Toaff with a day of study and celebration attended by rabbis from Italy and other European countries, as well as Ciampi and other senior political figures. Earlier in the year Chabad honored Toaff's birthday with a gala dinner attended by local Jewish VIPs and Yonah Metzger, the chief Ashkenazi rabbi of Israel.

In June, Rabbi Shelton Donnell of Orange County, California, received the Vatican's Benemerenti Medal for his service in the Jewish community and his promotion of interfaith relations. Pope John Paul II had announced the honor shortly before his death. The award was presented in Orange County by the local bishop.

In the fall, the Polish government named historian Marcello Pezzetti of the Milan-based Center for Contemporary Jewish Documentation (CDEC)—Italy's leading research institute on anti-Semitism and the Shoah—a member of the Council of the International Center for Education on Auschwitz and the Holocaust. In December, the Vatican named Archbishop Pietro Sambi, 67, its new papal nuncio in Washington, replacing Archbishop Gabriel Montalvo, 75, who retired. Sambi had been nuncio to Israel and the Palestinian Territories since 1998. Also in December, Milan's mayor awarded chief rabbi emeritus Laras the Ambrogino D'Oro Award, the city's highest civic honor.

Russian pianist Lazar Berman died at age 74 in Florence, where he had lived for a decade, in February. Vittore Colorni, a retired law professor and historian of Italian Jewry, died in Mantova in March, aged 92. Lisa Foa, a World War II resistance fighter who became a leftist activist and writer, died in March, aged 82. The chief rabbi of Livorno, Rabbi Jehuda

Leon Kalon, 38, died in July of cancer, just ten months after assuming the post.

Avram Goldstein Goren, a businessman and philanthropist who supported Jewish educational, cultural, and other projects, died in Milan at the age of 100 in November. Born in 1905 in a Romanian shtetl, he left with his family for Palestine in 1944, and moved to Milan two years later. He became a successful international businessman and established a family foundation that supported wide-ranging Jewish programs in Italy, Israel, Romania, and the U.S. In June, while he was still alive, the Goldstein Goren Center for Jewish Studies at the University of Milan staged a two-day conference to mark his centenary.

RUTH ELLEN GRUBER

Switzerland

National Affairs

SWITZERLAND REMAINED outside the European Union, having decided by referendum in 2001 not to proceed with accession negotiations. Nevertheless, Switzerland entered into several bilateral agreements with the EU since then, forging closer ties with the rest of Europe. The latest move, approved by 55 percent of the voters in a referendum in June 2005, extended the free movement of persons to the nationals of the ten most recent EU member states. It was a defeat for the country's leading party, the Swiss People's Party, which opposed the agreement.

Another sign of willingness to cooperate across borders was a noticeable increase in the help Swiss police gave to their foreign counterparts in identifying and arresting members of terrorist groups, tracking down money-laundering networks, and extraditing suspected criminals from other countries who were living in Switzerland. And Switzerland signed the Convention Against Nuclear Terrorism, becoming one of the first countries to do so.

Nevertheless, such indications were counterbalanced by the continuing political exploitation of fears of immigration. This took the form of subtly racist slogans, attempts to ban dual citizenship, and harsh treatment of asylum seekers. The Council of Europe issued a report on human rights in Switzerland that vehemently criticized the country's strict asylum policies, including the absence of financial support and the carrying out of deportations. One exclusionary Swiss practice came to an end when the Supreme Court ruled unconstitutional the granting of naturalization by popular vote of the canton, a system that led to many rejections simply on the basis of the ethnic-sounding names of applicants.

Domestically, the Swiss cultural mosaic showed growing signs of reshuffling. The role of religion generated more and more debate. On the one hand, sociologists pointed to the end of religion-based identity among most Catholic and Protestant citizens, who now tended to relegate religion to the private sphere. On the other hand, growing non-Christian communities sought public recognition so that they might receive state funding. While the size of the Jewish community remained low and stable at 0.25 percent of the total population, Muslims had

grown to 4.3 percent, and Eastern religions were also a rising presence. Each of the four official languages—German, French, Italian, and Romansh—remained strong in its region, but English was becoming the second language for many people, and thus the preferred language of communication between the Swiss regions.

On June 5, 2005, 58 percent of Swiss people, in a referendum, approved the establishment of “registered partnerships,” equivalent to civil unions, for same-sex couples. The cantons of Geneva and Zurich already provided this, but implementation of the new national law was expected to take some time.

Israel and the Middle East

Relations between Switzerland and Israel were mixed, alternating between cooperation and tension.

Foreign Minister Micheline Calmy-Rey traveled to Israel and the Palestinian territories in February in the hope of reviving the so-called “Geneva Initiative,” an unofficial proposal drawn up in 2003 by some prominent Israelis and Palestinians under the sponsorship of the Swiss Foreign Ministry. But the plan, calling for a two-state solution based on the negotiations brokered by the U.S. in 2000–01, had already been overwhelmed by events: the Bush administration’s formal recognition that Israel could retain parts of the territories, and the Israeli disengagement from Gaza. Also paying a visit to Israel was Swiss interior minister Pascal Couchepin, who came to reinforce scientific cooperation between the two countries.

A number of Swiss political bodies condemned Israel’s security fence, ranging from resolutions put forth by city governments like Geneva, to an official report submitted by the Swiss government, the guardian of the Geneva Conventions, in response to a request from the UN General Assembly. At the same time, however, the Swiss government energetically spearheaded the campaign to adopt the “red crystal” as a third official emblem of the International Red Cross, along with the cross and the crescent, in spite of strong opposition from Arab countries. This was deemed a victory for Israel, whose own Magen David Adom, red Star of David symbol, had been blocked by the Arabs. Under the sign of the “red crystal,” which had no religious connotation, Israel would be able to participate fully in the organization.

The Ecumenical Council of Churches, headquartered in Geneva, called on its members to divest from companies that “make profit based on Israeli occupation of Palestinian territories.” Carlo Sommaruga, a Socialist member of the Federal Assembly, the Swiss parliament, filed a motion

calling for divestment, but his initiative was rejected. There were also calls for boycotting Israeli goods; these were organized by pro-Palestinian organizations that conducted demonstrations in front of supermarkets. In June, a mixed committee of Israeli negotiators and representatives of the European Free Trade Association—to which Switzerland belonged—agreed on a new protocol that would identify the place of production of Israeli goods. Items originating from outside the Green Line, and thus beyond Israeli borders as delimited by international law, would not benefit from the reduced tax rates on imports that came from Israel proper. Switzerland's imports from Israel—including precious metals, jewelry, pharmaceuticals, machines, and agricultural produce—amounted to \$350 million in 2004, an 11-percent increase from the previous year.

After three years of not purchasing military goods from Israel, Switzerland's 2005 defense budget included 20 new helicopters and radio equipment made in Israel. The decision to resume such purchases was entirely commercial, but the Socialist and Green parties opposed the idea of buying from a country "that doesn't care about UN resolutions and violates Geneva Conventions." Opponents gathered over 25,000 signatures on a petition that called for a moratorium on all military collaboration with Israel, but the government went ahead with the purchases.

In July, Jean Ziegler, a former Socialist member of the Federal Assembly and now the UN special rapporteur on the right to food, declared at a pro-Palestinian rally in Geneva that "Gaza is a huge concentration camp." This was not the first time that Ziegler had uttered statements against Israel or flirted with anti-Semitism. In this case, the UN secretary general Kofi Annan reacted quickly, calling his speech "irresponsible." But no action was taken against Ziegler, whose mandate was due to expire in 2006.

Throughout the year, Iran courted Switzerland in the hope of strengthening diplomatic and commercial ties, but with little success. Joseph Deiss, the Swiss economy minister, traveled to Libya and signed a cooperation agreement relating to aerial transportation. Libya was Switzerland's second largest trading partner in Africa, after South Africa: Switzerland imported \$790 million in Libyan goods (mostly oil), and exported to Libya \$190-million worth of material, mostly machines, pharmaceuticals, and agricultural equipment.

Anti-Semitism and Extremism

The federal police published two reports in 2005 relating to extremism in Switzerland. One of them outraged the Jewish community because it

contained a page about Jewish extremism that listed the Geneva Association of Jewish Students as a potential ally of Kahane Chai, and suggested that the security guards who protected Jewish public buildings fostered ties with Jewish extremist groups abroad. The Swiss Federation of Jewish Communities reacted strongly, requesting a meeting with Minister of Justice Christoph Blocher. Afterwards, an erratum notice was appended to the document, stating that no presence of Jewish extremist movements had been noted in Switzerland, and that imputations to the contrary in the report should not have appeared. The report was made available on the Internet in its original version, accompanied by the erratum.

Both reports on extremism indicated that the phenomenon continued to exist on both the political right and the left, and noted a rise of extremist violence at stadiums during sports events. But the number of racist and anti-Semitic incidents in 2005—verbal and physical aggression, discrimination, and property damage—declined to about 100. This drop probably had much to do with tighter law enforcement: the federal police effectively monitored Muslim fundamentalist organizations with branches in Switzerland, and high-profile trials of skinheads, Holocaust deniers, and other extremists sent a message that such activities would not be tolerated. In light of the improved situation, the Swiss government closed down the fund that had been set up in 2001 to support projects against racism. The fund had been established in the wake of the publication of the historical report about Switzerland's equivocal attitude toward refugees during World War II.

The Federal Commission Against Racism marked its tenth anniversary with a report of its activities. The document gave a very positive assessment of the commission's accomplishments and praised the implementation of Article 261b of the Constitution, which condemned public racist and anti-Semitic statements or actions.

Nevertheless, three serious anti-Semitic incidents occurred during 2005. Two of them could not be solved because there were no clues: the defacing of the Holocaust memorial in Geneva with neo-Nazi graffiti, and the desecration of the Jewish cemetery in La Tour-De-Peilz, in which 12 graves were vandalized. The third incident, the firebombing of the Lugano synagogue, came one month after the same thing had been done to a Jewish-owned fabric store nearby. A 58-year-old Italian confessed to starting both fires, and was arrested. But the police quickly excluded anti-Semitism as a motive and concluded that the man was mentally disturbed. His original two-year sentence was commuted to treatment in a

mental institution. The Jewish community expressed dismay, recalling instances in previous years when perpetrators of attacks on Jewish targets were similarly categorized as mentally unstable and therefore not responsible for their acts.

Other anti-Semitic incidents included dissemination of flyers, graffiti, slurs, and speeches that promulgated a mixture of historical anti-Semitism, anti-Zionism, and Nazism. Holocaust deniers remained active in Switzerland despite the fact that one of their leaders, Jürgen Graf, had evaded a prison term by settling in Iran, and the other, René-Louis Berclaz, having been extradited from Serbia, was serving an 18-month sentence. Numerous pamphlets, posters, and stickers were distributed in public spaces and in mailboxes calling the Holocaust a lie.

Other far-right groups active in Switzerland included advocates of “white and European identity” (also known as “identitarians”), neo-Nazis, and skinheads. Activists put periodic pressure on the government by disturbing official commemorations, especially Switzerland’s National Day, on August 1. In 2005, despite increased police presence, 700 shaven-headed neo-Nazis wearing black outfits with nationalist symbols booed the Swiss president continuously during his National Day address, and shouted slurs (“Swine! Judas!”) and slogans (“We are national resistance!”). In his remarks, President Samuel Schmid condemned extremism, racism and anti-Semitism.

Schmid was a member of the Swiss People’s Party, and his words contrasted sharply with those of his xenophobic fellow party member, Minister of Justice Christoph Blocher. Schmid and Blocher represented polarized camps within the party, the former advocating centrist policies, the latter inclined towards hard-line conservatism, ultranationalism, and sympathy for the far right. Indeed, some local leaders of this party downplayed the danger posed by neo-Nazis, preferring to focus on left-wing extremism. The Swiss People’s Party actively lobbied the parliament to dissolve the Federal Commission Against Racism and to abrogate the law against racism, Article 261b of the Constitution. So far both drives were unsuccessful.

Another extreme political group seeking to nullify the antiracism law, the Swiss National Party (PNOS), had two locally elected representatives. After publishing its 20-point platform, the party was immediately sued for racial discrimination and endangering social order; it had previously been convicted on similar grounds. The PNOS pocket calendar for 2006—sold on its Web site along with Nazi paraphernalia—featured a black eagle on the cover and noted the dates of birth and death of notorious Nazis.

After years of complaints about the activities of racists, Swiss authorities took serious steps to deal with the problem in 2005. Late in the year police arrested a number of neo-Nazis on the charge of racial discrimination, and seven skinheads were sentenced to jail for murder. One neo-Nazi Web site was shut down, as were some blogs with racist content that were hosted in Switzerland. Furthermore, the Swiss army announced that it was making inquiries about far-right extremists in its ranks, and two officers who had made the Nazi salute and uttered racist statements were expelled.

The government sought to combat extremist hooliganism in anticipation of the 2008 European Soccer Championships, scheduled to be played in four Swiss and four Austrian cities. The parliament adopted a law limiting access to certain areas of stadiums, restricting travel abroad, requiring check-ins with the police, and legalizing surveillance for people known to disrupt sports events. Other measures included the creation of a database of hooligans and a pilot project aimed at gathering biometric data. The Federal Assembly went further, submitting a proposal for a penal law banning the public display of all symbols sympathetic to extremist movements or that called for violence or racial discrimination.

Switzerland also focused attention on Islamic fundamentalism. It banned from its territory at least three imams who were considered dangerous, and expelled another for lack of a visa. The government also renewed its ban on Al Qaeda until 2007, as well as on two other organizations and 11 individuals with links to Al Qaeda.

Already controversial for his possible ties to extremist Islam (see AJYB 2005, pp. 408–09) Tariq Ramadan drew attention once again with equivocal statements about the stoning of adulterous women, refusing to condemn the practice but calling for a moratorium on carrying it out. He had been hired to teach at the University of Notre Dame in the U.S., but his American visa was revoked by the State Department in the summer of 2004. Ramadan then accepted a position at St. Anthony College in Great Britain, and shortly after the terror attacks in London in July 2005 he was invited to lecture to the London police about Islam. His brother, Hani Ramadan, who defended outright the stoning of adulterous women, had been fired from his teaching job in a Geneva public school in 2004 and was not reinstated.

Switzerland investigated companies suspected of laundering money, financing terrorism, or bypassing the international embargo on Iraq under Saddam Hussein's rule, although it was too early to know if any prosecutions or arrests would follow.

Holocaust-Related Matters

After the 1998 global settlement between Swiss banks and class-action lawyers over Holocaust-era accounts, payments to the heirs of account holders proceeded slowly, and only a little over half of the \$1.25-billion total sum was distributed. Just before the final deadline for filing a claim in July 2005, about 1,000 new requests were filed as the result of a recently published list of 3,200 new names of account holders. Unclaimed assets were to be distributed to needy Holocaust survivors, with 75 percent going to those in the former Soviet Union. Some U.S. Holocaust survivors sought a larger percentage for themselves, but Judge Edward Korman of the U.S. District Court in Brooklyn upheld the original distribution plan.

One family successfully brought a lawsuit in the U.S. against a Swiss bank. In April, 89-year-old Maria V. Altmann and 13 other family members were awarded \$21.8 million by Judge Korman. In 1938, days before Hitler annexed Austria, their forebears, Jewish owners of one of the largest sugar refineries in the country, set up a trust account with a Swiss bank (unnamed by the court) to protect their ownership. But the bank allowed the factory to be “aryanized” and sold at a fraction of its worth, a dereliction of duty that the judge called typical of Swiss banks’ “widespread betrayal” of their Jewish clients. (See below, p. 459, regarding Altmann’s suit for the recovery of paintings that her family had owned in Austria.)

Three years after publication of the 24-volume Bergier Report—named after the historian who directed it—on Swiss policies during the Holocaust era, and a year after a one-volume paperback edition went on sale to the general public, a permanent exhibition on the topic was set up at the Zurich National Museum. In addition, a traveling exhibit toured various Swiss cities. Historical research continued. A study of the canton of Valais found that 7,500 civilians (Jews, French, Italians, resistance fighters, deserters) found refuge there. Incomplete archives of the local police showed that of 1,031 Jews who tried to get into Switzerland through the Valais border, 336 were turned down.

Another direct consequence of the historical findings was passage of a law in 2004 reinstating the rights of people who had previously been condemned for helping refugees find asylum in Switzerland. At the time, Swiss citizens who broke the law to smuggle, save, or otherwise help refugees were tried and sentenced if they were caught. In 2005, 21 more such people had their names cleared, bringing the total number to 53, and several new cases were submitted to the parliament.

A number of books were published on Switzerland and the Holocaust.

Two of the most important were Thomas Maissen's *Verweigerte Erinnerung* (Denied Memory), a critical look at public opinion in Switzerland during the controversy of the 1990s over its World War II role, and Stefan Mächler's *Hilfe und Ohnmacht* (Rescue and Powerlessness), which treated the Swiss Jewish Federation's role in rescuing Jewish refugees.

Since the Swiss believed that their country had made great progress over the past decade in coming to grips with its record during the Nazi era, they reacted with shock in January 2005 when Israel Singer, president of the World Jewish Congress (WJC), wrote that Switzerland's neutrality during World War II had been "criminal." These words, published a few days before the 60th commemoration of the liberation of Auschwitz, provoked universal outrage in the country, including from the Jewish community, which now had to contend with a spate of anti-Semitic letters to the editor in the newspapers. Singer refused to apologize, and added fuel to the fire by repeating his assertion.

Historians considered Singer's comments inappropriate and unfair. Some commentators found an explanation in what had happened a few weeks earlier, in late 2004, when tension arose between the WJC and the Swiss Federation of Jewish Communities. After the WJC closed its Geneva office, a number of banking transactions were brought to light for which the federation requested clarification and an audit. The WJC responded by excluding the Swiss representative from the European Jewish Congress, its regional affiliate (see AJYB 2005, p. 411). Perhaps, it was suggested, Singer wanted to deflect attention from the WJC's difficulties by shining a spotlight on Switzerland's alleged failings.

Jewish Communal Affairs

Switzerland's Jewish population remained stable at around 17,800, some 0.25 percent of the total population of seven million. Two important communal issues left unresolved in 2005 were expected to get a lot of attention in 2006: the prospect of a national referendum banning the import of kosher meat (kosher slaughter in the country was already outlawed), and a proposal to set aside plots within the city cemeteries for Jews, as the cemeteries owned by the Jewish community were almost full.

BRIGITTE SION

Central and Eastern Europe

Germany

National Affairs

A NEW GOVERNMENT

Germany's political landscape went through a major makeover in the fall of 2005. Weakened by widespread dissatisfaction over the economy, Chancellor Gerhard Schröder of the Social Democratic Party (SPD) asked for early elections. Although the Social Democrats appeared to be making up lost ground in the days leading up to the vote, the result was a virtual dead heat between the SPD and the center-right Christian Democratic Union/Christian Social Union (CDU/CSU). Neither succeeded in negotiating a new coalition government with the smaller parties—both ruled out any cooperation with a newly formed Left Party—and the only alternative was a “grand coalition” of the SPD and the CDU/CSU under the chancellorship of CDU leader Angela Merkel.

Merkel was born in 1954 in East Germany. She studied physics and worked as a chemist before becoming involved in politics after the fall of the Berlin Wall in November 1989, ultimately becoming a political protégé of Helmut Kohl, then serving as chancellor. Merkel ascended to the leadership of the CDU in 2000. A proponent of economic and social reform, Merkel wanted to make Germany more competitive by allowing a longer work week and making it easier for employers to fire workers. She was a strong advocate of transatlantic relations and supported the U.S. invasion of Iraq (while opposing sending German troops) at a time when this view was unpopular in Germany.

During the election campaign, the ever-diplomatic Paul Spiegel, head of the Central Council of Jews in Germany (CCJG), said he looked forward to working with Germany's next chancellor, whoever he—or she—might be. He said the Jewish community could not lose either way. Although Spiegel had publicly differed with Schröder over the latter's stiff

opposition to the Iraq war, it was under his chancellorship that Jewish communal life had taken a great leap forward with the signing of an historic contract in 2003 that placed the Jewish community on a legal par with its Protestant and Catholic counterparts. In addition, the incumbent foreign minister, Joschka Fischer, was a close friend of Israel and a strong voice against anti-Semitism. But Spiegel said he had "complete confidence" in Merkel's party as well, even though he had criticized it in 2003 for being slow to distance itself from an ultraconservative member, Martin Hohmann, who had referred to Jews as a "nation of perpetrators" (see AJYB 2004, pp. 375–76).

Once the election results became clear, pundits speculated that Merkel, with her strong interest in bolstering relations with the U.S., would heal some of the rifts between Germany and the Bush administration that had arisen over international affairs. Expectations in Washington were that not much would change in German foreign policy. She appeared, however, less favorably disposed to including Turkey in the European Union than was her predecessor.

Leading Jews expressed confidence in the new chancellor. Deidre Berger, director of the American Jewish Committee office in Berlin, said that Merkel had "demonstrated considerable interest in a positive and dynamic relationship with the Jewish world." Michael Wolffsohn, professor of history at the University of the Bundeswehr in Munich, called Merkel's track record on Jewish issues, including Israel, "excellent." The fact that she had grown up under communism was considered a plus, since the absence of human rights under that system had taught Merkel their importance.

In early November, the American Jewish Committee convened a meeting in Berlin with several nongovernmental organizations—the Amadeu Antonio Foundation, the Middle Eastern Media Research Institute (MEMRI), the World Congress of Russian-speaking Jews, Jewish student groups, and others—to draw up suggestions for the new government on issues of Jewish concern. These included publication of an annual report on anti-Semitism; adoption of the standard definition of anti-Semitism provided by the Organization for Security and Cooperation in Europe and the European Union Monitoring Center; increasing support for educational and public programs designed to combat xenophobia and anti-Semitism; providing more training for police in these areas; and intensifying exchange programs with Israel.

Days later, on November 12, the new government, in its coalition agreement, explicitly pledged to combat anti-Semitism. And on November 30,

in her first speech as chancellor before the German Parliament, Angela Merkel stressed her commitment to Israel, and said that the nuclear-ambitious Iran, whose president, Mahmoud Ahmadinejad, had called for Israel's destruction and denied the Holocaust, must cooperate with International Atomic Energy Agency inspections. She had made similar remarks in a conversation two days earlier with Ehud Olmert, Israel's vice prime minister and finance minister, in Barcelona, Spain, at an international conference (see below, p. 423).

Though church and state were separate, Germany still identified strongly as a "Christian" nation, and the election of a German-born pope in April even led one tabloid to run the euphoric headline, "We Are Pope!" But for German Jews, the news at first produced some anxiety, since the man who had been Cardinal Ratzinger was known to be a theological hardliner. Perhaps to assuage such concerns, Benedict XVI made a point of meeting with both Jewish and Muslim leaders, and paid the first-ever papal visit to a synagogue in Germany (see below, pp. 445–46).

Economic conditions appeared to improve slightly in Germany during the year, although public acceptance of welfare reforms known as Hartz IV (named for their originator, Volkswagen executive Peter Hartz) failed to materialize. These reforms, initiated January 1, 2005, in an attempt to jump-start the economy, cut benefits to the long-term unemployed.

TERRORISM AND RADICAL ISLAM

A report released in early 2006 by the Federal Department for Protection of the Constitution indicated that Islamic extremism remained Germany's greatest domestic security threat during 2005. Through Western pressure on Al Qaeda in Afghanistan, the operational possibilities of various Islamic terror groups had been limited. But these same pressures also led to an increasing decentralization of network structures, presenting new challenges to Germany's intelligence agencies. In addition, some Islamic extremist groups sought financial support in Germany for activities in their home countries, and therefore the control of money transfers was an important element in the fight against terror.

Germany had avoided arousing the ire of some Islamic extremists by not participating in the Iraq war. But the report from the federal agency urged against complacency: In the eyes of the Islamists, Germany still belonged in the camp of the "crusaders," those allied to the U.S. and Israel. The country's involvement in Afghanistan, as well as the stationing of German soldiers in Somalia and the training of Iraqi police and army of-

ficers, could make Germany a target of terrorism, warned the report. And the deadly attacks in London in July (see above, p. 317) proved that the terrorists had the personnel, material, and logistical capacity to carry out major attacks in Europe.

Of approximately three million Muslims living in Germany, some 32,100 belonged to active Islamic organizations, up from about 31,800 the previous year. Reflecting the makeup of Germany's Muslim population, the great majority of the members, 27,250, were of Turkish background, and 3,350 were of Arab background.

The largest explicitly antidemocratic Islamic movements, whose followers were sworn to a "holy war" for the defense and spread of Islam, were the Islamic Community Milli Goerus, with about 26,000 members, followed by the Muslim Brotherhood, with about 1,300, and the Islamic centers connected to the Islamic Community of Germany. The banned radical organization Kalifastaat still counted 750 members in 2005. A Pakistani group, Tablighi Jama'at, was increasingly active in Germany, encouraging young Muslims to attend schools in Pakistan where they were likely to be radicalized.

The report from the Federal Department for Protection of the Constitution listed Hamas (with about 300 members in Germany) and Hizb Allah (an Iranian-influenced group with about 900 members in Germany) as two organizations that denied Israel's right to exist and that were seeking support in Germany. Given the statements in 2005 by Iranian president Ahmadinejad about the Holocaust and Israel, Germany paid special attention to groups with connections to Iran.

The report noted that in Berlin, the number of participants in the annual Shiite Al Quds Day demonstration marking the "occupation of Jerusalem," instituted by Ayatollah Khomeini in 1979, had dropped dramatically to 330 in October 2005 from about 1,500 in 2004 and 3,000 in 2003. As in previous years, a pro-Israel counterdemonstration included many Iranian exiles. German intelligence attributed the lower turnout to stepped-up surveillance following Ahmadinejad's anti-Israel statements, which participants were legally barred from repeating on banners.

Before the march, members of Together Against Political Islam and Anti-Semitism, an interreligious group, launched a campaign to erase Al Quds Day from some interfaith calendars in the U.S. and the UK. They contacted institutions on both sides of the Atlantic, and many—from Harvard University in the U.S. to Northumbria University in England—announced that they would delete the event. Political scientist Arne Behrensen, a cofounder of the group, said that the action was meant to

“engage the political left in confronting Islamism and Islamist anti-Semitism.”

Several legal decisions related to Islamic extremism were rendered in 2005. In June, the Federal High Court confirmed the February decision by the Hanseatic Higher Regional Court to release Abdelghani Mzoudi, who had been charged with membership in a terror organization and with aiding and abetting the September 11 attacks. Mzoudi left Germany for Morocco on June 21. And on August 19, the Hanseatic Court sentenced Mounir El-Motassadeq to seven years in prison for membership in a terror organization.

In October, heavy sentences were handed down to four Islamic militants. A court in Düsseldorf sentenced three members of the Al Tawhid group, all from the Middle East, to jail terms of between six and eight years, finding them guilty of membership in a terrorist organization and of planning attacks on Jewish institutions in Düsseldorf and Berlin on the orders of Jordanian terrorist Abu Mussab Al Zarkawi. A fourth man, from Algeria, was sentenced to five years for aiding the others. Federal prosecutors said it was “only a matter of time before the group had the necessary weapons” to carry out their plans. One defendant ran from the courtroom during the proceedings. He was forcibly subdued and removed. According to Reuters, evidence in the trial, which lasted a year and a half, included wiretapped telephone conversations in which Zarkawi referred to explosives as “honey” and “medicine.”

Israel and the Middle East

The first official contact between the new chancellor and a representative of the Israeli government took place in November, at an international conference in Barcelona, where Merkel told Ehud Olmert, Israel’s vice prime minister and finance minister, that she planned to visit Israel in early 2006. According to the Israeli daily *Yediot Aharonot*, Merkel said she opposed Hamas participation in the Palestinian Authority elections and that she admired the courage of Prime Minister Ariel Sharon. Merkel already had signed off on the sale to Israel of two Dolphin class submarines in a deal arranged by former chancellor Schröder. Germany was to cover a third of the \$1.17-billion cost, according to media reports. These submarines were capable of carrying nuclear missiles.

Earlier in the year, the Schröder administration had set the tone for German policy toward Iran, whose aspirations for nuclear power were deeply mistrusted. Foreign Minister Fischer said in June that negotiations

by the European powers—in which Germany played a major role—had managed to get Iran to hold off on its plans, but he was not sure how long this would last. Although Schröder did not back war with Iran, he warned that its leaders should not underestimate the consequences of pursuing nuclear weaponry.

Outgoing foreign minister Fischer's commitment to working with all parties for a solution to the Mideast crisis made him a favorite among Jewish groups, and observers were hopeful that his successor, Frank-Walter Steinmeier (SPD), would continue along the same path. In a meeting with Steinmeier in November in New York, Israel Singer of the World Jewish Congress proposed that Germany take a leading role in promoting interreligious dialogue with Muslims, based on the model of Jewish-Catholic dialogue. He also called on the German government to renew its commitment to help aging and needy Holocaust survivors.

In October, when Iranian president Ahmadinejad said Israel should be wiped off the map, a spokesperson for the Foreign Ministry said, "If these statements were made, they are completely unacceptable and must be sharply condemned." The Parliament's foreign-policy speaker for the CDU, Friedbert Pflüger, said that "no state has the right to deny another state's right to exist, [and] Germany has a clear duty to defend Israel's right to exist, because of its special responsibility." According to the Federal Department for Protection of the Constitution, many Muslim organizations in Germany also publicly distanced themselves from Ahmadinejad's statement, although the Islamic Center of Hamburg, a major Shiite organization, did not.

Ahmadinejad later minimized the significance of the Holocaust and suggested that if it had indeed taken place, Germany and Austria should create a Jewish state on their own territory. Paul Spiegel, the CCJG head, called on Germany to break off all ties with Iran. Though she did not respond directly to Spiegel, Chancellor Merkel called Ahmadinejad's remarks "completely unacceptable" and said she would not tolerate threats to Israel's existence. Foreign Minister Steinmeier also repudiated the views of the Iranian president.

The 40th anniversary of official diplomatic relations between (West) Germany and Israel was marked in 2005 by numerous exhibits and events across the country that stressed the positive character of this connection, against the background of the Holocaust. Relations were initiated in 1965 by Israeli prime minister David Ben-Gurion and West German chancellor Konrad Adenauer. East Germany never established formal relations with the Jewish state, an omission overcome with German reunification in 1990.

The highlight of the commemoration was the visit of Israeli president Moshe Katzav to Berlin. On May 30, Katzav addressed the German Parliament in a speech broadcast nationwide. The first Israeli president to speak in the newly refurbished Reichstag (a previous president, Ezer Weizman, had addressed Parliament in 1996, when it was still in Bonn), he urged Germany to prevent Iran from gaining nuclear weapons, and stressed the importance of Muslim, Christian, and Jewish leaders uniting against extremism in Europe. Katzav also met with leaders of the Jewish community and a group of 600 German and Israeli young people. President Katzav and other distinguished guests attended an "all Beethoven" concert, with Zubin Mehta conducting the Israel Philharmonic Orchestra in the Berlin Philharmonic concert hall. The visit came several months after German president Horst Köhler addressed the Israeli Knesset.

The German-Israeli relationship had survived decades during which public opinion, sympathetic to the Palestinian cause, often contradicted government support for Israel. In 2005, though extremists of the left and right joined in hatred of Israel and the U.S., and the mainstream parties remained somewhat ambivalent, there still was more to celebrate and nurture than to criticize. Germany was Israel's strongest supporter within the EU, and its second biggest economic partner, after the U.S. There was widespread German support for the plan of Israeli prime minister Ariel Sharon to withdraw unilaterally from Gaza, but the route of Israel's security fence, the maintenance of Israel's settlements, and its continuing policy of "targeted assassination"—which sometimes killed and injured innocent bystanders—drew criticism.

Jochen Feilcke, president of the Berlin branch of the 39-year-old German-Israel Society, said that the percentage of younger members in the society had been increasing. "Israel and Germany have an indissoluble marriage, we can never be divorced," said Feilcke, a former parliamentarian. For Jews in Germany, the call of Israel remained strong, and Israel stepped up its efforts to attract young German Jews through Birthright Israel trips and Massa, a scholarship program initiated by President Katzav.

In May, a remarkable exhibit opened in Berlin, "The New Hebrews," focusing on a century of art in Israel. It included ancient artifacts—such as some of the Dead Sea Scrolls, the first time they had been brought out of Israel—as well as modern art, ranging from film and photographs to sculpture, drawings and paintings. "Communication on a cultural level is of great importance for understanding between people," Israel's foreign minister Silvan Shalom said to the several hundred guests attending the

opening ceremony, under high security, on May 19. The exhibit was housed in the Martin Gropius Bau museum.

In September, the German-Israel Society in Berlin sponsored an Israel Action Day concert and information program. The concert featured Die Sohne Mannheim, a popular rock group, which had played a concert in Israel earlier in the year.

In November, the Heinrich Böll Foundation, affiliated with the Green Party, held a panel discussion at Berlin's Centrum Judaicum on "Jews in Germany as a Bridge in the German-Israeli Relationship." Speakers included Hermann Simon, director of the Foundation New Synagogue Berlin-Centrum Judaicum; Charlotte Knobloch, vice president of the CCJG; Israeli writer Amos Elon; Shimon Stein, Israel's ambassador to Germany; Ralph Fücks of the Böll Foundation board; Ellen Presser, head of the cultural department for the Jewish community of Munich and Bavaria; and Sergey Lagodinsky, program director for the AJC in Berlin.

On June 27, German politician Jamal Karsli told Syrian TV that a Zionist lobby controlled Germany. The Syria-born Karsli, who was an independent member of the regional parliament of North Rhine-Westphalia, was promoting the Arabic translation of his book, *Germany: Between Guilt Complex and Fear*. In the interview, translated from the Arabic by the Middle East Media Research Institute (MEMRI), Karsli claimed that "Germans can't express their opinions" about this alleged Zionist lobby, "and when you talk to them, they keep looking left and right, and if someone is around, they do not talk about this." Deidre Berger of the American Jewish Committee commented, "I have lived in Germany for 20 years and I never noticed that anyone had any apprehension about criticizing Israel."

Anti-Semitism and Extremism

According to the annual report of the Federal Association for the Protection of the Constitution, 1,658 extremist crimes were reported in Germany during 2005, up almost 26 percent from the 1,316 in 2004. Of the 2005 total, 958 were classified as violent, 49 of which were anti-Semitic (in 2004, 37 of the 776 violent crimes were anti-Semitic). The number of violent crimes classified as xenophobic dropped slightly, from 368 in 2004 to 355 in 2005. In the capital city of Berlin, 147 anti-Semitic crimes (violent and nonviolent) were reported, up from 120 in 2004. The report also noted that the number of far-right extremists considered willing to engage in violence rose by 400, to 10,400.

Anti-Semitism remained an identifying characteristic of all right-wing extremist groups. Skinhead music was still a potent means of spreading anti-Semitic ideology among youth. In 2005, there were successful court cases against producers of such music in a number of German communities, particularly in the former eastern states. Music from American neo-Nazis, such as the band "Fröntline," remained popular.

The report also drew attention to what it called "secondary" anti-Semitism, purveyed by extreme right-wing parties and targeted at the roughly 20 percent of the population that was "latently" anti-Semitic. Thus the National Democratic Party of Germany (NPD) accused German Jewish organizations of using the Holocaust for their own financial gain. This theme was also common in the propaganda of the German People's Union (DVU), whose founder, Gerhard Frey, continued to publish the extremist *National Zeitung* newspaper, which complained about reparations payments to Holocaust survivors and the alleged power of Jews, for example painting the purchase of a German broadcasting company by Haim Saban, who was Jewish, as "the Israel-Lobby in German TV."

The "intellectualization" of anti-Semitism was evident in discussions surrounding the 60th anniversary of the end of World War II, especially the dedication of the Holocaust Memorial in Berlin (see below, p. 436). Right-wing extremists complained about the cost of the project, some of which came from public monies. Arguing that the memorial nurtured a "cult of guilt," they demanded a memorial for German victims of the war as well. Similarly, right-wing extremists continued to turn criticism of Israeli policies into a general questioning of Israel's right to exist, and accused Jews of using German responsibility for the Holocaust as a tool to blackmail Germany to support Israel politically and financially.

Two other types of anti-Semitism were growing as well. The Islamic version was not racist, but rather political and religious, and in it Jew, Zionist, and Israeli were almost interchangeable terms. Another form, related but not identical, was anti-Semitism as part of a more general anti-Westernism, seeing Jews and Zionism as part of a broader array of enemies: globalization, capitalism, and American influence.

A survey released in March showed that 16 percent of Berliners believed Jews had too much influence. Sponsored by the Free University of Berlin and carried out by the FORSA polling institute, the survey also revealed that about 6 percent of the city's residents had an extreme right-wing worldview and 10 percent would consider voting for an extreme-right party.

The survey found even higher percentages of such sympathies in the outlying state of Brandenburg. Sixteen percent of Berliners and 27 percent of Brandenburgers agreed with the statement that "some lives are valuable and others worthless." When asked whether Germany "needs a 'Führer' [strong leader] today, as before . . . who would rule with a strong hand," 12 percent of Berliners and 24 percent of Brandenburgers said yes. Asked if they agreed that National Socialism had its good points, 15 percent of the Berlin sample and 20 percent of the Brandenburg sample agreed. Twenty percent of the Berliners and 31 percent of the Brandenburgers agreed that foreigners should be sent back where they came from, given Germany's high unemployment rate. People with less education and those over the age of 60 were more likely than others to hold these opinions.

Such views were common elsewhere in Germany too, as demonstrated by *German Situation 2005*, the fourth annual study by a team led by sociologist Wilhelm Heitmeyer of the University of Bielefeld. More than 61 percent of Germans, in this survey, agreed with the statement that "there are too many foreigners in Germany," up from 60 percent the year before and 55 percent in 2002. More than 36 percent agreed with the statement that "if there are not enough jobs, one should send foreigners back . . . to the countries they came from," up from about 27 percent in 2002. Those who felt that Islamic culture did not fit in Western countries rose from 65 percent in 2003 to 74 percent in 2005. While some 60 percent said they believed that Muslims strongly supported terrorism, younger Germans were less likely to agree, the study showed. Presenting their findings, Heitmeyer and his colleagues concluded that "social disintegration in the form of fear of job loss and loss of orientation have the result that the potential for right-wing populist propaganda . . . has risen from 20 percent in 2002 to 26 percent in 2005."

A number of programs were launched in 2005 to counter prejudice and extremism. The Friedrich Ebert Foundation, associated with Germany's Social Democratic Party, issued its *Standpunkte 2005* report on educational strategies for confronting anti-Semitism. Based on a series of meetings with researchers and educators, the report recommended discussion in the schools of anti-Semitism, right-wing extremism, and xenophobia, and the teaching of the history of Jews in Germany so as to combat the stereotype of Jews as nothing more than oppressed victims. It also suggested that today's younger Germans not be taught to feel "guilt," but rather be presented with the "responsibility" to learn about the crimes of the past so they will never be repeated. Another initiative along similar

lines was *BildungsBausteine gegen Anti-Semitismus* (Building Blocks against anti-Semitism), which held seminars for teachers on the nature of contemporary anti-Semitism and how to teach about it, and ran programs for students to inform them about the problem and answer their questions.

In March, the AJC Berlin office joined with the Center for Research on Anti-Semitism and the State Institute for Schools and Publications in launching "Youth Leaders Against Anti-Semitism: Fit for Democracy and Tolerance," a leadership-training program in German schools. Three high schools in Berlin, one in Potsdam, and one in Dresden took part in the pilot program, which aimed to encourage teens to resolve conflicts without violence, and to help them develop skills in empathy, communication, cooperation, and teamwork. It was based on "Hands Across the Campus," AJC's model training curriculum initiated in the U.S. in 1981.

The Cornelsen Publishing Company produced a CD-ROM—"Confrontations with Anti-Semitism"—along with material offering suggestions for training and teaching. It was prepared by historians Juliane Wetzel and Beate Kosmala of the Center for Research on Anti-Semitism. And in August, the Amadeu Antonio Foundation of Berlin, Dezibel Promotions, MTV, and other sponsors launched *Laut gegen Nazis* (Loud Against the Nazis), a project in which German singers and musicians gave antiracist concerts.

In February, after Edmund Stonier, head of the Bavarian Christian Social Union, blamed Chancellor Schröder's economic policies for increasing right-wing extremism, Paul Spiegel of the CCJG called on politicians to tackle the extremism problem directly rather than bicker over its causes. Stonier, who lost to Schröder in the 2002 national election, claimed that the poor economic situation resembled that of the Weimar Republic, which provided the breeding ground for the Nazi rise to power. Unemployment in Germany was at five million, and Schröder was attempting to reform the social safety net to cut costs. While studies had shown links between right-wing extremism and socioeconomic conditions, Spiegel told the *Leipzig Volkszeitung* newspaper that "it reflects neither the facts nor experience to reduce the causes [of anti-Semitism] to the economic level."

In February, right-wing extremist Claus Cremer was sentenced to three years of probation for anti-Semitic agitation, after saying in 2004 that the Talmud condoned sex with children. Cremer, deputy chairman of the North Rhine-Westphalia branch of the NPD, had made the remark while demonstrating against the construction of a synagogue in Bochum. The

Information Service Against Right-Wing Extremism (www.idgr.de) reported that Cremer said, "If that's what's being taught in synagogues, I don't want to have synagogues either in Bochum or anywhere else in the world." Cremer, who was running in the May elections for the state parliament, claimed that his words were not illegal, but the court found them punishable because of the hate they could incite.

In March, two neo-Nazis confessed they knew of plans to detonate 2.6 pounds of TNT in 2003 at the site of Munich's future Jewish community center, during a ceremony where Jewish leaders and German politicians were to gather. One of them even admitted that he had been prepared to commit violence if asked to do so. The two were among the 14 suspects arrested in September of that year (see AJYB 2004, p. 372). The leader of their organization, also on trial, said he would "crucify" them for betraying him.

Also in March, the German TV station Pro Sieben fired singer Christian Anders from a fund-raiser for making rabid anti-Semitic statements on his Web site. Anders had posted a poem blaming Jews for Germany's economic woes and arguing that Jews had infected the world with AIDS so they could earn money from treating the illness. In addition, Anders asserted that George W. Bush was worse than Hitler, "because Hitler murdered the Jews in secret, while Bush kills Iraqis and others publicly." Altermedia.info, an extreme right-wing Web site, applauded Anders, saying that even if the *Protocols of the Elders of Zion*, the classic anti-Semitic work alleging a Jewish conspiracy to control the world, was a hoax, "their contents hit the nail on the head."

The Federal Constitutional Court, the highest German tribunal, based in Karlsruhe, surprised Jewish and political leaders in July by dropping charges against three right-wing extremists for using a slogan on a "national info-telephone line" similar to one associated with Nazism. The court ruled that the line, "Glory and Honor to the Waffen-SS," could not, in fact, be confused with original Nazi propaganda, and thus was not illegal. Paul Spiegel of the CCJG called the decision "unbelievable."

At least one German took the law into his own hands when confronting Nazism, old or new. In June, Wolfram Kastner of Munich received a sentence of probation for damaging a cemetery in Salzburg, Austria. Every November 1 since 1993, Kastner had snipped ribbons from wreaths laid at the graves of veterans of the Waffen SS, a military division accused of participation in war crimes. His attorney petitioned the court in protest of the decision, and Kastner said he would continue his behavior as usual in Salzburg. In January 2005, Kastner was one of five Germans to receive

the annual Obermayer German Jewish History Award for his dedication to remembering the past (see below, p. 450).

In August, the newly created Left Party—a merger between hardline socialists of the former West Germany and former communists of old East Germany—ousted a politician who repeatedly said that “one should not give the Jews so much money.” He was Wolfgang Schmitt, who had been the party’s Trier district leader. As early as 2002, Schmitt had complained about federal support for the rebuilding of synagogues.

In late August, police offered a reward of 1,000 euros for information leading to an arrest in the desecration of 14 gravestones in the 165-year-old Jewish cemetery in Ebersburg, Hesse. Unknown perpetrators spray-painted swastikas and SS symbols, and two stones were overturned. Further graffiti were found a good distance away, on a roadway. A similar crime occurred in October, when spray-painted Stars of David were found, over a period of several days, at various sites in Berlin, including the Soviet war memorial in Treptow; the Anne Frank Center; gravesites of Bertolt Brecht, Heinrich Mann, and Johannes Becher; a memorial to the deportation of Jews from Berlin; and Berlin City Hall.

In October, Munich officials banned a neo-Nazi march slated for November 9, the 67th anniversary of Kristallnacht. A group had applied to demonstrate in memory of 16 people killed during Hitler’s attempted coup in November 1923. The local administration ruled it would be an “enormous provocation” to allow neo-Nazis to march with flags through the city on the day Munich honored the memory of victims of the Nazi dictatorship. A self-described reformed neo-Nazi, Norman Bodin, was allowed to lead a demonstration that same day to mark the 16th anniversary of the fall of the Berlin Wall, but in an outlying district, far from the Kristallnacht commemoration.

That same month, a Düsseldorf court dropped charges of incitement against a right-wing extremist who opposed a Holocaust memorial in that city. Jürgen Krüger, a local representative of the far-right Republikaner Party, had said publicly in 2003 that if yet another Holocaust memorial were built, “we will soon have more memorial and remembrance sites in Germany than the number of murdered Jews.” The city prosecutor, who had filed the charges and asked for a fine of \$2,400, planned to appeal.

Also in October, an unnamed lawyer was found guilty of questioning the truth of the Holocaust and fined \$2,700. While defending a neo-Nazi client in a Nuremberg court, he claimed that it was “not possible to refer to the genocide of the Jews as something obvious” and questioned the constitutionality of the German law banning Holocaust denial. His client

was found guilty of incitement to hate as well as slander against the state, but went into hiding before his jail sentence of two years and nine months was delivered.

At the end of the month, Frankfurt's district attorney investigated charges that anti-Semitic literature had been available at the annual Frankfurt Book Fair. Peter Ripken, director of the event's international department, learned on the last day of the fair that notorious anti-Semitic publications—including English copies, reprinted in Iran, of the *Protocols of the Elders of Zion* and Henry Ford's *International Jew*—had been sold by an Iranian bookseller. German law prohibited the sale of such books. Ripken said the incident could have an impact on the 2006 event, including the possibility that Iran might be barred from participating.

More than 3,000 people, most of them leftists, demonstrated against a neo-Nazi march in Göttingen on October 29, forcing some 350 NDP members to cut short their march. About 600 of the protesters set fire to garbage containers, blocking the neo-Nazis' route.

In December, a German soccer team apologized on behalf of fans who unfurled a banner during a game featuring the word *Juden* (Jews), with the letter “d” emphasized, as a slur against the Dynamo Dresden team. The image was captured and broadcast live on German television. The Hanau-based Foundation for Active Soccer Fans noted that it was routine for German soccer fans and players to call the opposition “*Juden*,” but this was the first time it had been caught on TV. Even so, the foundation pointed out, most German media did not react. The incident was emblematic of xenophobia and anti-Semitism among fans of lower-league soccer teams. This was of special concern in Germany, as the 2006 World Soccer Cup was scheduled to take place in Berlin.

Holocaust-Related Issues

DENIAL AND REVISIONISM

Although the Federal Department for Protection of the Constitution reported a decline in Holocaust revisionism in 2005—largely because of aggressive monitoring by law enforcement agencies and a lack of enthusiasm for the cause among the younger generation of Germans—the phenomenon remained a problem.

The 60th anniversary of the liberation of the concentration camps and the end of World War II gave revisionists and deniers occasion to vent

their feelings. The far-right NPD issued a publication, *Hushed-Up Facts about the Liberation of Auschwitz: Biased Historical Accounts on the 60th Anniversary*. It contended that the number of victims was grossly exaggerated and that the Allies were guilty of even worse war crimes, and used the term Holocaust to describe the dropping of atom bombs on Japan, the expulsion of German nationals from liberated zones, and the bombing of Dresden.

Plans by neo-Nazis to march in Dresden on February 13, the anniversary of the Allied bombing, prompted Jewish author and Holocaust survivor Ruth Klüger, 74, to withdraw from a speaking engagement in the city. Klüger, who was to appear in Dresden's main theater, told its directors that to deliver her talk about the Nazis would be a mockery if, at the same time, "thousands of anti-Jewish party supporters are demonstrating on the street."

Several notorious Holocaust deniers were arrested in Germany and one in Austria during 2005. Ernst Zundel was jailed in March after being deported to Germany from Canada, where the courts had declared his Internet hate site illegal (see above, p. 299). A native of Germany, Zundel had left the country in 1958, allegedly to avoid military service. Zundel was put on trial in Mannheim in November on charges of incitement to hatred and Holocaust denial, but his lawyer was disqualified by the district court judges because her petition to the court included potentially actionable statements of an anti-Semitic nature, and the trial was postponed until a new lawyer could be appointed.

Deported by the U.S., chemist Germar Rudolf was arrested upon arrival at the Frankfurt airport in November, and delivered to jail in the state of Baden-Württemberg to serve a 14-month sentence for a 1995 conviction on charges of slander and incitement to hatred. Rudolf faced further charges for publishing right-wing propaganda over the Internet. He was famous in neo-Nazi circles for his 1991 "expert opinion" that the poison gas Zyklon B was never used in the Auschwitz-Birkenau camp. He had fled to the U.S. in order to avoid serving his sentence in Germany.

Far-right British historian David Irving was arrested in Austria in mid-November on charges of denying the Holocaust (see below, p. 457). He was pulled over by police while driving in the southern Austrian province of Styria, reportedly on his way to speak to a student club with right-wing extremist connections. He was taken into custody on the basis of a warrant issued in Vienna in 1989, when he allegedly gave a speech denying the existence of the gas chambers.

Belgian revisionist Siegfried Verbeke, founder of the right-wing ex-

tremist organization VHO (whose Web site was allegedly hosted by an American provider), was delivered to Germany by Dutch authorities in November. A trial was pending in 2006 on charges of promoting anti-Semitic publications in Germany. Verbeke already had been sentenced in Belgium in 2004 to a one-year jail sentence and a 2,500-euro fine for Holocaust denial.

In a January 6 sermon in the Cologne Dome Church, Archbishop Cardinal Joachim Meisner of that city said that “. . . Hitler and Stalin, among others, had millions of people exterminated. And today, in our time, millions of unborn children are killed. Abortion and euthanasia are the results of arrogant rebellion against God.” Paul Spiegel, head of the CCJG, immediately asked Meisner to distance himself from the “unacceptable comparison,” and Meisner did so, explaining, “If I had known that my reference to Hitler could be misunderstood, I would have refrained from it.” He said he would have the reference stricken from the printed text of the sermon.

The subject reappeared a few weeks later with the publication of Pope John Paul II's book *Memory and Identity—Conversations at the Dawn of a Millennium*, which said that while the Nazi genocide against the Jews came to an end, “the legal extermination” of unborn children was continuing. In February, Joseph Cardinal Ratzinger—who would be named John Paul's successor a few months later—defended the pope, saying he was actually warning that not only dictatorships but also democracies “are not immune to evil.” Paul Spiegel, however, commented that Catholic leaders apparently failed to grasp that abortion could not be compared to the Holocaust.

On two occasions during the year Holocaust revisionists were happy to find Jewish spokesmen for their cause. The first was the controversial American writer Norman Finkelstein, author of *The Holocaust Industry*, which charged that Jewish organizations exploited the Holocaust for financial gain. The German publisher Piper Verlag announced it would soon release a new work by Finkelstein, describing it as “a polemical plea from a Jewish thinker against the instrumentalization of the Holocaust and abuse of history.” Alan Posener, head of editorial commentary for *Welt am Sonntag* (and not a Jew) said he found it “scandalous” that Piper Verlag would trumpet Finkelstein's views without distancing itself from them. Piper's director of press and publicity, Eva Brenndoerfer, said the company would try to make it clearer in its publicity material that the views were Finkelstein's and not those of Piper.

In the second case, Gerard Menuhin, son of the famous Jewish violinist

Yehudi Menuhin, lost his job as president of the Yehudi Menuhin Foundation in Germany after the organization's board learned in November of his remarks quoted in the far-right *National Zeitung* newspaper, the Web site of the NPD, and the magazine *Deutsche Stimme*. Menuhin referred to "an international lobby of influential people and associations that put Germans under pressure for their own purposes." He said Germans were subjected to "endless blackmail" because of the Holocaust, adding that "a people that allows itself to be intimidated 60 years after the end of the war with the events of that time is not healthy." NPD chairman Udo Voigt called the firing of Menuhin the act of "an anti-Democratic posse, possible nowhere in the world but in Germany."

MARKING 60 YEARS

The year of 60th anniversary commemorations began with events marking the liberation of Auschwitz on January 27. That date had been declared Germany's Holocaust Memorial Day ten years earlier.

Since the major ceremonies for the 27th were planned at the Auschwitz site in Poland, Germany held its own commemoration two days earlier, when Chancellor Schröder and World Jewish Congress president Israel Singer addressed an assembly in Berlin that was attended by former inmates of the Nazi death camp. Auschwitz survivor Kurt Julius Goldstein of Berlin, president of the International Auschwitz Committee, challenged the chancellor, saying he was shocked that German courts continued to protect the rights of neo-Nazis to demonstrate publicly and to spread Holocaust denial. Schröder did not directly address Goldstein's point, but said, "We ourselves have to take the political lead in confronting neo-Nazis and old Nazis," and declared his "shame before those who were murdered—and to you, who survived the hell of the concentration camps." Singer, addressing Schröder, said, "We both agree that the word guilt does not apply" to most Germans today.

The January 27 ceremonies at Auschwitz were attended by President Horst Köhler, who flew to Poland at the invitation of Polish president Aleksander Kwasniewski. It was likely the last time that such a large gathering of survivors—some 7,000—would come to such a ceremony. On February 1, Köhler visited the Yad Vashem memorial in Jerusalem, accompanied by Israeli president Moshe Katzav.

Holocaust Remembrance Day drew the usual neo-Nazi responses. On January 21, the handful of NPD members of the Saxony state parliament took the floor to belittle the Holocaust and declare their intention to re-

veal "the truth" about Germany history. These legislators refused to participate in a minute of silence for victims of the Nazis, walking out of the hall instead. Their behavior drew outrage and renewed calls for banning the party from President Köhler and others. Germany had tried to ban the NPD in 2003, but the attempt failed after it was revealed that some key prosecution witnesses were paid informants (see AJYB 2004, p. 373).

May 8 marked six decades since the end of World War II. Ceremonies were held and wreaths laid at the Neue Wache in Berlin, a memorial to all victims of the war, military and civilian. The Jewish community held a commemoration together with 300 veterans of the Red Army who participated in the liberation, as well as survivors of the Holocaust.

Berliners also took to the streets that day to stop neo-Nazis from marching in their city. Some 6,000 demonstrators refused to make way for an estimated 2,800 supporters of the extreme right-wing parties. Police eventually revoked permission for the neo-Nazis to march, out of concern for potential violence. A minority of the anti-Nazi protesters also expressed anti-Israel views. One young man waving an Israeli flag said he had wanted to join the group but was shouted down by people who "said they wanted to burn the flag." The man later commented: "If a Nazi said that, I would expect it. But when we have such left-wingers among us, it is important for us to criticize them and distance ourselves from them." Another pro-Israel demonstrator said someone told him to "take a vacation in Palestine . . . to see the Israeli concentration camps."

Neo-Nazis were all but forgotten two days later, May 10, when Germany's new national Holocaust Memorial was dedicated. This was the country's first monument to all the murdered Jews across Nazi-occupied Europe. It took the form of an undulating sea of 2,711 gray cement slabs on a 204,440-square-foot site, with an underground information center. Thus culminated nearly two decades of political negotiation, debate over what constituted an appropriate memorial, and construction. "The main task of the memorial is to keep alive the discussion about German history," said Dagmar von Wilcken, the exhibition designer whose concept for the underground center complemented the sculptural memorial by American architect Peter Eisenman. Paired like the conscious and subconscious minds, the memorial's two elements, above ground and below it, represented the landscape of the German culture of remembrance.

In March, before the official opening, Germany announced a ban on all demonstrations in front of the new memorial. This followed months of debate, sparked by an application by extreme right-wingers for permission to hold a rally there on the 60th anniversary of the end of World

War II. The new law also gave each German state the power to declare Holocaust memorial sites within their borders off-limits to demonstrators. Paul Spiegel applauded the legislation. Now the "brown mob" won't be able to "let off steam" in such places, he told reporters.

A survey of 1,005 Berliners conducted May 9–12 revealed that 50 percent planned to visit the Berlin memorial. The survey, conducted by Forsa, showed that interest was virtually identical between former East and West Berliners, and that those under age 30 were more intent on visiting than older people.

An exhibit about the deportations to Ravensbrück, the concentration camp for women, opened on the site in April, on the 60th anniversary of its liberation. A seminar and a memorial ceremony were held there on April 15–18. The 60th anniversary of the liberation of Dachau's satellite camps in the nearby city of Kaufering was marked by the installation of a carpet of red roses at an abandoned factory in Landsberg, Bavaria, where slave laborers were forced to produce armaments for the Nazi war effort. Conceived by sculptor Cornelia Rapp, architect Florian Nagler, and historian Edith Raim, the project included a series of lectures, films, and readings, and meetings with former prisoners of these camps.

This year also was the 60th since the start of the Nuremberg War Crimes Tribunals, which officially opened in Berlin on October 18, 1945, and moved to Nuremberg the next month. This anniversary, too, prompted a flood of articles in newspapers and magazines. In July, a conference on the trials was held in Nuremberg, sponsored by Touro College's Jacob D. Fuchsberg Law Center in New York. The participants, who included German lawyers and judges, also discussed the International Criminal Court (ICC) in The Hague, which, many believed, was inspired by Nuremberg. Some participants criticized the U.S. for refusing membership in the ICC, which President Bush had rejected on the grounds that it would engage in America-bashing.

At Berlin's Topography of Terror Exhibition and Documentation Center, an exhibit presented the history of the trials of the 21 Nuremberg defendants. The German public did not always accept the results of the trials, seeing them as "victors' justice." But Nuremberg nevertheless marked "the end of the period of terror and the beginning of a new democracy," said historian Claudia Steur, curator of the exhibit. The famous courtroom where the trials took place drew 300,000 visitors during the year.

Germany announced in July the opening of its first memorial and exhibition on the subject of slave labor. Rabbi Andreas Nachama, director

of the Topography of Terror Foundation, was in charge of the project, which would be housed in a former factory in Schöneweide, Berlin, that had used slave laborers. In October, the City Museum of Ingolstadt opened an exhibit on the 4,000 slave laborers who worked in the area.

In November, four former slave laborers for the Siemens company were invited to Berlin for a meeting with management and employee representatives. The Foundation for the Memorial to the Murdered Jews of Europe, the Foundation for Brandenburg Memorials, and Forced Laborers Remembrance joined with Siemens in arranging the visit. Survivors Gilbert Michlin and Paul Schaffer of Paris, Marcel Tuchman of New York, and Henry Schwarzbaum of Berlin told Siemens representatives how they were recruited immediately upon arrival in Auschwitz to work as slaves for the giant German electronics company, and they urged Siemens to open its archives for independent scholarly study, as other German firms had done.

An exhibit on the deportation of Jews from Nazi Germany opened in October at Berlin's Museum of German Technology. Included were photographs, maps, and train schedules. More than 130,000 Jews were deported from Germany; most were murdered upon arrival at the death camps. Some 50,000 of the victims came from Berlin.

That same month, "Beyond Memory," a German-Israeli project on the significance of the Holocaust and the Nazi period for the younger generation, held a conference at the Volksbühne Theater in Berlin. The program—which involved workshops and presentations by students from both countries—was supported by the German Foundation for Remembrance and the Future.

In November, Paul Spiegel applauded the UN decision to establish January 27 as an international Holocaust remembrance day. "After decades of silence, this UN resolution is greatly appreciated," Spiegel said. Also in November, for the first time in years, Berlin's Jewish community began its annual Kristallnacht commemoration with a public march from a Holocaust memorial in the heart of former West Berlin. Previously, only a private ceremony was held for fear of setting off anti-Semitic incidents.

On December 15, 34 Jewish victims of the Holocaust were laid to rest near Stuttgart at a funeral service led by Rabbi Yisrael Meir Lau, chief rabbi of Tel Aviv, and Rabbi Netanel Wurmser of Stuttgart. The remains had been discovered at the site of a former Nazi labor camp during work on a U.S. Air Force base.

Efraim Zuroff, director of the Israel office of the Simon Wiesenthal Center, spoke before the German Parliament on January 26 to announce

the start, in Germany, of "Operation Last Chance," a Wiesenthal Center project that offered rewards for information leading to the arrest and prosecution of Nazi war criminals who had escaped justice. It had been launched in other European countries the year before. Joining him in this endeavor were Gerd Weisskirchen, an SPD member of Parliament, activist Jörg Rentsmann, and Aryeh Rubin, an American philanthropist, whose Targum Shlishi Foundation funded the project. Zuroff estimated that there had been 90,000 indictments and 7,000 convictions in West Germany after 1949. East Germany also conducted war crimes trials. But in all, "a very small percentage of those who participated in the crimes of the Holocaust were indicted," Zuroff said. By November, the names of about 50 suspected criminals were collected, and the Wiesenthal Center submitted four of them to the Central German Investigative Agency in Ludwigsburg. Kurt Schrimm, its director, promised to carry out a comprehensive examination.

Spanish police announced in August that they had found the Costa Brava hideout of Nazi war criminal Aribert Heim, who, if still alive, would have been 91 years old. Born in Austria, Heim joined the Waffen SS after Austria's annexation to Germany. Before completing his medical training in Berlin, he was made camp doctor at the Buchenwald and Mauthausen death camps, where he performed surgery on prisoners without anesthesia, or injected them in the heart with poisonous liquids to find out how long it took them to die. Heim had been arrested by American forces after the war and released in 1949, reportedly because the records for his time in Mauthausen had been removed from the files. Heim went into hiding in the 1960s, when authorities began searching for him. With the discovery of his home in 2005, the search was stepped up, and the tabloid daily *Bild Zeitung* ran an article emphasizing the 130,000-euro reward offered by the state police.

In December, a Munich court acquitted accused Slovak Nazi war criminal Ladislav Niznansky, much to the chagrin of Efraim Zuroff. He urged German prosecutors not to draw the conclusion that such cases should be dropped: "The passage of time in no way diminishes the culpability of Nazi war criminals," he said. Later that month, Zuroff applauded Germany's decision to cancel the pensions of five persons who "violated the norms of humanity" during World War II. Since 1998, in keeping with a law passed by the Bundestag, the pensions of 110 former Nazi war criminals had been canceled and another 157 cases were under consideration.

Two historical discoveries about the Holocaust were made during 2005. In March, *Das Buch Hitler* (The Hitler Book) suggested that SS chief

Heinrich Himmler conferred with Hitler about the details of the mass murder. A German translation of a tome written for Soviet dictator Joseph Stalin in 1949, the book was published by historian Matthias Uhl of the Institute for Contemporary History in Berlin. An English edition appeared in November. Uhl said the book showed conclusively "that Hitler got real information from Himmler on the gas chambers . . . This is the first time that we have this information that Hitler was so involved in the Holocaust."

In June, Russian historian Pavel Polian, at the University of Freiburg, reported a newly discovered document from the Russian national archives suggesting that the Nazis wanted to deport all Jews to the USSR. He said German officials approached Moscow in early 1940 with the idea of shipping the Reich's Jews to Birobidjan, which Stalin had set up as a Jewish region, and to western Ukraine.

A luxury hotel chain held a gala opening ceremony in July for its new location near the site of Adolf Hitler's "Eagle's Nest" getaway. The Intercontinental Resort Berchtesgaden catered to high-end customers. The Bavarian finance minister called Berchtesgaden "a place burdened by history," but noted that "Oberzalsberg traditionally has always been a place of stunning natural splendor and health and recreation," and "it is in that tradition that this new hotel opens." The choice of the site had drawn criticism from Jewish groups that feared it would draw a neo-Nazi clientele.

Meanwhile, those with an unhealthy fascination for Nazi memorabilia had a chance that same month to bid on such things as Eva Braun's lipstick and a bust of Hitler. An auction of such items was held in Kirchheim unter Teck, in the state of Baden-Württemberg. Auctioneer Andreas Thies said he tried to keep right-wing extremists away. Though no one bought a purported Hitler watercolor available there, another did sell in England, to an unnamed buyer on November 3, for \$9,000. The Cornwall auction house Jefferys obtained the 1924 sketch-like painting from a British art collector. It was originally bought from Hitler's personal adjutant, Otto Günsch.

COMPENSATION

The Conference on Jewish Material Claims Against Germany held its annual talks with the German Foreign Ministry in May. They resulted in an additional payment of \$11.4 million for home care for needy Jewish survivors in 17 countries, on top of the \$7.2 million that was agreed to

after the 2004 negotiations. Also, in what the Claims Conference considered a breakthrough, survivors of several slave labor camps in Hungary, Tunisia, Morocco, and Algeria were added to the list of those receiving pensions from Germany under the so-called Article 2 and Central and Eastern European Fund (CEEFF) programs, if they met other German-mandated eligibility criteria.

The Claims Conference also had discussions with the Ministry of Health and Social Security about Germany's so-called "ghetto pension law," known by its German acronym ZRBG. On May 13, several members of the U.S. Congress had written to German minister of health Ulla Schmidt urging her to address problems encountered by applicants for pensions, such as being told that their ghetto did not exist at the times claimed, or that certain categories of labor were excluded.

Over the course of 2005, the Claims Conference distributed approximately \$600 million in direct compensation to Jewish victims of Nazi persecution and their heirs in more than 60 countries. The funds came from eight different programs administered by the organization. As of the end of 2005, the Claims Conference had distributed more than \$50 billion in compensation. This was in addition to the more than \$50 billion paid in German government pensions to Holocaust survivors, negotiated by the Claims Conference in 1952.

In November, a major battle appeared to have been won in the fight for restitution of prime property in Berlin to its Jewish heirs. The KarstadtQuelle company was ready to drop its suit to retain properties in former East Berlin that once belonged to the Wertheim family, which ran one of the biggest department store chains in pre-Hitler Germany. The property, or its value, would be transferred to the Claims Conference as the successor organization. In such cases, about 80 percent of the proceeds would go to the heirs, and the Claims Conference would use the rest to help needy survivors and cover its administrative costs.

In August, the Catholic Church in Germany paid compensation worth a total of 1.49 million euros (\$2.44 million) to 594 former slave laborers who had worked in Catholic institutions under the Nazi regime. Cardinal Karl Lehmann said that each individual had received 2,556 euros (\$4,190) from a fund of 2.5 million euros (\$4.1 million) set up in 2000. The payments were a "symbolic material gesture" and were made as an apology and in a spirit of reconciliation. The remaining million euros (\$1.64 million) would be donated to a Freiburg-based charity that cared for former detainees of Nazi camps. The Church had set up the fund after deciding not to contribute to a far larger one created by the government

and German companies in 1999. It was able to trace about 5,000 slave laborers it employed during World War II, mostly in farming, cleaning, and housekeeping.

JEWISH COMMUNITY

Demography and Immigration

Germany's Jewish population reached about 118,000 in 2005. Immigration from the former Soviet Union had taken off beginning in 1990, when Germany allowed 5,000 Jews per year to enter from the FSU to help rebuild the country's destroyed Jewish communities. Under "contingency refugee" regulations initially enacted in response to the Vietnamese "boat people," these Jews were given residency rights and full social benefits, but not immediate citizenship. The Jewish population of Germany more than quadrupled over the subsequent 15 years, and by 2002 more FSU Jews were settling in Germany than in Israel.

Partly at the request of the Israeli government, which wanted FSU Jews to come to the Jewish state, Germany announced new rules in December 2004 imposing restrictions on would-be FSU immigrants over the age of 45, those likely to become an economic burden to the state, and those ineligible for membership in a Jewish community. German Jewish leaders reacted with dismay, and after months of negotiations with the government, the law was modified in 2005. The age limit was removed, a more flexible standard for measuring economic status was adopted, and Holocaust survivors were exempted from the new limitations.

The key change, however, had to do with acceptance by a Jewish community. Being Jewish according to Halakhah, Jewish law—previously the criterion for such acceptance—would not necessarily constitute a barrier to entry. Anyone with even one Jewish parent might apply, together with his or her spouse and minor children, to the Central Welfare Council of Jews in Germany for the requisite invitation to join the Jewish community. If rejected by that nondenominational body, which used the Orthodox definition of Jewishness, the person could then apply via the Progressive (Reform) community as a potential convert. Unlike American Reform, the European movement did not accept patrilineal descent, but had a welcoming approach to those aiming to convert. The procedure would be monitored for a year, after which further adjustments were possible. The move was considered a major achievement for the Union of Progressive Jews in Germany (see below, p. 444).

Communal Affairs

In January, the Berlin Jewish community and the Foundation New Synagogue-Centrum Judaicum sponsored a benefit for the victims of the Tsunami that hit Southeast Asia on December 26, 2004.

CCJG vice president Charlotte Knobloch, head of both the Munich Jewish community and the Jewish community in Upper Bavaria, was elected vice president of the World Jewish Congress at the January meeting of the organization in Brussels. Knobloch had survived the Holocaust as a child in hiding, and her tenure as head of Munich's Jewish community had marked its period of greatest growth since World War II.

Also in January, German publisher Hubert Burda announced that he was donating 1 million euros (\$1.3 million) toward the creation of a complex in Munich that would include a synagogue, a Jewish museum, and a cultural center in the city's Jakobsplatz square, expected to be dedicated November 9, 2006. Jewish groups praised Burda for the gift. Charlotte Knobloch called Burda "a bridge and mediator" between Jewish and non-Jewish Germans.

The Berlin Jewish community threatened to sue the Claims Conference over some \$27 million in property. Community president Albert Meyer said that the Conference, as the successor organization to unclaimed Jewish property, should hand over to the financially strapped Jewish community profits from unclaimed properties it controlled in the city. The Claims Conference had returned several communal properties to the Jewish community in the early 1990s, after the reunification of Germany, but those long-neglected buildings needed renovation work that the community could not afford.

In July, Meyer stepped up efforts to have Europe's largest Jewish cemetery named a World Heritage Site. He said he planned to apply to the United Nations Education, Scientific and Cultural Organization (UNESCO) so that the Weissensee cemetery could be preserved in perpetuity. Located in the former East Berlin, Weissensee had more than 115,000 graves over 103 acres. If that application failed, Meyer said he would push for its recognition as a national German cultural memorial. Meyer said reconstruction of the most important gravesites alone would cost about \$24 million.

In November, Meyer announced he was resigning from his unpaid position. The community was bitterly divided between a faction associated with Russian-speaking immigrants and another representing the smaller, established postwar community, of which Meyer was a part. Meyer told reporters that his opponents, primarily from the immigrant element, had

targeting him for abuse and used “Stalinist methods” against him. Gideon Joffe was elected in his place.

Also in November, a high-level delegation of the Union of Orthodox Jewish Congregations of America (OU) arrived in Berlin to meet with Jewish leaders, hoping to strengthen Jewish connections across the Atlantic. At the end of the visit the group issued a statement of support for deepening Jewish life in Germany through exchange and training programs for teenagers and young adults. It hoped to begin these activities by the summer of 2007. The delegation also met with young Orthodox leaders in Leipzig and Berlin.

Religion

In August, international leaders of Reform Jewry met with Chancellor Schröder to promote the cause of Jewish religious pluralism in Germany. In his first private meeting with leaders of the World Union for Progressive Judaism (WUPJ), Schröder expressed support for diversity in the Jewish community while making it clear that he did not want to get involved in internal Jewish matters. The chancellor welcomed the return of Reform Judaism to Germany, where it had begun two centuries earlier, under the unified communal umbrella of the nondenominational CCJG.

Relations with between the Reform group and the CCJG had improved considerably in recent years. There were currently 20 Progressive congregations in Germany served by seven rabbis or rabbinical students. At the Abraham Geiger College in Potsdam, 12 students were working towards Reform ordination; three of them had scholarships from the CCJG.

On November 21, the CCJG board voted to accept Reform Jewish communities as full members. The decision carried with it access to some of the \$4 million of federal funds allocated annually to the umbrella organization for infrastructure, integration of immigrants, and other programs. With the admission of two Progressive bodies—the Jewish Community and State Association of Jews of Schleswig-Holstein, and the Jewish Communities of Lower Saxony—the CCJG now encompassed 23 state organizations and communities. Paul Spiegel called the vote a “positive signal that shows that German Jewry in the twenty-first century is on the right path, in both a religious and cultural sense.” Jan Mühlstein, president of the Union of Progressive Jews in Germany, told the *Netzeitung* that the move, “though long in coming, was a positive step on the path toward integrating the liberal movement in the Central Council.”

In September, the U.S. Air Force announced it would open a synagogue

and a Muslim prayer room at its main European base in Ramstein, Germany, in addition to the base's interfaith South Chapel. Rabbi David Lapp, director of the JWB Jewish Chaplains Council, and Rabbi Donald Levy, the base's only Jewish chaplain, were to officiate at the first Jewish services, on the High Holy Days; Imam Mubarak, the base's Muslim chaplain, would officiate at the opening of the Islamic prayer site. Some 50,000 Americans were stationed in and around Ramstein.

In December, the Ronald S. Lauder Foundation dedicated a new Torah center in Leipzig. The 1,200-member Jewish community already had a Lauder-sponsored hostel, with separate overnight facilities for men and women. In addition, a Chabad kindergarten opened in the city earlier in the year.

Christian-Jewish Relations

With the naming of Joseph Cardinal Ratzinger, a German, as Pope Benedict XVI in April, Paul Spiegel, in the name of the Jewish community, congratulated "German Catholics on the election of a countryman as the new pope" and urged him to carry on in the footsteps of his predecessor, Pope John Paul II. He noted that though the new pope had not always agreed with the reforms and openness of his charismatic predecessor, he had enjoyed more than two decades of a close relationship with John Paul II and helped him chart the direction of the Church. Earlier, there had been speculation in the German press that Ratzinger's alleged membership in the Hitler Youth during the Nazi era—boys his age had been pressured if not required to join—might hurt his chances at being named pope.

In August, Benedict XVI made history by speaking in the synagogue of Cologne, becoming the first pope to deliver an address in a German synagogue. The visit also marked only the second time a pontiff had formally entered a Jewish house of worship; his late predecessor had visited the Great Synagogue of Rome in April 1986. The choice of Cologne was of profound symbolic importance. The city was the site of the oldest known Jewish community in Germany, as there were documents tracing it back to the fourth century. And this particular house of worship had been rebuilt in 1959 on the site of a synagogue erected in 1899 and destroyed on Kristallnacht, November 9, 1938.

Speaking before some 500 guests, Benedict XVI declared his profound respect for Judaism and his support for increased dialogue between Catholics and Jews, and urged an end to terrorism. Although Israeli ambassador Shimon Stein was among those who personally greeted the

pope at the synagogue, Benedict did not directly mention Israel, an omission that disappointed some Jewish leaders, especially coming a month after the pope, in a public denunciation of international terrorism, had left Israel out of a list of places that had suffered terrorist attacks. Other matters the pope did not discuss that some Jews wished he had were the historical responsibility of the Church for anti-Semitism, and hastening the opening of Vatican archives covering the Holocaust period.

Culture

MUSEUM EXHIBITS

The year of Einstein officially began in Germany on January 19, marking 100 years since the theory of relativity was presented. Albert Einstein was born in 1879 in Bern, Switzerland. He lived in Berlin from 1929 until he fled the Nazis in 1932, deciding not to return from a work-related trip to California. After a brief stop in Belgium in 1933, he never returned to the European continent. Einstein died in 1973 in Woods Hole, Massachusetts. A strong Zionist, he made his first visit to the U.S. in 1922, to raise funds for the Hebrew University. Already at that time anti-Semites condemned Einstein's theories as "Jewish physics."

Chancellor Schröder and Education Minister Edelgard Bulmahn kicked off the commemorations with a gala event attended by 800 guests. Actors read aloud letters from Einstein, and an excerpt from the opera *Einstein on the Beach* was performed. The Einstein Forum launched its year of Einstein-related events with a symposium on "Einstein for the 21st Century."

An on-line virtual reconstruction of 240 German synagogues from the Middle Ages was launched on November 9, the 67th anniversary of Kristallnacht. The data was accessible through the Internet site www.synagogen.info, which opened in 2002. Students and faculty of the Darmstadt Technical University began in 1994 to create virtual models of destroyed German synagogues. The site contained more than 2,000 images, eye-witness descriptions, and suggested readings, as well as links to other related Internet sites.

Berlin's Jewish Museum continued to attract record numbers of visitors, nearly 700,000 coming in 2005. Of the many exhibits mounted there during the year, "Weihnukka," a show dedicated to Christmas and Hanukkah in Germany, received the most attention. Illuminating ways in which the two holidays have overlapped in the practices of mainstream

German Jewish families over the past century, the exhibit drew criticism from some who thought it celebrated assimilation.

Another featured exhibit at the museum was "Roman Vishniac's Berlin," images taken during the photographer's years in the German capital, 1920–39. Vishniac was famous for his photos of Eastern European Jewish communities from the late 1930s that were subsequently destroyed by the Nazis. Vishniac came with his family to Berlin in 1920 in order to enjoy the "free air," far from the upheavals of his native Russia.

The Jewish Museum of Frankfurt mounted a show of works by an eminent Israeli photographer, Boris Carmi, who was born in 1914 in Moscow and died September 2002 in Tel Aviv. For more than 60 years the self-taught Carmi documented the history of the Jewish state with his camera. The Frankfurt museum also had an exhibit about the deportation of Jews from that city. There had been some 30,000 Jews in Frankfurt in 1930, about half of whom fled by 1939. The last transports of Jews to the Theresienstadt ghetto near Prague took place on March 15, 1945, 11 days before American troops reached Frankfurt.

An exhibit of drawings of the Warsaw Ghetto by Teofilia Reich-Ranicki was shown both at the Jewish Museum of Frankfurt and the Jewish Museum of Franken. Reich-Ranicki and her husband, Marcel, a well-known German literary critic, were among the few survivors of the ghetto. Teofilia Reich-Ranicki began documenting daily life in the ghetto with her drawings, 16 of which she managed to smuggle out and hide.

A small exhibit about the exile years of famous sexologist Magnus Hirschfeld opened at the Dichterkreis Museum in Berlin, in October. The centerpiece of the show was Hirschfeld's guest book from Paris and Nice for the period 1933–35, when he entertained more than 200 guests, including Emma Goldman, André Gide, and Marc Chagall.

The Aktives Museum Spiegelgasse in Wiesbaden had an exhibit about concentration camps for young people that had operated in Moringen and Uckermark, and another on "Jewish Children's Literature." The museum regularly invited Jewish former residents of Wiesbaden to return and speak to current residents about their experiences during the Nazi period. In 2005 it initiated an annual memorial ceremony on the anniversary of the deportation of the community's Jews.

FILMS

Two films with Jewish-related themes won major prizes at the annual Berlinale International Film Festival. *Live and Become*, a joint French-Israeli production directed by the Romanian-born Radu Mihaileanu,

about an Ethiopian boy who pretended to be Jewish so he could go to Israel, won the Panorama Audience Award. A controversial film about Palestinian suicide bombers, *Paradise Now*, won three prizes at the festival, including the highest cash award, the 25,000-euro (\$33,000) AGICOA Blue Angel Prize for best European film. Directed by Hany Abu-Assad, it told the story of two men determined to carry out a suicide bombing in Tel Aviv. Abu-Assad came from Nazareth, but the film was a joint production of the Netherlands, France, and Germany.

The festival also screened films about Hitler's last days and about his propaganda minister, Joseph Goebbels. According to publicity for *The Downfall*, director Oliver Hirschbiegel aimed to portray Hitler "not as a demonic madman but as a dictator filled with destructive energy." It attracted four million viewers in the first four weeks after its opening, and a collection of essays about the film's reception in Germany, *Filmri:ss*, was published. In *The Goebbels Experiment*, a joint British-German production, director Lutz Hachmeister used historical footage and excerpts from Goebbels's diaries to depict "a modern media manager who devoted his workaholicism to the whole spectrum of communications—only to fail so completely in political and moral terms," according to a press release. Several other Holocaust-themed festival entries dealt with aspects of the anti-Nazi resistance.

In June, the 11th annual Jewish Film Festival in Berlin named a documentary about Jewish swimmers in prewar Vienna as the best Israeli film. *Watermarks*, a French-Israeli production directed by Yoram Silberman, told the story of the Hakoah Vienna association, whose leaders managed to get the entire swim team out of Austria with their families after Nazi Germany annexed the country in 1938.

In July, a Jewish comedy by director Dani Levy, *Alles auf Zucker* (Go for Zucker) swept the German film awards, winning six prizes—including best film (which carried a 500,000-euro prize), best director, and best actor. Already having won the Ernst Lubitsch Prize in February, *Alles auf Zucker* outpaced *The Downfall* in the competition for the top award.

A 16-day film program, "Moving Images and the Promised Lands: Film, Videos and Installations on the Idea of Israel," was opened by conductor Daniel Barenboim in December, in Berlin.

PUBLICATIONS

Several publishers released titles geared to the 60th anniversary of the liberation of the concentration camps and the end of the World War II.

Zu Klampen Verlag came out with two new books about the Sonderkommando. *Witnesses from the Dead Zone—The Jewish Sonderkommando in Auschwitz*, was the product of 13 years of research by Eric Friedler, Barbara Siebert, and Andreas Kilian, and included interviews with survivors. *Forgetting or Forgiving—Pictures from the Dead Zone* was a book of paintings by Sonderkommando survivor David Olère, accompanied by poems by his son, Alexandre. Olère was one of the few members of a Sonderkommando to survive.

Metropol Verlag published several books about the experiences of women in concentration camps. Deutscher Taschenbuch Verlag published a series reflecting popular interest in the subject of German suffering at the war's end. DTV published a book of autobiographical essays by literary critic Marcel Reich-Ranicki, who survived the Warsaw Ghetto with his wife (see above, p. 447); a collection of the letters of Josef Furtmeier, who was a mentor for the students in the White Rose resistance movement; and a reissue of *The Eternal Anti-Semite: On the Purpose and Function of an Enduring Sensation*, the 1980 classic by journalist Henryk Broder.

The writings of socialist parliamentarian Eduard Bernstein (1850–1932) were published by the Verlag für Berlin-Brandenburg under the title, *Ich bin der Letzte der dazu Schweigt* (I Am the Last One to Remain Silent). Bernstein, who had left the Jewish community, fought against political anti-Semitism more vociferously than many openly Jewish legislators.

Several new books focused on Hitler and the Third Reich, including *Hitlers Bombe* (Hitler's Bomb) by Berlin historian Rainer Karlsch, about Nazi testing of atomic weapons; and *Hitlers Volksstaat: Raub, Rassenkrieg und nationaler Sozialismus* (Hitler's Ethnic State: Robbery, Racial War and National Socialism) by journalist Götz Aly.

Memoirs of a Man's Maiden Years, the autobiography of "N.O. Body," originally published in 1907 and translated from the German by Deborah Simon, was one of the notable books about German Jewish history to reach an English-speaking public in 2005. The book related the life story of Karl M. Bauer, a famous "pseudohermaphrodite" who was raised as a girl but remained hormonally and physically male. His account was an important contribution to the developing understanding of human sexuality, as well as a landmark in the study of Jewish body-image stereotypes. The translation was published by the University of Pennsylvania Press.

An analysis of the German-Israeli relationship at the turn of the cen-

tury was presented in a new book by political scientist Yves Pallade, published by Peter Lang Frankfurt, *Germany and Israel in the 1990s and Beyond: Still a Special Relationship?* Pallade was coordinator for issues of anti-Semitism at the American Jewish Committee's Berlin office.

The "Jewish Miniatures" series—short books on important Jewish figures or institutions—added new volumes on the Mühsam family (Erich Mühsam and his wife, Zenzl); the 1842 memoirs of Salomo Sachs; and Gisela Jacobius, who survived wartime Berlin in hiding. The books were edited by Hermann Simon, director of the Centrum Judaicum-Foundation New Synagogue in Berlin.

Rabbi Elisa Klapheck's autobiography, *So bin ich Rabbinerin Geworden* (That's How I Became a Rabbi) was published in June by Herder Press. Klapheck was ordained by the U.S.-based Jewish Renewal Movement. Another autobiographical work, published by Koerber Edition, the publishing arm of the Koerber Foundation, was *Talk About Your Life: My Road Towards Dialogue Work and Political Understanding* by Israeli sociologist Dan Bar-On. He was one of the first social scientists to interview children of Nazi perpetrators and write about them in the context of postwar Germany's confrontation with its past. Koerber also republished Bar-On's classic work on that theme, *The Burden of Denial*.

AWARDS

American Jewish businessman Arthur Obermayer presented the fifth annual Obermayer German Jewish History Awards in Berlin on January 27, Holocaust Remembrance Day. The awards honored non-Jewish Germans who contributed toward recording or preserving the Jewish history of their communities.

The 2005 honorees were: Gunter Demnig (Cologne), who installed thousands of brass stumbling blocks (*stolpersteine*) in sidewalks at the former residences of Holocaust victims throughout Germany; Robert Kraus (Ettenheim, Südlicher Oberrhein), who, a spectator at the 1972 Munich Olympics when Israeli athletes were murdered, dedicated himself to promoting understanding between Jews and non-Jews, particularly through German-Israeli sports exchanges; Heinrich Nuhn (Rotenberg on the Fulda), a teacher who inspired students and others to research Jewish history and communicate their findings through articles and over the Internet; Wolfram Kastner (Munich), whose provocative public actions (see above, p. 431) got people to reexamine Germany's past; and Ilse Vogel (Üchtelhausen), who reconnected Jews and non-Jews around the

world who originally came from Diespeck with their hometown through archival research and personal interactions.

Protestant theologian Peter von der Osten-Sacken and the Institute for Church and Judaism received the annual Buber-Rosenzweig medal in Münster from the German Coordinating Council of the Societies for Christian-Jewish Cooperation. The prize, named for philosophers Martin Buber and Franz Rosenzweig, had been given annually starting in 1968.

The CCJG presented its annual Leo Baeck Prize to German foreign minister Joschka Fischer. Fischer was feted by Israeli author Amos Oz and by Paul Spiegel, head of the CCJG. In his acceptance address, Fischer pledged to uphold Germany's relationship with Israel.

The Berlin Jewish community gave its 17th annual Heinz Galinski Prize to Dr. Hildegard Hamm-Brücher on November 27. Born in 1921, Hamm-Brücher was a prominent liberal politician who left the Free Democratic Party in 2002 over the anti-Semitic campaign carried on by party official Jürgen Möllemann (see AJYB 2003, pp. 468–72).

Germany presented its highest honor, the Merit Cross of the Federal Republic to—among others—Ari Rath, a former editor of the *Jerusalem Post*, and Menachem Pressler, a founding member of the Beaux Arts Trio. Rath, who fled Nazi Austria in 1938 for Palestine, turned 80 in 2005, and was the subject of a new documentary, *A Life of Many Lives*, by Austrian historian Helga Embacher and filmmaker Hannes Klein. Born in Magdeburg, Germany, in 1923, Pressler and his family fled the Nazis in 1938 and settled in Israel, where he received his musical training. Since 1955 he had taught at Indiana University.

In August, Israeli writer Amos Oz was awarded the Goethe Prize in Frankfurt. Mayor Petra Roth lauded Oz for his literary accomplishments and his political engagement for peace in the Middle East. In his acceptance speech, Oz called the removal of Jewish settlers from Gaza by the Israeli government a “painful step in the right direction,” and advised Germans to avoid their tendency to view Palestinians as victims and Israelis as perpetrators. The \$61,000 Goethe Prize had been given once every three years since 1927 to thinkers who reflected the universalism in Goethe's work. Past recipients included Sigmund Freud (1930) and Ingmar Bergman (1976).

TOBY AXELROD

Austria

National Affairs

AUSTRIA CONTINUED TO BE governed by a coalition of the conservative Austrian People's Party (ÖVP) and its junior partner, the far-right Freedom Party (FPÖ), despite strains within it early in the year over the question of reforming the military. Heading the government was Chancellor Wolfgang Schüssel, leader of the ÖVP. In April, former Freedom Party leader Jörg Haider, who had continued to dominate the party from the sidelines, detonated a political bombshell by announcing the formation of a new party, the Alliance for the Future of Austria (Bundnis Zukunft Österreich, or BZÖ). Most Freedom Party cabinet members quickly transferred their allegiance to the BZÖ, so that the only change in the government coalition was in terms of the name and color of the new political party, the old Freedom Party's favored color, blue, being replaced by orange.

Haider's formation of the new party was widely believed to be a desperate attempt to recapture lost voters. The old party had suffered a free-fall at the polls, both nationally and at the provincial level, since joining the government in 1999. Haider apparently now believed that the reason for the poor showing was that the extreme line taken on a number of issues had alienated much of his core constituency. Thus the BZÖ announced the expulsion of several hard-liners from its ranks. These expellees, now constituting the remaining hard core of the FPÖ, continued to pursue a far-right political agenda.

In fact these changes did little to improve the electoral fortunes of either the rump FPÖ or the breakaway BZÖ. In provincial elections in Styria and Burgenland, held in October, both suffered major setbacks, as did the largest party, the ÖVP. The opposition Austrian Socialist Party (SPÖ) benefited greatly, emerging victorious in both states. The results were interpreted as a strong rebuke to the national coalition that, over the past two years, had severely cut back on social-welfare programs and pensions.

In Burgenland, the Austrian province with the highest rates of poverty and unemployment, the Socialists attained an outright majority, winning 52.2 percent of the vote. The People's Party received only 36.6 percent,

and the Freedom Party and Haider's new group trailed far behind. As the People's Party had controlled the central Austrian province of Styria since World War II, and in 2000 had trounced the Socialists by 15 points, its loss of the province in the 2005 election constituted a stinging repudiation. The conservative party received only 38.7 percent of the vote, against 41.7 percent for the Socialists. The extreme right also suffered a stunning defeat, the BZÖ polling an anemic 1.7 percent and the FPÖ 4.6 percent. By falling short of the 5-percent threshold in both provinces, the two parties were shut out of the Burgenland and Styrian parliaments. By contrast, the Austrian Communist Party (KPÖ) polled an astonishing 6.3 percent of the vote in Styria, a six-fold increase over its previous showing, winning representation in the provincial parliament.

The Vienna local elections came out rather differently. As expected, the Socialists easily outdistanced the other parties, racking up 49 percent of the vote, and the People's Party came in second with almost 19 percent. Observers were surprised, however, by the Freedom Party's unexpectedly strong showing of 14.9 percent. Though this represented a 5.2-percent loss compared to the previous election, pre-election polls had forecast a far larger drop. The result, which party leader Heinz-Christian Strache considered "almost a political miracle," was attributed to the FPÖ's anti-immigration (actually anti-Muslim) campaign, featuring such slogans as "Liberated Women Instead of the Mandatory Head Scarf." Ariel Muzicant, president of the Israelitische Kultusgemeinde (IKG), the official Jewish community, attacked this campaign, drawing a parallel between it and the anti-Semitic rhetoric in Austria during the 1930s. In contrast to the FPÖ's respectable showing in Vienna, the BZÖ garnered a meager 1.1 percent of the vote, raising questions about its future on the Austrian political scene. By failing to reach the 5-percent threshold, the party was effectively shut out of the bodies that govern the Austrian capital.

Taken together, the provincial elections raised questions about the credibility of the national coalition. Not surprisingly, the Socialist Party demanded the calling of national elections, which, in any case, were scheduled to be held no later than November 2006. It was in this uncertain political environment that Austria assumed the six-month rotating presidency of the European Union (EU) on January 1, 2006.

Israel and the Middle East

Israel had withdrawn its ambassador from Vienna when the Freedom Party became part of the coalition government, and only in July 2003 did

it announce that it was prepared to normalize relations, even though the objectionable party remained in the coalition. On February 5, 2004, Ambassador Avraham Toledo, previously Israeli chargé d'affaires, presented his credentials to President Thomas Klestil. In December of that year, he completed his tour of duty and returned to Israel. Dan Ashbel, a seasoned diplomat, succeeded him, and presented his credentials in March 2005 to President Heinz Fischer.

Bilateral relations remained positive, the tone having been set by the visit of Israeli president Moshe Katzav to Austria the previous year (see AJYB 2005, p. 444). Reinforcing these improved ties were the warming relations between Israel and the European Union as a whole, with the EU now taking a more active role in promoting peace between Israel and the Palestine Authority. Austria was one of the initiators, within the EU framework, of the UN General Assembly resolution setting January 27 as the memorial day for the Holocaust (see below, p. 457). Austria was also one of the countries that helped work out the deal to facilitate entry of the Magen David Adom, Israel's equivalent of the Red Cross, into the International Red Cross.

Several Austrian cabinet ministers paid official visits to Israel. In June, Ursula Plassnik, minister of foreign affairs, arrived to discuss matters of mutual concern with her Israeli counterpart, Silvan Shalom. Minister of Health Maria Rauch-Kallat visited in September to represent her country in an international conference of women leaders. Elisabeth Gehrler, minister of education and culture, followed in November, and, among other meetings, participated in a seminar for Austrian teachers on how to teach the history of the Holocaust. Secretary of State Franz Morak was in Israel three times, first in March, to represent Austria at the dedication of the new Yad Vashem Museum in Jerusalem, then in May, for the opening of the Theodor Herzl Museum, and finally in November, to accompany the body of Simon Wiesenthal (see below, pp. 464–65). The governor of Upper Austria, Josef Pühringer, came to Israel in November at the head of a delegation of 250 Austrian businesspeople, mostly in the area of technology, who met with their Israeli counterparts. In March, Christoph Cardinal Schönborn, the chief prelate of Austria, made a pilgrimage to Israel.

Two Israeli cabinet ministers visited Austria during 2005, Limor Livnat, minister of education, and Natan Sharansky, minister to Diaspora Jewish communities. Sharansky came to Vienna in March and held meetings with Ariel Muzicant and other Jewish leaders. Livnat met in June with President Fischer and attended the Bregenz Music Festival. The

directors-general of the ministries of Foreign Affairs and Finance as well as the chief scientist of the Ministry of Trade made official visits to Austria. In addition, Ron Hulda'i, mayor of Tel Aviv, came to Vienna to sign an agreement of economic cooperation between the two cities.

In the area of culture, early in the year the Bruno Kreisky Foundation honored Amos Oz, the Israeli writer, both for his literary work—in particular, his recent memoir, *Story of Love and Darkness*—and for his contributions to promoting peace between Israelis and Palestinians.

Anti-Semitism

Austria remained free of physical violence against Jews and did not experience the kind of public anti-Israel and anti-Jewish manifestations that occurred in other European nations.

In May, the ADL released its annual survey of attitudes toward Jews in various European countries. Among the findings were that 38 percent of Austrians said that Jews were more loyal to Israel than to Austria; 33 percent that Jews had too much power in international finance; 46 percent that Jews harped too much on what they suffered in the Holocaust; and 49 percent that antagonism toward Jews in Europe had to do with Israeli policies.

Ariel Muzicant, who was both president of the IKG—the Austrian Jewish community—and vice president of the European Jewish Congress, was interviewed on Austrian television about the survey. Noting that all of these numbers had declined since 2004, Muzicant declared that he did not believe anti-Semitism was growing in the country, and that, overall, the situation was “not so bad” as compared to elsewhere in Europe. Muzicant cited progress over the previous 20 years in combating anti-Semitism in Austria, and took particular comfort from the fact that 90 percent of the respondents in the latest poll stated that educating the public about the Holocaust was very important.

Holocaust-Related Matters

REMEMBRANCE

The city of Vienna, in cooperation with the IKG, continued planning for a memorial to be erected on the grounds of the former Aspang railway station in the Landstrasse to commemorate the 42,000 Jews who were

deported from that site to the Nazi death camps. Architects were invited to submit proposals for review by a jury made up of other architects, public officials, and members of the Jewish community. Elsewhere on the grounds of the former railway station—presently a huge abandoned area—a school would be built dedicated to the memory of Aron Menczer, an important Zionist educator deported to the Theresienstadt ghetto in September 1942, where he continued his educational work. A year later, in October 1943, he accompanied a group of children to Auschwitz, where he and they were killed.

A conference of some 400 historians was held in January in Vienna to discuss Austria's World War II resistance movement, sponsored by the political academies of the two leading parties, the ÖVP and the SPÖ. Among the issues addressed were the illegal socialist cells, the role of the Austrian communists, the Jewish resistance, and the position of the Catholic Church. Federal President Heinz Fischer used the occasion to call for the legal rehabilitation of soldiers who deserted from the German armed forces during that period. Such desertion, Fischer insisted, was an act of resistance; those convicted of it in Nazi courts should no longer be held culpable, and the verdicts of guilt should be expunged from court records. Chancellor Schüssel reminded the audience that three-quarters of a million Austrians belonged to the Nazi Party. "There was a lot of guilt among Austrians," he said, "together with the denial after 1945."

Prof. Stefan Karner, chairman of the conference, spoke of the Austrians who paid a heavy price for their resistance: some 2,700 were murdered; 32,600 died in prisons and concentration camps; and about 100,000 spent at least three months in prison on suspicion of being hostile to the Nazi authorities. Maximilian Liebmann, professor emeritus on the theology faculty at the University of Graz, summing up the position of the Catholic Church, noted that Church authorities remained silent while "active resistance came from below." At the time of Austria's incorporation into Germany in 1938, Theodor Cardinal Innitzer, the leading Catholic primate, cooperated with Hitler and the Nazi regime. During the war, Innitzer worked to save Jewish converts to Catholicism from being deported to the death camps.

Chancellor Schüssel followed up on the suggestion President Fischer made at the conference. At the Council of Ministers meeting in May, as part of a package to benefit the victims of National Socialism, he called for the annulment of Nazi-era court rulings convicting people of crimes. This did not mean, the chancellor explained, just an amnesty, but a full cancellation of all such verdicts, many of which had been handed down

against men who deserted the German army, particularly toward the end of the war. Another measure contained in this package was a broadening of the provisions of the Act Regarding Victims' Welfare that would open the door to compensate those persecuted by the Nazis for their sexual orientation or for being considered "asocial," as well as victims of medical experiments and sterilization. A decision was also made for a one-time payment to resistance fighters. Based upon income, these token payments ranged from 500 to 1,000 euros. Also, widows of disabled war veterans qualified for an increase in benefits to be allocated from a fund of four million euros.

A solemn ceremony was held at the Vienna Stadttempel on November 9 to commemorate the 67th anniversary of Kristallnacht, "the night of the broken glass," when the Nazis brought death and destruction to the Jewish communities of Germany and Austria. Ariel Muzicant addressed those assembled, recalling the horrific events of that dark day in Jewish history. Also in attendance were Israeli ambassador Dan Ashbel and, representing the Austrian government, State Secretary Dr. Hans Winkler. On the night of Kristallnacht, 27 Jews were murdered, 88 severely injured, more than 6,500 arrested, 44 synagogues in Vienna were destroyed, more than 4,000 businesses and apartments vandalized, and the inhabitants of 2,000 apartments forcibly evicted from their homes. The actions of the Viennese population against the Jews were so violent that the Gestapo, the Nazi secret police, had to be called in to restrain them.

In a speech before the UN General Assembly on November 3, Austrian foreign minister Ursula Plassnik welcomed the decision to designate January 27, the day in 1945 that the Soviet army liberated Auschwitz, as an international day to commemorate victims of the Holocaust. Minister Plassnik noted that Austria remained an active member of the Task Force for International Cooperation on Holocaust Education, Remembrance and Research, and that Austria had been one of the countries that supported the resolution, initiated by Israel, asking for the creation of Holocaust educational programs and condemning Holocaust denial and all forms of religious and ethnic intolerance.

Austrian authorities arrested David Irving, the British author and revisionist historian well known as a Holocaust denier, on November 11, in the province of Styria, while he was on his way to give a speech in Vienna. Irving was denied bail pending a trial that was expected to begin early in 2006. The arrest resulted from a warrant issued back in 1989, when, according to the prosecutor, Irving made two speeches "in which he denied the existence of gas chambers." Austria was among a handful

of countries, including Germany, France, Belgium, and Poland, that made Holocaust denial a crime. Irving, who had written a number of books on World War II and Nazism, had frequently asserted that Hitler was not responsible for the campaign to wipe out Europe's Jews. While not denying the Nazis had killed some Jews, he contended that their death toll during World War II was far below the numbers generally accepted. He also questioned whether the Nazis used poison gas in the concentration camps. If convicted of the charges, Irving could be sentenced to from one to ten years in prison.

RESTITUTION

The National Fund (Nationalfond), established in 2001, was responsible for handling claims for restitution by Austrian survivors of the National Socialist era. In 2002, the fund was authorized to distribute \$150 million dollars, to be paid out as compensation for the loss of leased apartments, personal valuables, and household property, setting a deadline for applications of June 2004. Each claimant received \$7,000 plus an additional 1,000 euros. The money was distributed in order of the age of the claimant, the oldest coming first.

A major responsibility of the National Fund was related to the General Settlement Fund (GSF), established by the Austrian government under terms of an agreement signed in Washington, D.C., in 2001. Through voluntary payments from the GSF, Austria would acknowledge its moral responsibility for losses and damages inflicted upon Jews and other victims of Nazism. The money would come from the Republic of Austria and Austrian companies (eventually \$210 million was set aside for this) and would go to persons or associations persecuted by the Nazi regime or forced to leave the country to escape, and who/which suffered losses. By the filing deadline, 19,100 claims had been submitted.

However, a condition of the agreement setting up the GSF was that all class-action suits against Austria and/or Austrian companies for Holocaust-related claims had to be dismissed before any payments from the fund could be made. It was not until May 2005 that that milestone was reached. Following a protracted and, at times, angry confrontation between the government and the IKG, an agreement was reached whereby the government agreed to provide the IKG 18.2 million euros as final restitution for damages and losses to Austrian communal property during the National Socialist era. In return, the IKG agreed to drop its *amicus curiae* petition in support of the class-action case of *Whiteman et al.*

v. *Republic of Austria*, and to withdraw from the legal proceedings. This step, in turn, paved the way for a U.S. District Court in New York to dismiss this suit and a second similar class-action suit, thereby allowing payments to be made to Holocaust survivors from the GSF. In December, during a visit with President Bush at the White House, Chancellor Schüssel announced that payments would begin immediately. Armed with this authorization, the National Fund sent out information letters to 1,700 survivors and heirs whose claims had already been approved, stating that checks would be going out.

Another role performed by the National Fund was serving as a member of the Austrian delegation to the 24-nation Task Force for International Cooperation on Holocaust Education, Remembrance, and Research, which assisted member states in training teachers and developing educational materials about the Holocaust. Austria had much to offer in this area, as its public schools offered age-appropriate instruction about the subject, including visits to museums featuring exhibitions about the Holocaust, lectures by Holocaust survivors, and films about Jewish life in Austria before and after the war.

The Austrian government reached an agreement with Maria V. Altmann in the long, drawn-out legal battle, conducted in the U.S., over ownership of five works by the Austrian painter Gustav Klimt (see AJYB 2004, pp. 401–02). A key factor in convincing Austria to accept the deal was a U.S. Supreme Court decision in 2005 upholding the ruling of a federal appeals court that Altmann could sue the Austrian government in U.S. courts to recover the paintings. Under the terms of the agreement, the two parties agreed to submit their dispute to binding arbitration. The paintings were valued at \$135 million. Altmann, who fled to the U.S. to escape Nazi persecution, claimed that her family had been coerced into signing away its right to the paintings, whereas Austria contended it owned the paintings based on the will of Altmann's aunt, who died long before the Nazi takeover.

In an unrelated claim, a federal judge in Brooklyn, New York, awarded \$21.8 million to surviving members of the Bloch-Bauer and Pick families, which, along with other investors, had owned an important Austrian sugar company. When the Germans took over Austria, the families gave a Swiss bank control over company stock to shield it from the Nazis. The judge ruled that the bank then betrayed the interests of the families by allowing the company to be sold to a Nazi sympathizer at a fraction of its true value and in a manner contrary to the terms under which the stock was entrusted to it. The award by the court, one of the largest suits

against a Swiss bank, stemmed from a claim filed by the same Maria V. Altmann on behalf of the extended Bloch-Bauer and Pick families. She filed the claim in 2001 as a member of the last generation of the Bloch-Bauer family to come to adulthood in Vienna (see above, p. 417).

The Holocaust Victims' Information and Support Center (HVISC), or Anlaufstelle, established by the IKG in July 1999, continued its work of promoting and protecting the interests of Jewish Holocaust victims and their heirs in and from Austria. In seeking to identify and quantify real estate assets owned by the Jewish community before 1938, the Anlaufstelle had a team of historians conducting research into properties now owned by the Austrian government and the city of Vienna. The investigation turned up flaws in the initial restitution process whereby, in one group of cases, there were 15 instances of "extreme injustice" and, in a second group, 33 such cases. Meanwhile, the deadline for filing claims had been extended to December 31, 2006. As a follow-up to this work, the Anlaufstelle conducted extensive research to identify and locate the rightful heirs of the former owners of the properties involved in the 48 cases, and represented these claimants, providing documentation and legal argumentation to an arbitration panel. In December, the first of these claims was resolved in favor of the claimant, for the property at Weihburggasse 30. The heirs were to take possession in January 2006.

The HVISC extended its research into the properties owned by the 34 prewar Jewish communities in Austria, along with those that had belonged to Jewish associations and foundations. The successor organizations to these bodies were now located in Vienna, Linz, Innsbruck, and Graz. Information from this research had already been used by the IKG as the basis for seeking compensation from Austria. Another activity of the HVISC was reconstructing and reorganizing the archives of the Vienna Jewish Community. An inventory of the archives was to be made available in the fall of 2006. In close cooperation with the U.S. Holocaust Memorial Museum and the Genealogical Society of Utah, substantial segments of the archival material, currently stored in Jerusalem and Vienna, were being microfilmed; it was expected that 2.5 million microfilm images would be available to the public by the end of 2006.

Representatives of the Anlaufstelle, as well as the National Fund, sat on two governmental bodies dealing with the restitution of looted artwork, the Austrian Commission for Provenance Research and the Viennese Restitution Commission. The Anlaufstelle assisted both bodies in formulating criteria for research and restitution. In that capacity it located and arranged the return of an Egon Schiele painting that was hanging in

the provincial museum of Styria; similarly, it secured the return to the rightful heirs of a drawing by Gustav Klimt and four paintings by Austrian artists that were hanging in the Wien Museum.

JEWISH COMMUNITY

Demography

The number of Jews registered with the IKG stood at 6,844, a decrease of 46 since 2004. The decline was attributed to deaths, emigration, and renunciation of membership. Apart from a tiny number of people permitted to enter the country to join their families, immigration was frozen. Knowledgeable observers placed the actual number of Jews in Austria, as defined by Jewish law, at about 12,000–15,000. Ariel Muzicant, the IKG president, was engaged in ongoing discussions with the government to relax the strict immigration laws and allow more Jews into Austria.

As had been true for generations, the overwhelming majority of the country's Jewish population lived in Vienna. Only about 300–400 made their homes elsewhere, primarily in the large provincial cities of Graz, Salzburg, Innsbruck, and Linz. In an effort to expand community membership, the IKG ran an outreach program directed at unaffiliated Jews living in Vienna. An estimated 40 percent of the Vienna Jewish community was now Sephardi, as was a majority of the population under age 25. The Sephardi Center, located in the city's second district, now housed two congregations, one consisting of Bukharan Jews and the other of Jews from the former Soviet republic of Georgia.

Communal Affairs

The revised statutes governing the structure of the IKG, the official community organization, were finalized in 2004 and went into effect in May 2005. The previous set of regulations dated back to the 1890s (see AJYB, 2005, p. 451). After much controversy, the federal government agreed in May to pay the IKG 18.2 million euros as final compensation for the losses and damages suffered by the Austrian Jewish community during World War II (see above, p. 458).

The projected Wiesenthal Institute for Holocaust Studies (see AJYB 2003, p. 507) had still not opened its doors as its supporters had not raised the requisite funds. Meantime, plans for the institute were formally pre-

sented to the presidency of the national parliament. Once negotiations for the establishment of the institute were finalized, an all-party initiative would be undertaken to enact it into law. The institute would include in its holdings the IKG's communal archives, the archives of the Austrian anti-Nazi resistance movement, and the material collected by the Wieselthaler Documentation Center.

Planning was underway for the construction of a new Jewish school, a sports center, and a comprehensive geriatric facility in the second district of Vienna. Construction of the school, to be known as the Zvi Peretz Chayes School, was to be jointly financed by the federal government, the city of Vienna, and the sale of the property on which an old school now stood. The federal government and the city of Vienna agreed jointly to finance the sports center, each contributing half of the \$8-million cost.

The IKG established a program called "Facing Israel," a series of lectures and discussions of political, social, and economic developments in the Middle East and their impact on the Jewish community. Several prominent figures—including two well-known French personalities, former radical leader Daniel Cohen-Bendit and noted philosopher Alain Finkielkraut—were featured.

The Lauder Business School-Vienna International College, which opened in 2003, completed its second year in June. It offered a four-year program in international marketing and management, leading to a master's degree. Students came from many countries, and although the business courses were taught in English, there was also instruction in German, Russian, and Hebrew. In addition, a program of Jewish studies was available. The college maintained a kosher dining hall for students and faculty, and no classes were held on Saturdays or Jewish holidays. The city of Vienna donated the four buildings that housed the school, and the Lauder Foundation paid for renovation of the facility. Bank Austria announced it would finance the construction of an additional building.

The Lauder Chabad Campus, which opened its doors in September 2000, had an enrollment of 400 students in classes ranging from kindergarten through elementary and high school. The high school's second graduating class received its diplomas in June. The IKG provided a subsidy of 150,000 euros for school lunches.

A long-running dispute between the IKG and Chabad was settled by a "peace agreement" between IKG president Muzicant and Rabbi Jacob Biederman, director of Vienna Chabad. The feud had been brewing for years, as Chabad worked to ingratiate itself with the Austrian government at the very time the IKG was accusing the government of refusing to offer

appropriate compensation for properties taken from Jews during the National Socialist period. Then, in 2004, Chabad, acting on its own, successfully negotiated with the mayor of Vienna to obtain a former palace in an upscale neighborhood of the city. Rabbi Biederman called on the IKG to fund some of his programs, and threatened to split off from the official Jewish community if his demands were not met. Under terms of the settlement reached between the two sides, Chabad withdrew the call for a separate Jewish community and pledged not to add to its building infrastructure in ways that would compete with the IKG. Chabad and the IKG agreed to coordinate their contacts with government officials and to keep each other informed on matters of common interest.

Amid much ceremony, the facility housing the old synagogue of Baden in Lower Austria was formally dedicated and opened to the public on September 15. The festive occasion was attended by city and provincial leaders as well as 41 former residents of the city, invited guests of the provincial government. In addition to serving as a house of prayer, the multipurpose synagogue had a theater, study rooms, and facilities for social events. The synagogue, first erected in 1873, was badly damaged, along with other community buildings, on Kristallnacht, November 10, 1938, and its approximately 1,000 Jewish residents were forced to move out to "make room" for "Aryans." Baden's Jewish community numbered 1,500 by the end of the 1920s, making it the third largest in Austria. Naf-tali Carlebach, father of the famed Rabbi Shlomo Carlebach, was rabbi of the Baden Jewish community before World War II.

Among the exhibitions mounted by the Vienna Jewish Museum was one on the works of Ceija Stojka, a musician, painter, and writer. Born in May 1933 in Styria, Stojka was the fifth of six children; her parents were itinerant Lovara Roma (Gypsies) from Burgenland. In 1941, at the age of eight, she was deported along with her family to Auschwitz. Of the 200 members of her Lovara Roma family, only she, her mother, and four brothers and sisters survived. Stojka grew up to produce art that reflected these experiences, portraying a world that was brutal and sad, but also magnificent. This was the first time the museum had devoted an exhibition to a member of this ethnic group, whose culture and traditions were largely unknown.

Another exhibition was titled "Now He's Upset, this Tennenbaum: The Second Republic and Its Jews," which dealt with anti-Semitism in postwar Austria. The phrase making up the first part of the title—in German, "*Jetzt ist er Bos, Der Tennenbaum*"—was a line taken from *Der Herr Karl* (Mr. Karl), a satirical one-act play by Helmut Qualtinger and Carl

Merz that showed the Austrian petit bourgeois as a perpetual opportunist. In the play, Tennenbaum, a Jew who returns to Austria after 1945, bears a grudge against Herr Karl for the “pranks” he played on him in March 1938, when Nazi Germany annexed Austria, and does not return his greeting. Herr Karl’s reaction, showing a lack of historical awareness and a deliberate distortion of history, exemplifies the Austrian self-image after 1945—the subject of the exhibition. Anti-Semitism, narrow-mindedness, xenophobia, and anti-modernism, the exhibition showed, were not the monopoly of political conservatives, but were shared by liberals and socialists as well.

The Museum für Angewandte Kunst in Vienna presented an exhibition on the works of American architect Peter Eisenman, entitled “Barefoot on White-Hot Wall.” Considered one of the most radical of contemporary architects, Eisenman believed that architecture should be based on disruption and subsequent reconstruction, the objective of which, according to him, was “a perpetual metaphysical renewal.” Eisenman’s renown in Europe was enhanced by his “Memorial to the Murdered Jews of Europe,” the Holocaust memorial in Berlin that was unveiled on May 10, 2005 (see above, p. 436).

Instead of opening with the music of Mozart or that of another Austrian musical icon, the Salzburg Music Festival inaugurated its 2005 season in August with *Die Gezeichneten* (The Branded), an opera by Franz Schreker. The performance was as much a political event as a cultural one, a gesture of musical reparation. The selection told the eerily prescient story of an artistic utopia that mutated into a nightmare of corruption, decadence, and murder. The performance capped the Salzburg Festival’s four-year series of operas by composers whose works were banned as *Entartete Musik*, degenerate music, during the National Socialist era. Schreker, an Austrian Jewish composer who died in 1934, enjoyed a huge following before the Nazi takeover, but was subsequently forgotten. “Salzburg had a very strong Nazi movement,” festival director Helga Rabl-Stadler explained in an interview. “We think it is very important and necessary to bring the music we have never heard because of the Third Reich.” Schreker’s music was not alone in this regard: both in Salzburg and Vienna, the music of exiled Jewish composers like Erich Korngold and Alexander Zemlinsky was again being performed.

Personalia

Simon Wiesenthal, the famed Nazi-hunter, died in Vienna on September 20 at the age of 96. At his request, Wiesenthal was buried in Israel.

A survivor of Nazi death camps, Wiesenthal, trained as an architect, dedicated his life to tracking down fugitive Nazi criminals after his liberation by the American army in 1945. He set up a small office, known as the Documentation Center, in Vienna, and began collecting and disbursing information on the whereabouts of former Nazis. His claim of having located 1,100 war criminals was widely viewed as exaggerated, but he certainly played a key role in tracking down many. Wiesenthal recounted these efforts in a memoir published in 1967, *The Murderers Among Us*, followed by a second volume, *Justice Not Vengeance*, in 1989. An HBO movie, *Murderers Among Us: The Simon Wiesenthal Story*, based on his memoirs, starred Ben Kingsley.

Among the Nazis he brought to justice were Franz Stangl, commandant of the Treblinka and Sobibor death camps; Franz Wagner, a deputy commandant at Sobibor; and Josef Schwammberger, an SS officer responsible for killing numerous prisoners and slave laborers at camps in Poland. An investigation of which he was especially proud was the one that led to the identification of the Austrian police officer, Karl Silberbauer, who had been instrumental in the arrest of Anne Frank and her family in Amsterdam, a feat of detective work that buttressed the credibility of Anne Frank's diary in the face of neo-Nazi assertions that it was a fabrication. His claim to a role in capturing Adolf Eichmann was challenged by critics. In addition, Wiesenthal announced numerous sightings, that turned out to be false, of the infamous Josef Mengele, the Auschwitz death camp doctor who fled to South America and drowned in 1979.

Many nations and institutions showered honors on Wiesenthal, but one that he sought eluded him, the Nobel Peace Prize. Despite threats against him and his wife, Cyla, and the bombing of his office, he refused to relocate, insisting that there was symbolic purpose in doing his work in a city historically known for anti-Semitism and support for National Socialism. In 1977, he lent his name to the Simon Wiesenthal Center, the Los Angeles-based Institute for Holocaust Remembrance.

Never one to shy away from political disputes, Wiesenthal became embroiled in Austrian politics in the 1970s, when he accused Chancellor Bruno Kreisky, a Jew, of allying himself with former Nazis to strengthen his coalition government. Kreisky responded by accusing Wiesenthal of collaborating with the Gestapo during the war to save his life. Wiesenthal labeled the charge ludicrous. It was never substantiated, and the Nazi-hunter emerged vindicated. A decade later, Wiesenthal was again in the eye of a political storm. In a heated dispute with the World Jewish Congress, Wiesenthal backed former UN secretary general Kurt Waldheim, who had hidden his wartime record by claiming he had sat out most

of the war. In fact he had served as a lieutenant with a German army unit in the Balkans that carried out deportations and atrocities, particularly against partisans, and Waldheim had initialed reports of "severe punishment" taken against captives. In his book *Justice Not Vengeance*, Wiesenthal claimed that the available documentation showed that Waldheim was neither a Nazi nor a war criminal.

Dr. Ernst Sucharipa, a key negotiator on restitution to Austrian Jewish victims of the Holocaust and an architect of the agreement signed in Washington, D.C., in early 2001, when he was serving as ambassador to the U.S. (see AJYB 2002, pp. 438–39), died in June. At the time of his death he was director of the Austrian Diplomatic Academy in Vienna. In signing the agreement on behalf of the Austrian government, Sucharipa said, "I know no amount of money can undo the tremendous suffering and losses that have been inflicted on our Jewish citizens."

Another principal figure in those negotiations, former U.S. deputy secretary of the treasury Stuart Eizenstat, was honored by Chancellor Schüssel on May 3, receiving the Grand Decoration of Honor in Gold. As President Bill Clinton's special envoy on Holocaust claims, Eizenstat had worked closely with Ariel Muzicant, head of the Austrian Jewish community, and with Ambassador Sucharipa in finalizing the agreement of 2001. The day after the award ceremony, May 4, Eizenstat addressed the Austrian parliament about human rights, warning that the world had still not fully learned the lessons of the Holocaust. Acknowledging that Austria had indeed begun to come to terms with its record during the Nazi era, Eizenstat called on the government to rededicate itself to the support of the country's tiny but vibrant Jewish community. In January, Eizenstat had published a book, *Imperfect Justice*, which described the intense negotiations that led to the historic agreement.

MURRAY GORDON SILBERMAN

East-Central Europe and the Balkans

This year marked the 60th anniversary of the end of World War II and the Holocaust, sparking many commemorations and considerable public reflection. Many countries adopted an official Holocaust memorial day, a good number of them choosing January 27, the anniversary of the liberation of Auschwitz.

Most countries in the region were either members or candidates for membership in NATO and/or the European Union. The states that joined the EU in 2004 adjusted to their new status, while “candidates” and other countries that hoped to achieve this status sought to bring their economies, legal systems, and judicial practices in line with EU directives.

Economic problems, endemic corruption, political bickering, and organized crime remained problems in some countries. Anti-Semitism, right-wing extremism, and left-wing anti-Zionism were also continuing concerns. National elections changed the political orientation of a number of governments in the region.

Bosnia-Herzegovina

The year 2005, which marked the tenth anniversary of the Dayton Agreement that brought an end to the war in Bosnia, was also the first year that January 27 was officially commemorated as Holocaust Remembrance Day in the country.

Fewer than 1,000 Jews lived in Bosnia and Herzegovina, about 700 of them in the capital, Sarajevo, and the others in the tiny provincial communities of Banja Luka (about 70 members), Doboj (about 40), Mostar (also about 40), Zenica, and Tuzla. Jews were deeply integrated into the broader society and there were numerous contacts and cooperative initiatives with Christians and Muslims.

The American Jewish Joint Distribution Committee (JDC) helped the Jewish community initiate nonsectarian projects. In June, for example, at a seminar on social entrepreneurship in Sarajevo, the JDC launched a special loan fund to finance initiatives by NGOs to find jobs for handicapped and disadvantaged people of all religions in the Bosnian Federation, the Muslim-Croat part of Bosnia-Herzegovina. Dr. Alfred Bader of Milwaukee, Wisconsin, donated an initial gift of \$100,000 for this purpose. The new fund was to function within the framework of

Melaha, a broader loan fund administered by La Benevolencija, the Bosnian Jewish social welfare organization, and was to parallel a similar initiative already launched in the Republika Srpska, the Serbian-administered part of Bosnia.

Also with JDC support, La Benevolencija in Sarajevo and the five other Jewish communities in the country provided home care to more than 600 needy and sick elderly people of all faiths and ethnic backgrounds.

In September, about 30 Jewish women from all six Bosnian Jewish communities came to Tuzla to participate in the first Conference of Jewish Women in Bosnia-Herzegovina. The three-day meeting included lectures and workshops on Jewish topics and women's issues, and also provided an opportunity to learn Jewish songs and Israeli dancing. The event was organized by the Tuzla Jewish community, the Association of Jewish Women in Bosnia-Herzegovina, and the Jewish Community in Bosnia-Herzegovina. Sponsorship came from the Jewish Federation of Montgomery, Alabama, and the JDC.

During the year, the Jewish Museum, located in Sarajevo's Old Synagogue that dated back to 1581, was reopened after exhibits were revamped. Visits to the museum and courses on the Holocaust became obligatory parts of the country's high-school curriculum in 2005. The Jewish community announced that 613 copies of a deluxe replica of the renowned fourteenth-century Sarajevo Haggadah would be printed and sold to the public for more than 1,000 euros apiece.

Bulgaria

In April, Bulgaria signed an accession agreement with the EU that foresaw admission in 2007. Still, corruption and widespread organized crime persisted. There were scores of gangland killings, and the country was known as a center for counterfeiting, cybercrime, and identity theft.

Despite significant economic growth, Bulgaria remained poor, with an average wage of under \$200 a month and gross domestic product per person less than a third of EU levels. To make matters worse, devastating floods during the summer left thousands of Bulgarians homeless and strained the country's finances.

Most pressing was the need for judicial reform: the EU warned Bulgaria that accession could be delayed for a year unless the legal system was overhauled. The government responded in May by approving a draft

code of criminal procedure aimed at speeding up trials and targeting corruption and organized crime.

In the general elections, held June 25, the left-leaning Coalition for Bulgaria, led by the Socialist Party, finished first with 31 percent of the vote, ahead of the ruling National Movement, which won less than 20 percent. But the coalition fell short of a majority in the 240-seat National Assembly, the country's parliament. In a surprise, third place was taken by the Movement for Freedoms and Rights, an ethnic Turkish party, with just under 13 percent of the vote. Ataka (Attack), a radical national party, came in fourth with more than 8 percent, and three other parties also won seats.

It took until August to work out an agreement for a coalition government. The new prime minister, a Socialist, was Sergei Stanishev, a 39-year-old historian. In the political shake-up, Solomon Passy, a Jew, lost his post as foreign minister. The new government said its first priority was implementing the reforms that would keep it on track for EU membership.

Bulgaria had been a staunch ally of the U.S. in the invasion of Iraq and maintained a 400-person contingent of troops there. But strong public opposition to the war was evident, and in December the new government started withdrawing its forces.

Bulgaria had excellent relations with Israel. In March, Israel's Magen David Adom donated five ambulances to the Bulgarian Red Cross to help emergency relief services in Sofia, and also agreed to help train Bulgarian medics and other emergency personnel. In December, an Israeli firm, Elbit Systems, signed a three-year agreement with the Bulgarian government to upgrade its fleet of military helicopters to meet NATO standards.

In October, Israel's Supreme Court ruled that dozens of Bulgarian Jews who were ordered to resettle in frontier towns during World War II were eligible, in principle, for compensation by the Israeli government in accordance with the Disabled Victims of Nazi Persecution Law. That same month the American Jewish Committee honored two World War II Bulgarian metropolitans (bishops), Stephan and Kiril, in recognition of their role in stopping the deportation of Bulgarian Jews to Nazi death camps.

At least 5,000 Jews lived in Bulgaria, about half of them in the capital of Sofia, which boasted a full infrastructure for Jewish communal life, including a magnificent, recently restored synagogue, a Jewish community center known as Beit Ha'am (which had a kosher restaurant), a Jewish newspaper, an extensive social welfare network (including an old-age

home), social and educational programs for all age groups, and many other activities.

About 350 Jewish children made up nearly half the student body of a state-run school in Sofia that included Hebrew and Jewish subjects in its curriculum and received support from the Lauder Foundation. The community maintained a Jewish camp near Sofia that hosted a range of cultural activities throughout the year. Chabad, which had opened a center in Sofia in 2001, also had an impact on Jewish life.

Nearly 1,500 Jews were estimated to live in Plovdiv and nearly 500 in Varna. The various Jewish communities in Bulgaria were linked through the Shalom organization, which had 19 branches. It ran cultural, educational, and communal programs, including Sunday schools in Sofia, Plovdiv, Burgas, Ruse, and Varna for about 300 children aged 6–16.

In February, a delegation from the Conference of Presidents of Major American Jewish Organizations visited Bulgaria. In Sofia, the group had briefings and social gatherings with local Jews, and attended a bar mitzvah. The delegation was quite taken by the vitality of the community, one participant noting, “We were swept away by an evening of singing, dancing and performance of Balkan and Sephardic music by local Jews of all ages. The atmosphere was so electric that the whole mission got up and danced with the local Jews.” The visitors also met with government officials and the Orthodox patriarch. Talks centered on Bulgaria’s role in the Middle East peace process and the war on terrorism, and the implementation of an international commitment to combat anti-Semitism approved by the Organization for Security and Cooperation in Europe in 2004, when Bulgaria chaired the organization.

The Conference of Presidents pledged to help resolve a crisis between Bulgaria and Libya involving five Bulgarian nurses and a Palestinian doctor sentenced to death in 2004 by a Libyan court for allegedly intentionally infecting 400 children with the AIDS virus (see AJYB 2005, p. 458). In Washington, meanwhile, the American Jewish Committee sent a letter to President Bush in October urging him to mobilize international pressure on Libya to release them.

In April, German foreign minister Joschka Fischer flew to Sofia, where he and Foreign Minister Passy opened a photographic exhibit, “I Remember: Photographs of Jewish Families in Bulgaria.” It featured scores of photographs donated by individual Bulgarian Jews as well as excerpts from detailed interviews in which they described their lives and experiences before, during, and after the Shoah. The exhibition was put together by the German embassy in Sofia, the Bulgarian Jewish community, and

Centropa, a Vienna-based research institute that maintained an on-line database of family photos and interviews from all over Central and Eastern Europe, including 60 interviews and 1,600 family photographs from Bulgaria.

In July, the Supreme Cassation Court, Bulgaria's top civil appeals court, rejected the claim of Shalom, the organization of Bulgarian Jews, to the land on which the Hotel Rila in downtown Sofia now stood. Shalom had sought compensation or joint ownership of the hotel, now worth an estimated \$34 million, which was built on land where a Jewish school had stood before World War II. In 1992 a Bulgarian court ruled that Shalom was the legal owner of nearly 50 percent of the site and ordered the return of that portion of the hotel's property. But Shalom never received this compensation, and in 2000 the hotel was privatized. As soon as the Supreme Cassation Court's decision was announced, Shalom filed an appeal. In December, members of the U.S. Congress from both parties wrote to Bulgaria's president and prime minister urging the government to see that the country's Jews were paid their "rightful share" of the value of the hotel.

Croatia

President Stipe Mesic was elected to a second term early in 2005, winning 49 percent of the first-round vote on January 2 and 66 percent in the run-off two weeks later.

The country passed a milestone in October when the EU agreed to reopen accession talks. These had been frozen in March, after UN war-crimes prosecutor Carla Del Ponte said that Zagreb was not vigorous enough in trying to capture fugitive ex-general Ante Gotovina, indicted for organizing the killing of 150 Serbs and the expulsion of 150,000 others during Croatia's 1995 offensive to recapture areas seized by rebel Serbs in 1991. Only after Del Ponte reported that the government was cooperating fully did the EU resume the talks. Gotovina was captured in December in the Canary Islands, and flown to The Hague for trial.

In April, at least 2,000 people gathered at the site of the World War II Jasenovac death camp to mark the 60th anniversary of its dismantling. Scores of thousands of people—mostly Serbs, but also Jews, Roma (Gypsies), and Croatian antifascists—were killed there by wartime Croatia's pro-Nazi Ustashe regime. Croatian prime minister Ivo Sanader assured the gathering that opposition to fascism was "in the foundation of the Croatian state," and called for a society based on tolerance. Among the

dignitaries present were Bosnian-Serb president Dragan Cavic and Serbian president Boris Tadic, as well as Croatian officials, foreign diplomats, and Jewish, Roma and antifascist representatives.

The number of people killed at Jasenovac was a matter of dispute, with estimates ranging from under 100,000 to 700,000. Sanader said the government would support a project to compile a list of names of Jasenovac victims for inclusion in the camp's memorial complex. In December, the memorial director, Natasha Jovicic, said Croatia and Israel would cooperate in turning the Jasenovac site into an educational center under the auspices of Yad Vashem's International School for Holocaust Studies. Even so, some observers were concerned that there was "still too much nostalgia" in Croatia for the wartime Ustashe regime.

In May, a Croatian court ordered an investigation into war-crimes allegations against Milivoj Asner, 92, a police chief in the town of Pozega during World War II, who was accused by Efraim Zuroff, head of the Jerusalem office of the Simon Wiesenthal Center, of having committed atrocities against Jews, Serbs, and Roma in 1941 and 1942. Zuroff fingered Asner in 2004 within the framework of the Wiesenthal Center's Operation Last Chance program (see AJYB 2004, p. 461). This prompted Asner, who had become an Austrian citizen after the war, to move back to Austria from the Croatian town where he had been living. The Croatian Interior Ministry then put Asner on its most-wanted list and asked Austria to extradite him.

Relations between Israel and Croatia, strained during the 1990s when nationalist Franjo Tudjman was president, were rapidly expanding. Prime Minister Sanader visited Israel in June, and Israel appointed its first ambassador to Croatia, Shmuel Meirom, who presented his credentials to President Mesic in September. Mesic told Meirom that some Croatians still questioned or denied the atrocities committed by the Ustashe regime during World War II, "but they are individuals, small groups . . . and are not typical of today's Croatia." Meirom and State Secretary Hido Biscevic said in a joint statement that opening an Israeli embassy in Zagreb would "contribute to the further improvement of cooperation between the two countries, notably in [the areas of] economy and science, as well as in the fight against terrorism and organized crime."

In November, a Croatian right-wing leader, Anto Dzadic, mayor of the town of Osijek, visited Israel, and, at Yad Vashem, condemned the Holocaust. During the 1990s Dzadic's Croatian Party of Rights had voiced support for the Ustashe regime and denied that there had been atrocities. Dzadic wanted his trip to Israel to be an official one, but it was down-

graded after the Wiesenthal Center's Efraim Zuroff highlighted his previous pro-Nazi views.

Under Croatia's Restitution Act of 1996, only residents of the country could receive compensation for property taken from them. During 2005, the U.S. pressed Croatia for an agreement that would also allow restitution of property to former Croatians or their heirs who were now American citizens. Under Croatian law, such claims could only be settled through bilateral agreement. During a visit to Zagreb in October, Ambassador Edward O'Donnell, the U.S. special envoy for Holocaust issues, emphasized to Croatian officials that such an agreement would cover not only Jews victimized by the Holocaust-era government, but also non-Jewish Croatians who lost property during the communist years. In the addition to the U.S., the World Jewish Restitution Organization also pressed Croatia to allow Jews who formerly lived there to press claims, no matter where they now lived.

JEWISH COMMUNITY

There were about 2,500 Jews in Croatia, most of them in Zagreb, which had a Jewish community center and prayer room, as well as a school supported by the Ronald S. Lauder Foundation with three grades and about 30 pupils. The other significant Jewish communities were in Split, Dubrovnik, and Osijek. Most Croatian Jews were secular, children of intermarriage and/or intermarried themselves, and highly assimilated into local society.

A bitter conflict split the Jewish community and touched off months of public insults, accusations of corruption, poison-pen letters, and physical threats that received wide press coverage. The crisis erupted on May 31, when the newly elected Zagreb Jewish Community Council elected Ognjen Kraus to a fourth consecutive term as president, and also voted 13-11 not to renew the annual contract of the Israeli-born Rabbi Kotel Dadon. The ouster was unexpected. Dadon, 37, who was Orthodox, had served the mainly secular community for seven years. He had sometimes clashed with the community leadership but was generally respected. During his tenure he introduced kashrut, conducted Jewish weddings, arranged for a number of conversions, helped set up the Jewish school, published an encyclopedia about Judaism for the general public, and represented the Jews of Croatia on numerous public occasions.

Dadon and his supporters vigorously protested the cancellation of his contract, claiming that no valid reason had been given for it. They re-

ceived support from the Conference of European Rabbis (CER), whose executive secretary, Aba Dunner, wrote to Kraus demanding Dadon's reinstatement. Dunner also asked President Mesic to intervene. (Mesic's daughter was a friend of Dadon, and Mesic's grandson, though not Jewish, attended the Jewish school.) This outraged the Jewish community leaders, who accused Dunner of meddling in a "legitimate decision made by the authorities of the Zagreb Jewish Community."

In September, the media reported that President Mesic was backing Dadon. "This is not a matter of religious affairs," he was quoted as saying. "A specific group of people has financial interests and would like to control the property of the Jewish community and therefore they would like to get rid of the rabbi." He said, "The expulsion of the rabbi from the country would not be good for Croatia or for me as president, especially because his predecessor was killed in Auschwitz in 1943." And Mesic went so far as to claim that "a group of people in the Zagreb Jewish Community are acting like the Nazis in World War II. They are expelling the rabbi out of the country according to the same principle by which the Nazis drove Jews into concentration camps."

Jewish leaders reacted with outrage. Community spokesperson Zora Dirnbach issued a statement saying, "What allows the president to make judgments about the legally elected leaders of the Jewish community? These accusations are shameful, and any Croatian citizen would be taken to court if he said such things." About 160 community members signed a petition urging Dadon's reinstatement, but in September the board confirmed its earlier decision, following which the leaders of the nine Jewish communities that constituted the Croatian Jewish Coordination (Federation) also voted to drop him as Croatia's chief rabbi.

Dadon, who had taken out Croatian citizenship earlier in the year, remained in Zagreb, and his supporters, including the petition-signers, split from the Jewish community to form a new congregation around him. Under the name Congregation Beth Israel, they began holding services, led by Dadon, on the premises of the Croatian-Israel Association. They also sought official state recognition and a share of restituted communal property. The Council of European Rabbis called on its members to "boycott" the Zagreb community and not to accept the appointment of another rabbi. Even so, the community brought in a rabbi from outside the country to lead High Holiday services.

The issue of the rabbi's contract actually reflected a broader power struggle. Dadon's supporters included both religious Jews who objected to an "atheist" majority deciding which rabbi would serve them, but also

secular Jews opposed to the community leadership on other grounds. Among them were former community president Slavko Goldstein and his son, Ivo, a historian and Holocaust expert, as well as other prominent figures. They publicly charged that the present leadership was corrupt, having allegedly entered into sweetheart contracts for the use of communal property—in particular, the rental to a Jewish businessman of the downtown site of a synagogue destroyed in World War II, now used as a parking lot.

In December, the Jewish leadership expelled Dadon and a group of his supporters from membership in the community. The 18 expellees included the Goldsteins, who had emerged as Kraus's key opponents. The move came in direct response to the revelation by Dadon and the Goldsteins that they were pressing charges against the community organization for illegal activities, and their demand, made in the pages of a leading newspaper, that the organization be removed from the register of recognized Croatian religious congregations.

The local media had a field day with the conflict, as tabloids and broadsheets alike ran banner headlines and multipage spreads about the scandal. Some feared that the sensational attention was stoking anti-Semitism. Community members and outside observers compared the situation to that in Prague, where similar factional conflicts had led to violence (see below, p. 480).

Still, Jewish life went on. Zagreb's Israeli dance troupe performed in Croatia and in several other countries. A new Sunday school operated in Osijek, and there was a revival of youth activities, public lectures, and exhibitions in Rijeka. During the summer, a Jewish children's day camp was held at Pirovac, on the Adriatic coast, for young people from all over the former Yugoslavia, partially funded by the Jewish Federation of Montgomery, Alabama.

In July, the Jewish community in Split organized a weeklong workshop for about 20 Jewish students from the countries of the former Yugoslavia focusing on the historic Jewish cemetery on a hill above the town. Participants cleaned up the cemetery and recorded who was buried there, and attended a series of lectures, seminars, and social events. In August, about 400 Jewish students from all over Europe gathered in Croatia for the annual summer university program of the European Union of Jewish Students. During the weeklong event, Olga Israel, originally from Serbia, was elected to chair the organization. The annual Beyachad gathering of Jews from all over the former Yugoslavia took place in the fall on the Adriatic island of Hvar.

Czech Republic

Czech relations with Israel continued to advance. Defense minister Karel Kuehnl visited Israel in March to meet with his Israeli counterpart, Shaul Mofaz, and other officials. Accompanying him was a delegation of Czech businessmen. There was considerable Israeli investment in the Czech Republic. The Israeli vegetarian-food producer Tivall, for instance, was investing \$30 million to build its first plant outside Israel in the town of Krupka, north of Prague. Czech president Vaclav Klaus visited Israel in September, and Prime Minister Jiri Paroubek made a two-day visit in December.

In November, Israel's Supreme Court approved the extradition to the Czech Republic of Yaakov Mushaylov. He was accused of throwing a hand grenade at a car carrying Assi Abutboul, an underworld figure, outside the entrance to the Israeli-owned Royal Prague Casino Hotel in downtown Prague in August 2004. Abutboul was a joint owner of the hotel. The attack, which injured 18 people and caused considerable material damage, took place near the spot where Abutboul's father was murdered, gangland style, in 2002.

The second annual report issued by the Prague-based League Against Anti-Semitism, released in the spring, appeared to indicate that anti-Semitic attitudes had risen in 2004, but a spokesperson said some of the increase could be attributed to "improved monitoring." The report noted that public attitudes toward Jews were strongly influenced by perceptions of Israel. It also described the existence of "latent anti-Semitism," including acceptance of traditional negative stereotypes.

Roma (Gypsies) were the most frequent targets of racist attacks. The neo-Nazi National Resistance set up vigilante security patrols in the town of Orlova, allegedly in response to Roma criminal activities. A Czech branch of Blood and Honor, a global skinhead movement promoting anti-Semitism and racism, was reported to have opened.

Early in 2005 Jews were appalled by a TV commercial for a gardening company that portrayed an Orthodox Jew as a greedy bargain hunter. It was eventually taken off the air after the intervention of the Israeli ambassador. Many commentators said the Jewish community had overreacted, and claimed the fuss could result in more anti-Semitism.

At the beginning of the year, Petr Blajze, 22, was sentenced to seven months in prison for giving the Nazi salute outside a refugee center in the town of Jesenik. In March, the Czech Supreme Court overturned the conviction of Michal Zitko for having published a Czech-language trans-

lation of Adolf Hitler's *Mein Kampf*. The court ruled that in publishing the book, Zitko—given a three-year suspended sentence in January 2004—had not sought to propagate its ideas (see AJYB 2005, p. 467).

Skinhead meetings, many in the form of “hate concerts,” attracted racists and neo-Nazis from around the country and abroad. According to one estimate, about 40 such concerts took place each year in the Czech Republic. The events were generally organized as “private parties” in restaurants or pubs so as to keep away outsiders. Most were monitored by police, who tended to intervene only if they saw open instances of law-breaking, such as blatant neo-Nazi behavior or the distribution of illegal material. Jewish and human-rights organizations complained that the police were too passive. In April, Foreign Minister Cyril Svoboda expressed alarm at the growing number of such concerts and their international character, saying, “I hope and wish that the Czech Republic does not become a melting pot for neo-Nazis.”

In March, a concert in northern Bohemia drew hundreds of racists from Germany, Poland, and Slovakia as well as the Czech Republic. A gathering and concert in a Brno restaurant in April was attended by about 150 extremists, some from Germany and Slovakia. Two hate concerts took place in July, each drawing about 200 people, one in Olomouc, where four bands played, and the other in Libavske Udoli, where a Ukrainian band performed songs with racist and white-supremacist lyrics. Police halted the proceedings when members of the audience gave Nazi salutes and shouted, “Sieg Heil.”

In September, about 500 right-wing extremists, some of them from abroad, attended a hate concert billed as a private wedding party in a restaurant in the town of Krtetice, in southern Bohemia. Organizers included hardcore neo-Nazi groups such as National Resistance, Combat 18, and Blood and Honor. Representatives of a civic organization who monitored the event said that leaflets had clearly advertised the concert's neo-Nazi character, and witnesses reported that the audience shouted racist slogans and gave the Nazi salute. Even so, the dozens of police who were on the scene did not interfere. The Czech Union of Jewish Youth issued a statement saying that “European neo-Nazi and fascist organizations choose Czech territory for their meetings, concerts and other activities because Czech police and other state bodies have not taken steps against the tendencies in the long run and only monitor them.” A government investigation resulted in the demotion of two police officers.

In November, Interior Minister Frantisek Bublan pledged that police would clamp down on neo-Nazis and would intervene if bands at their

concerts played songs with neo-Nazi lyrics. That month, a concert by a skinhead band at a Prague club was banned, and another in northern Bohemia was halted by police. Officers found racist T-shirts, caps, badges, DVDs, CDs, and other material, and detained several people.

In April, a Prague court acquitted Denis Gerasimov, a member of a Russian racist band called Kolovrat, of the charge of promoting neo-Nazism. Gerasimov had won acquittal of the charges in October 2004, but an appeals court had ordered a new trial (see AJYB 2005, p. 468).

On October 28, a state holiday, about 70 neo-Nazis demonstrated outside the German embassy in Prague to demand the release of the German right-wing extremist Ernst Zundel, who had been deported to Germany from Canada to face charges of Holocaust denial and inciting hatred by sending neo-Nazi material over the Internet (see above, p. 299). The rally was organized by National Resistance, the country's most visible neo-Nazi group. Advance plans for the demonstration as well as debates over what constituted free speech received extensive media coverage. About 150 anti-Nazi demonstrators, including a number of prominent non-Jewish Czech personalities, staged a counterdemonstration at the same time. Two of the neo-Nazis were arrested.

In November, the Education Ministry said it would file suit against an organization called the National Educational Institute for distributing a brochure in a number of schools denying the Holocaust. In December, Jewish community representatives and Holocaust survivors rang bells to protest a demonstration outside the Austrian embassy by right-wing extremists supporting Holocaust denier David Irving, who had been arrested in Austria (see above, p. 457).

There were a number of commemorations and other events to mark the 60th anniversary of the end of World War II. Many of them took place on or near January 27, Holocaust Remembrance Day, the 60th anniversary of the liberation of Auschwitz. A high-level Czech delegation joined other world leaders and Holocaust survivors at a ceremony at the former death camp in Poland on that day. In Prague, January 27 was marked by a high-profile official ceremony at the Senate. The government issued a postage stamp featuring a drawing of the earth as imagined viewed from the moon, by Petr Ginz, a Czech teen who was murdered in 1944 at Auschwitz. He drew it two years earlier when, aged 14, Ginz was interned in Terezin. Israeli astronaut Ilan Ramon took a copy of the picture with him on the doomed *Columbia* space-shuttle mission in 2003. The Czech Hidden Child Organization, whose members were protected during the Shoah by non-Jews, placed a plaque on the wall of the Pinkas

Synagogue, now used as a Holocaust memorial, to honor the people who saved them.

In May, about 800 people, including senior government officials, foreign diplomats, Holocaust survivors, and former wartime prisoners, took part in the annual commemorative ceremony honoring Nazi victims of Terezin (Theresienstadt), a town north of Prague that served as a Jewish ghetto and was the site of a wartime prison. Also in May, German chancellor Gerhard Schröder and Czech prime minister Jiri Paroubek toured Terezin and commemorated victims of Nazism there. In October, an international conference at Terezin brought together experts to discuss how the town should deal with its history.

That same month, a monument commemorating 1,000 local Jews killed in the Holocaust was unveiled in Usti nad Labem on the site of a Jewish cemetery, now a city park. Designed by Czech sculptor Michal Gabriel, it took the form of a six-pointed star partly sunk in the ground. The town paid 20 percent of the more than \$30,000 cost of the memorial, with the local Jewish community paying the rest. The unveiling was attended by hundreds of local residents, Israeli ambassador Artur Avnon, representatives from European countries, and several Holocaust survivors. During the year, a rock group called the Tchendos caused a stir with a five-minute song that set excerpts from a radio interview with an elderly Holocaust survivor against break-beat music. Called "I Can't Understand," the song used clips from the survivor expressing dismay and disbelief that anti-Semitism persisted among young Czechs.

JEWISH COMMUNITY

About 3,000 Jews were known to live in the Czech Republic, about half of them in Prague; community leaders believed that many more unaffiliated Jews also lived in the country, perhaps as many as another 3,000 in Prague alone. Most Czech Jews were not religiously observant. There were also an unknown number of foreign Jewish residents, including Israelis. The Prague community and nine other, much smaller, Jewish communities were grouped under the umbrella of the Federation of Czech Jewish Communities.

In Prague, it was possible to attend Friday night services in seven different venues catering to different streams, including Orthodox, Reform, Conservative, nondenominational, and Chabad. None of the services generally attracted more than a couple of dozen people unless a visiting tour group was in attendance, and only a few hundred people went to ser-

vices with any regularity. The Prague community provided social services for the ill and elderly, and supported a number of cultural, sports, and educational programs. It also maintained a unit dedicated to the preservation of the Jewish architectural heritage in the city.

Bitter factional rivalries that erupted in 2004 (see AJYB 2005, pp. 464–66) persisted throughout 2005, dominating Jewish life in the capital. In January, the Czech Federation of Jewish Communities officially recognized the victory of the Platform, a group of some 200–300 members that had ousted Tomas Jelinek as chairman of the Jewish community in late 2004. This recognition followed a court order allowing the Platform to occupy Jewish community headquarters. Jelinek, however, appealed the injunction and refused to leave the premises. Meanwhile, the Czech Culture Ministry registered the Platform's Frantisek Banyai as the community's official leader.

An important aspect of the conflict was a dispute over who should be chief rabbi of Prague and rabbi of the historic Old-New Synagogue. In 2004, then-chairman Jelinek fired Karol Sidon from both posts, although Sidon retained his position as chief rabbi of the Czech Republic. Sidon moved his congregation to the High Synagogue, directly across the street from the Old-New. The Chabad rabbi, Manis Barash, who had headed Prague's Chabad House, was installed as rabbi of the Old-New Synagogue, and the appointment was confirmed by an Israeli rabbinical court in early 2005. Opponents charged that Chabad wanted to take over the community's religious life.

On March 2 the factional conflict became violent as blows were exchanged when Jelinek attempted to enter a meeting of the Federation. Again in April, an altercation ensued after Sidon and his congregation turned up for Shabbat services at the Old-New Synagogue, and the sexton offered Sidon an *aliyah* (the honor of being called up to the Torah). Barash, who was conducting services, refused to allow this. The confrontation led to fighting among the congregants in the synagogue's entrance hall, forcing closure of the synagogue.

At special Jewish community elections in November, a new board was elected that was dominated by anti-Jelinek forces (although Jelinek was also elected to it). It chose Banyai as chairman. The term of the new communal administration extended through 2008. One month after the vote, the new leadership reinstated Rabbi Sidon as chief rabbi of Prague, and he also resumed the post of rabbi of the Old-New Synagogue, which reopened after eight months' closure.

In June, Hana Pike, from Nottingham, England, celebrated her bat mitzvah in the town of Slavkov. This was the first bar or bat mitzvah in the town, formerly known as Austerlitz, since 1938, and was one in a series of events commemorating a Jewish community that was wiped out in the Holocaust. The celebration was the fruit of a longstanding relationship between Hana's congregation, the Nottingham Progressive Synagogue, and the town. The Nottingham congregation had received one of the 1,500 Torah scrolls from Czech communities destroyed in the Holocaust that were preserved and sent out on permanent loan to congregations around the world. It had erected a Holocaust memorial in the Slavkov Jewish cemetery, worked with the Czech government to restore the Slavkov synagogue, and helped introduce Jewish studies and Holocaust courses in local classrooms. On the day of Hana's bat mitzvah, the town's former Jewish school was reopened as a Jewish museum.

As usual, there were numerous Jewish and Jewish-themed cultural events throughout the year. In June, photographs and other material documenting the Czech and Slovak Jews who fought against the Nazis in armies and in the resistance were exhibited at the Chamber of Deputies in Prague. Historic films depicting life in East European Jewish shtetls in the early twentieth century were featured at the annual Nine Gates summer festival that focuses on Jewish, Czech, and German culture.

The Czech Republic took part in the European Day of Jewish Culture on September 4. In connection with that event, two documentaries on Czech students learning about the Holocaust were shown on Czech television, produced by Zuzana Drazilova. Called "Children from Hartmanice" and "Expedition Jews," they described the Vanished Neighbors project, a joint initiative by the Prague Jewish Museum and the Czech Ministry of Education, in which hundreds of high-school students had, over the past five years, traced what had happened to the prewar Jewish neighbors of their parents and grandparents.

Archaeologists in Mikulov, on the Austrian border, discovered an eighteenth-century *mikveh* (ritual bath). The town, once the center of Moravian Jewish life, already had a Jewish museum in a former synagogue and one of the largest Jewish cemeteries in the Czech Republic.

There were many efforts to conserve and maintain Jewish heritage sites, but also episodes of vandalism. In October, the synagogue building in Krnov, now serving as a Jewish cultural center, was defaced on the eve of Rosh Hashanah, as vandals broke windows and drew swastikas and anti-Jewish slogans on the walls. This was the 11th time in three years the syn-

agogue had been attacked. In November, a memorial in Lostelni Myslova to the Jewish painter Moric Nagl, who died in Auschwitz, was similarly defaced.

Greece

About 5,000 Jews lived in Greece, most of them well integrated into society and many of them intermarried. The nine organized Jewish communities—Athens (the largest), Thessaloniki (or Salonika), Larissa, Chalkis, Volos, Corfu, Trikala, Ioannina, and Rhodes—were grouped under the umbrella Central Board of Jewish Communities (KIS). The only synagogues to hold regular services were in Athens, Thessaloniki, and Larissa. The 1,100-member community in Thessaloniki was considered to be the most active in the country, with a Jewish choir, social welfare programs, an old-age home, and a Jewish community center that was a focal point for younger Jews.

In 2004 the Greek Parliament unanimously established January 27 as Holocaust Memorial Day, and the first commemoration came in 2005. The main ceremony, held in Thessaloniki, was attended by local Jewish leaders, government ministers, foreign representatives, and others. German foreign minister Joschka Fischer was the keynote speaker. Israeli transport minister Meir Shetreet declared that those who helped Jews survive deserved to be honored. He said, “In the darkness of Nazism, there were shining examples in Thessaloniki, where many risked their lives to save their fellow citizens.” He presented medals recognizing several Greek Christians as Righteous Among the Nations.

In April, 185 Israeli soldiers visited Thessaloniki as part of an annual Israeli program, “Uniformed Martyrs,” that took members of the Israeli military on a trip to Auschwitz and to a European city of Jewish historical significance. In Thessaloniki, they paid homage to Greek Jews, both those killed in the Shoah and the more than 12,000 who fought in their country’s armed forces during World War II, more than 500 of whom were killed in action. Greek army officers also attended the ceremony at the Memorial of the Fallen Greek Jews in Thessaloniki’s Jewish cemetery. Another ceremony was held the next month to mark the 62nd anniversary of the deportation of Jews from that city.

In June, after long negotiations with the Greek government, Russia began returning material from the archives of the Thessaloniki Jewish community that had ended up in Moscow after World War II. (A smaller part of the collection was in the YIVO archives, now housed in Jerusalem,

and at the Center for Jewish History in New York. Microfilm copies of these had either been sent to Thessaloniki or were in preparation.)

In October, the Centropa.org Jewish oral history project held a training seminar in Thessaloniki as part of a plan to interview 50 elderly Jews there over the next two years, and from those interviews to create exhibits, books, and films. Oral history experts from Germany, Israel, Turkey, and Greece worked with historian Rena Molho, a specialist on the history of Jewish Thessaloniki, to train ten interviewers.

There was concern about the possibility of mounting anti-Semitism in Greece. In September, the government banned "Hatewave 2005," an international neo-Nazi meeting whose sponsor, the Greek far-right group Golden Dawn, had said would attract at least 9,000 skinheads and white supremacists from several European countries. The prospect had outraged Jews and other Greeks, who issued protests and called on the government to take action. The KIS, the Jewish umbrella group, warned that the festival could lead to violence. The organizers advertised "Hatewave" as "three days of comradeship, with live shows, sport activities by the sea and, most important, an open congress with speeches on defending our European Identity."

In October, following a protest from the KIS, the Athens Journalists Union refused to allow its offices to be used for a book-promotion event featuring Holocaust denier David Irving. The Union explained that Irving could not present his new book, *The War of the Generals: Inside the Allied Forces 1944–1945*, because his earlier books propagated Holocaust denial.

Also in October, Israeli diamond dealer Shmuel Levy, 66, was found murdered two weeks after he had disappeared. Police believed he had been killed in Athens and his body dumped in a disused mine 30 miles away. At least four men confessed to involvement in the crime. Robbery appeared to be the motive, although terrorism was at first suspected.

Greek defense minister Spilios Spiliotopoulos made an official visit to Israel in November. Interviewed by the *Jerusalem Post*, he said Israel and Greece had "very good" bilateral relations in the military and defense spheres. He said he hoped military cooperation would expand, and invited Israeli officers to train in Greece for peace-keeping assignments. "Greece and Israel can serve as factors of stability and peace in the Eastern Mediterranean and the wider Middle East," he said.

In December, both the Israeli embassy in Athens and the KIS expressed concern after the head of the Greek Orthodox Church, Monsignor Christodoulos, in a sermon, compared Israel to the devil. He

claimed that Greek society risked “going to Israel, or into the hands of the devil,” because of its apathy “in the face of evil forces that threaten to undermine this country by trying to dechristianize it.” This was not the first time that Christodoulos had drawn criticism from Jews. In 2001, when the Greek government decided to remove religious identification from official identity cards, the KIS criticized his accusation of Jews “being behind” the move.

Hungary

In June, Hungary’s National Assembly elected László Sólyom the country’s new president. A former president of the Constitutional Court, Sólyom replaced Ferenc Madl in the largely ceremonial post.

There were a number of events throughout the year marking Holocaust anniversaries. In January came a high-profile commemoration of the 60th anniversary of the liberation of the World War II Budapest ghetto by the Soviet Red Army. The main ceremony was led by Chief Rabbi Robert Frohlich in the grand Dohany Street Synagogue. Dignitaries including President Madl, Prime Minister Ferenc Gyurcsány, and center-right opposition leader Viktor Orban, as well as Christian leaders, Holocaust survivors, and foreign diplomats. “I feel your pain. Your tragedy is my tragedy, and your tragedy is the tragedy of the whole nation,” the prime minister said.

That same week several other commemorations were held in Budapest in honor of Raoul Wallenberg, the Swedish diplomat who saved tens of thousands of the city’s Jews in 1944, and disappeared on January 17, 1945. Also at the end of January, at a ceremony to mark the 60th anniversary of the liberation of Auschwitz, Prime Minister Gyurcsány acknowledged that most Hungarians had been indifferent to Jewish suffering. During the speech by Mayor Gabor Demszky, according to news reports, four members of the Budapest City Council from the far-right Hungarian Justice and Life Party walked out.

In February, Hungarian Muslim leaders laid wreaths at a memorial wall at Budapest’s main synagogue. Zoltan Bolek, head of the Hungarian Islamic community, said it was the first time “that Hungarian Muslims came in an organized fashion to commemorate the victims who were so mercilessly slaughtered.”

Hungary marked its national Holocaust Memorial Day on April 16, the date in 1944 on which the Nazis began to force Jews living in provincial towns into ghettos, before deporting them to Auschwitz. On the oc-

casion, Prime Minister Gyurcsány inaugurated a striking new Holocaust Memorial Center on the bank of the Danube River in Budapest. Designed by sculptor Gyula Pauer, it comprised 60 pairs of shoes of men, women, and children, cast in iron and lined up on the river embankment. This evoked the memory of the thousands of victims who were lined up and shot into the river by members of wartime Hungary's Arrow Cross fascist movement. (At the same time, some 200 Hungarians staged a demonstration outside the German embassy in support of Holocaust denier Ernst Zundel, who was jailed in Germany awaiting charges for spreading hate.)

In June, about 100 people gathered in Kaposvár to remember the 61st anniversary of the deportation of the city's Jews. They included Tamás Suchman, vice president of the 42-member Kaposvar Jewish community, who was also a Socialist member of the National Assembly. In November, Budapest's Holocaust Museum organized a tribute to Hanna Szenes, the Hungarian Jewish immigrant to Palestine who was killed while trying to rescue European Jews in 1944. In November, Yad Vashem named 13 Hungarians Righteous Among the Nations for having saved Jews during the Holocaust.

In March, a military tribunal issued an international arrest warrant for Charles Zentai, 86, a suspected war criminal living in Australia, who was accused of torturing and murdering a Jewish man in a military camp near Budapest in 1944. His case was highlighted by the Simon Wiesenthal Center as part of its Operation Last Chance program. Zentai, who denied the charges, was arrested in Australia in July.

In November, at the urging of the Wiesenthal Center, the Hungarian government launched a probe into another former Hungarian now living in Australia, Lajos Polgar, who had held a senior post in the Nazi-aligned Arrow Cross government. Polgar, whom Hungarian authorities put under "suspicion of genocide," admitted he was an Arrow Cross member but denied carrying out atrocities.

Throughout the year there was concern about right-wing extremism and anti-Semitism. In January, Budapest's Elte University barred a student, Diana Bacsfi, because of her involvement in widely publicized neo-Nazi activities, including attempts to revive the Arrow Cross movement. Bacsfi had been arrested in 2004 and charged with using a banned totalitarian symbol after she, along with others, put up posters exalting the Arrow Cross (see AJYB 2005, p. 473). She was convicted in February, but instead of a jail term, Bacsfi was put on probation for two years.

In June, skinheads staged a rally in Budapest to mourn the 85th an-

niversary of the Trianon Treaty, which took away two-thirds of Hungarian territory after World War I. Some carried placards “blaming” Israel for the formation of the European Union. Also in June, more than 100 graves were vandalized in Budapest’s main Jewish cemetery. Political figures condemned the desecration. In December, after fans of the Ujpest FC soccer team chanted anti-Semitic slurs during a match against MTK Budapest, the Hungarian Football Federation fined the team the equivalent of \$23,250, and suspended the referee for more than two months for failing to take action. The Hungarian Jewish community had protested the incident.

Prime Minister Gyurcsány attended Rosh Hashanah services at New York’s Park East Synagogue at the invitation of Rabbi Arthur Schneier, a Hungarian-born Holocaust survivor and senior rabbi at the synagogue. Speaking to the congregation, Gyurcsány promised that the government would protect Hungary’s Jews. He said, “I personally, and my government and democratic Hungary, a member of NATO and the European Community with close ties to the United States, will make sure that the tragedy that was inflicted upon the Jewish people will never happen again.”

Hungary and Israel enjoyed friendly relations, particularly in the economic sphere. Israel was one of the largest foreign investors in Hungary. This was especially true in industry—including pharmaceuticals, technology, and furniture—agriculture, and real estate. Israelis, in fact, had established several major shopping malls, office blocks, and residential developments around the country. The third Hungarian-Israeli Hi-Tech Business Cooperation Forum was held in Budapest in February.

Speaking to visiting leaders of the European Jewish Congress in September, Foreign Minister Ferenc Somogyi called relations between Hungary and Israel “harmonious and close.” He praised as “courageous” the decision of Israeli prime minister Ariel Sharon to disengage his country from the Gaza Strip. Israeli foreign minister Silvan Shalom visited Hungary in February, where he met with President Madl, Prime Minister Gyurcsány, Somogyi and other officials. An embarrassing incident marred the visit: a Hungarian journalist turned up at a reception at the Israeli embassy wearing a “Free Palestine” T-shirt and, according to news reports, tried to have his picture taken with Shalom. The journalist was later fired from the English-language *Budapest Week* newspaper.

An even more embarrassing event occurred in May, when it became known that Israel’s ambassador to Hungary, David Admon, was being investigated by his country’s Foreign Ministry for alleged irregularities. A report by the ministry’s logistics officer noted that Admon had held an

event for Israel Independence Day said to have cost \$100,000, and that he cultivated real estate and other business contacts for private purposes. Admon called the charges "unfounded" and "unsubstantiated," and denied that he or his family benefited financially from his contacts.

Israeli Nobel Prize-winner Avraham Hershko, who was born in Hungary and immigrated to Israel with his family in 1950, visited his native country in January, where he received a state honor and was made an honorary citizen of his hometown, Karcag. Hershko received the Nobel along with two other scientists for breakthrough cancer research.

JEWISH COMMUNITY

Hungary had one of the largest Jewish populations in Europe outside the former Soviet Union. Estimates ran from 50,000 to 130,000 or more, about 90 percent of whom lived in Budapest. The vast majority of Hungarian Jews were non-practicing and unaffiliated with Jewish institutions. The year saw a series of intense debates and initiatives aimed at changing the structure of organized Jewry and rethinking the nature of Jewish identity.

There was a full-scale, formal Jewish infrastructure in Budapest that included schools, a rabbinical seminary, a Jewish community center, kosher shops, welfare services, publications, a Jewish museum, various clubs and organizations, and about a score of functioning synagogues. There were a number of informal Jewish cultural and social activities aimed particularly at younger Jews, such as cafés and pubs in the old Jewish quarter that functioned as meeting places. A new wing of Budapest's Jewish Hospital was inaugurated in June, financed partly by money from the Claims Conference that came from confiscated property of Hungarian Holocaust victims and partly from a Jewish philanthropist.

Hungarian Jewish communities were grouped under an umbrella body, the Alliance of Hungarian Jewish Communities, which officially represented Jews and handled all funds allocated by the state. Most identifying Jews belonged to the Neolog stream (the Hungarian version of Reform), but there was a small traditionalist Orthodox community and a semiautonomous Modern Orthodox congregation, Pesti Shul, which ran educational programs. Several groups operated outside the Alliance, including a liberal congregation called Szim Szalom, and Chabad.

Critics within the Jewish community had long called the Alliance undemocratic and monopolistic, noting that it represented only about 5,000–6,000 dues-paying members, a tiny fraction of the total Jewish

population, and had been managed by one executive director, Gusztav Zoltai, for 12 years. In June, the group's president, András Heisler, resigned after failing to win support for his plans to reform the organization, which included outreach to nonmembers. Peter Feldmajer was elected to replace him.

In September 2004, while president of the Alliance, Heisler organized an informal meeting of its representatives and other Jewish organizations aimed at airing grievances. This grew into a plan for a "Jewish Forum," a loose coalition of 18 Hungarian Jewish organizations that would provide a neutral venue for all Jewish factions and individuals to meet. It was supported financially by the JDC.

Heisler remained a key figure in the Forum even after his ouster as president of the Alliance. In November, the Forum held a national conference billed as the first General Assembly of Hungarian Jewry. Modeled on similar "GA" gatherings in North America and Europe, the four-day event was held on the premises of the Hungarian Academy of Sciences. Hundreds of people flocked to a series of lectures, workshops, roundtables, and often heated debates on such topics as education, religion, fundraising, youth, and Jewish culture.

Some observers viewed creation of the Forum as a potential challenge to the Alliance's position as the official Jewish representative body. Other challenges also emerged, including a petition by a group of secular Jews to the central election committee in Hungary requesting that Jews be added to the list of officially recognized national minorities, which, to date, numbered 13. This prompted considerable discussion among Hungarian Jews about whether Judaism (or Jewishness) was just a religion, or whether it could also be defined in cultural and national terms. Registration of Jews as a national minority would entitle the community to an additional source of government support.

Another potential challenge to the position of the Alliance was the operation of the Chabad-backed Unified Hungarian Israelite Community (EMIH), which claimed to be the resurrected embodiment of the prewar "Status Quo Ante" community, one of Hungary's traditional Jewish streams. In 2004, EMIH registered with Hungarian authorities as an officially recognized religious body, technically putting it on a juridical par with the Neolog and Orthodox communities (see AJYB 2005, p. 475).

In January 2005, EMIH opened a synagogue inside a new Chabad House in downtown Budapest. Israel's Ashkenazi chief rabbi, Yonah Metzger, took part in the opening ceremony, and, during his visit to Budapest, met with the prime minister and the president. The new Chabad

facility was for the use of Israelis living in Budapest; another Chabad synagogue was for Hungarian congregants.

In May, the standing committee of the Conference of European Rabbis, an Orthodox body, held a three-day meeting in Budapest. A delegation of the rabbis met with Budapest's mayor and Hungary's culture minister, and asked that the government consider legislation that would prevent the desecration of the 1,200 Jewish cemeteries scattered around the country.

At the beginning of September, during the eighth Budapest Jewish Culture Festival, the president of the European Jewish Congress (EJC), Pierre Besnainou, and its secretary general, Serge Cwajgenbaum, met with Prime Minister Gyurcsáni, Foreign Minister Somogyi, and opposition leader Viktor Orban, and called for legislation against anti-Semitism and Holocaust denial in EU member states. During the visit, Besnainou announced the opening of a new EJC office in Budapest.

As it did each year, the JDC and the Ronald S. Lauder Foundation ran an international Jewish summer camp at Szarvas, in southern Hungary, hosting about 2,000 Jewish youngsters from all over Europe. In June, the camp hosted some special guests: 75 boys and girls from Beslan, in southern Russian, who had survived the bloody terrorist siege and massacre in September 2004 that killed about 350 people at a school there. None of them was Jewish and few knew anything about Jews or Judaism. They were brought to Szarvas for recreation and trauma therapy thanks to an initiative by one of Russia's two chief rabbis, Adolf Shayeveich.

There were many Jewish-themed exhibits, concerts, performances, festivals, and other cultural events during the year. In February, *Fatelessness*, a movie directed by Lajos Koltai based on the Holocaust novel by Nobel Prize-winning author Imre Kertész, premiered as the closing event of the annual Hungarian Film Festival. The film, for which Kertész wrote the screenplay, was the most expensive Hungarian film ever made, costing more than \$14 million. In the first ten days after opening at cinemas it drew more moviegoers than *Spiderman-2*.

In March, an exhibit of images from Art Spiegelman's graphic novel about the Holocaust, *Maus*, opened in Budapest. It was sponsored by the city's new Holocaust Memorial Center as part of commemorations of the 60th anniversary of the liberation of Auschwitz. The show was citywide, as Spiegelman's drawings were shown on advertising placards in selected Budapest subway cars. Culture Minister András Bozoki opened the exhibit at a downtown subway station. The Center also helped fund a new Hungarian-language edition of *Maus*.

During the year, *Romeo and Juliet in Jerusalem*, a ballet adaptation of Shakespeare's play set in the context of the Israeli-Palestinian conflict, played to sold-out houses at the Hungarian National Dance Theater. It was directed and choreographed by Ivan Marko, who taught and worked at Israel's Rubin Academy from 1991 to 1993. "As a Jew, I wanted to show how I feel about the Palestinian-Israeli conflict," he told an interviewer. He said he hoped to show the audience that "love and humanism can overcome all enmities." In contrast to Shakespeare's tragedy, this one had a happy ending: after drinking poison, the two lovers eventually regain consciousness, symbolizing a resolution of the conflict.

The architect Peter Wirth, working with his wife, Agnes Benko, won his second Europa Nostra Prize, this time for the full-scale restoration of the eighteenth-century Baroque synagogue in Mad, a wine-making village in the northeastern part of Hungary. His first Europa Nostra came in 1988 for the restoration of the former synagogue in the village of Apostag. András Roman, a prominent architect and expert on the preservation of monuments who also worked on the Mad restoration, died in November, aged 76.

Macedonia

In December, the EU granted Macedonia the status of candidate for membership, recognizing the stability achieved in the state, which had about two million people, since it narrowly avoided ethnic civil war in 2001. Macedonia, however, remained one of the poorest countries in Europe, with an official unemployment rate of 30 percent. The country's tiny Jewish community had about 200 members, almost all of them living in the capital, Skopje, where there was a synagogue on the top floor of the community building.

In September, the cornerstone for a Holocaust Memorial Center was laid at the site of the former Jewish neighborhood in Skopje. President Branko Crvenkovski, Prime Minister Vlado Buckovski, and Foreign Minister Ilinka Mitreva took part in the ceremony. Initial plans called for two linked buildings, one a Holocaust museum and the other a business center. A hotel was expected to be added at a later date. Funding for the 3.5-million-euro project came from heirless Jewish property that the state denationalized and returned to the Jewish community. Samuel Sadikario, president of the Holocaust Fund of Macedonian Jews, said the new center would conduct educational programs, exhibitions, and performances, and house research and conference facilities.

In December, Prime Minister Buckovski visited Israel, where he met with Prime Minister Sharon and other officials. Sharon and Buckovski signed a joint declaration marking ten years since the establishment of diplomatic relations between the two nations, and Sharon defined Macedonia as a country that was "friendly" toward Israel. They discussed cooperative strategies in the war on global terrorism as well as what they called "growing" bilateral relations, particularly in the fields of agriculture, telecommunications, education, and culture. Buckovski said Israeli businessmen were "working very successfully" in Macedonia, and invited further Israeli investment.

Poland

The illness and death of Polish-born Pope John Paul II in April hit Poland hard. The pontiff was a beloved national hero in his native country, the overwhelming majority of whose people were Roman Catholic. Polish Jews joined millions of their countrymen in offering special prayers during the pope's illness, and the Warsaw Jewish community canceled its Purim ball as a sign of respect.

In January, Adam Daniel Rotfeld, 67, was named Poland's foreign minister. Rotfeld was born to a Jewish family and raised in hiding as a Christian during the Holocaust, one of just two family members to survive. Not religious or affiliated with the Jewish community, he was open about his Jewish heritage.

Elections, held in the fall, changed the face of the Polish government. A minority coalition emerged led by the conservative Law and Justice Party and headed by Prime Minister Kazimierz Marcinkewicz, ending four years of center-left rule. In October, after a hard-fought campaign, Warsaw's conservative mayor, Lech Kaczyński, was elected the country's new president, succeeding the leftist Aleksander Kwasniewski, who had served two terms and was legally barred from seeking a third. The new president was a founder of the Law and Justice Party, and his identical-twin brother, Jaroslaw, was its leader.

Law and Justice had made Catholic family values a pillar of its campaign and courted the religious right on issues such as law and order, opposition to gay rights, and the death penalty. Two extremist parties were in the government, the populist Self-Defense and the League of Polish Families. Members of the latter, according to a report by Tel Aviv University's Stephen Roth Institute, "have frequently expressed anti-Semitic sentiments."

There were numerous commemorations to mark the 60th anniversary of the end of World War II and the Holocaust. The Roman Catholic Church's eighth annual "Days of Judaism" in January took place this year in Katowice. The events—films, concerts, ecumenical meetings, lectures, and discussions—focused on remembrance of the Holocaust. A well-attended ceremony at Auschwitz on January 27 drew an array of world leaders, government officials, Jewish leaders, elderly Holocaust survivors, and a handful of Red Army soldiers, now in their 90s, who had taken part in the liberation. Israeli president Moshe Katzav was there, as were U.S. vice president Dick Cheney and Presidents Aleksander Kwasniewski of Poland, Vladimir Putin of Russia, Jacques Chirac of France, Viktor Yushchenko of Ukraine, and Horst Köhler of Germany.

In addition to the solemn proceedings at Auschwitz itself there were various formal and informal sessions on preserving Holocaust memory and combating anti-Semitism. Many focused on education, including a program for teachers launched in Kraków at the international "Let My People Live!" forum organized by the Polish Ministry of Culture, the European Jewish Congress, Yad Vashem, and the Auschwitz-Birkenau State Museum. At one session, President Kwasniewski presented three Soviet liberators of Auschwitz with Poland's highest medal of honor. At another, Auschwitz survivor and Nobel laureate Elie Wiesel said that young people must be the bearers of Holocaust memory and history.

Before the anniversary, Poland's parliament, the Sejm, passed a resolution honoring both the Auschwitz victims and the Soviet troops who liberated the camp. "This most horrifying cemetery in the history of modern Europe is a dramatic symbol of all the death camps created by the Third Reich on occupied Polish territory," it said. "It reminds us of the consequences of the implementation of the insane ideology of national socialism."

The annual March of the Living took place in May. It was the biggest ever because of the special Holocaust anniversary, drawing some 18,000 youngsters. In addition, about 3,000 Polish students and teachers took part, as well as other non-Jews, including Catholic educators from the U.S. Elie Wiesel gave the keynote address. Israeli prime minister Sharon, under tight security, also spoke. He asked participants to "remember those who were sacrificed, and remember the murderers," also adding, "remember the silence of the world." Numerous dignitaries attended, including 30 members of the German parliament; education ministers from some 35 countries; more than a dozen members of the Knesset; and, from Poland, the prime minister, diplomats, and Jewish leaders.

As in every year since the launching of Israeli youth pilgrimages in 1988, more than 20,000 young Israelis traveled to Poland to visit Holocaust sites. The total number of Israelis making such visits was now over 350,000. But the format of the trips came under increasing criticism both in Poland and Israel for possibly fostering hostility to Poles, ignoring today's Jewish community in Poland, and hampering relations between the two countries.

President Kwasniewski brought this up during a visit to Israel in March (see below, p. 494). He said, "What is important is what the youth see when they visit Poland. We think it is not enough to show what happened during the Holocaust—they need to know something about 800 years of Jewish life in Poland that preceded the tragedy." The Israeli government, in response, studied the possibility of incorporating in the experience more encounters with young Poles, Jewish and non-Jewish, to promote greater awareness of the current situation in Poland and learn about the revival of Jewish life there. Israel's ambassador to Poland, David Peleg, proposed that instead of focusing only on Auschwitz-Birkenau, the March of the Living visit one of four different death camps. This, he said, would draw attention to those other camps, such as Treblinka, which were relatively neglected but where hundreds of thousands were killed.

In August, the Polish government joined the Dutch Jewish community, the ADL, and others in protesting to Dutch authorities about a video clip on a Dutch Web site that portrayed Auschwitz as a rave party. They demanding that the clip, called "Housewitz," be removed.

Ceremonies in April marked the 62nd anniversary of the uprising in the Warsaw Ghetto. "The Jews showed the world they were able to fight for their freedom and they were admired for it," said 83-year-old Władysław Bartoszewski, a former foreign minister who had belonged to a Polish organization that aided Jews during the war.

In July, there was a commemoration in Kielce of the 1946 pogrom in which 42 Jews were killed by a Polish mob. In August, two communities held memorial ceremonies. Łódź marked the 61st anniversary of the liquidation of its ghetto, and Tykocin, where the seventeenth-century synagogue was now used as a Jewish museum, commemorated its Holocaust victims. Only 21 of Tykocin's prewar 2,000 Jews survived the Shoah.

In the summer, Polish officials announced that the Emalia factory, where German industrialist Oskar Schindler shielded more than 1,000 Jews, would be turned into a museum in Schindler's honor. The Ministry of Culture and the Kraków municipality allocated the equivalent of \$1.2 million for the project.

Relations between Poland and Israel flourished, the Israeli media describing them as “exemplary.” There were a number of back-and-forth official visits, and economic relations boomed. In 2005, Polish exports to Israel and Israeli exports to Poland both grew by about 30 percent. Major growth sectors included mineral products, the chemical industry, transport machinery, technology, footwear, and food products. Israelis invested heavily in Polish real estate, in particular the building of shopping malls and cineplexes. According to Poland’s deputy defense minister, Poland was negotiating to buy Israeli systems that could jam remote-controlled bombs so as to protect its troops in Afghanistan and Iraq.

On the political level, Poland was a friend and supporter of Israel. In an interview with Polish radio in November, Polish Jewish writer Konstanty Gebert went so far as to describe Poland as “something of Israel’s ambassador in the EU.” Although this term had been used before, it provoked outrage, many Poles objecting that they were ambassadors for no other country but Poland. Gebert insisted, however, that Poland “seems to understand Israel’s quandary” better than other countries. “If you look, for instance, at Poland’s voting pattern in the UN on Middle East issues,” he said, “Poland usually takes a middle course between the EU and the U.S. It actually takes quite a lot of flak from Brussels for doing that.”

In March, President Kwasniewski visited Israel for ceremonies inaugurating the new Yad Vashem museum. Lech Kaczyński, Warsaw’s mayor, also visited Israel. Defense Minister Jerzy Szmajdzinski, on a trip to Israel in May, reinstated Chaim Ben Ya’akov as a Polish officer. A lieutenant in Poland’s army during World War II, Ben Ya’akov was stripped of his rank after the 1967 Six-Day War because he was a Jew.

A dozen cadets from the U.S. Army, Navy, and Air Force Academies came to Poland in June to spend two weeks studying the lessons of the Holocaust. They were taking part in the Academy Scholars Program sponsored by the New York-based Auschwitz Jewish Center Foundation, which also operated a synagogue, museum, and Jewish-studies complex in Oswięcim, the town outside of which the Auschwitz camp was built.

In July, Israel refused a second Polish request to extradite Solomon Morel, 87, a Polish-born Jew allegedly responsible for the revenge-inspired deaths of 1,500 German prisoners when he was head of a camp where they were held after World War II. Poland first requested Morel’s extradition in 1998.

No serious anti-Semitic incidents took place in Poland during the year.

Nevertheless, there was continuing concern about anti-Semitism among far-right religious and political groups. A survey carried out in December 2004 by the Warsaw-based CBOS and released in early January 2005 indicated that 18 percent of Poles expressed a liking for Jews and 45 percent expressed dislike. In the same poll, 11 percent said they liked people of Arab descent and 59 percent said they disliked them. Russians were liked by 18 percent of respondents and disliked by 53 percent.

Anti-Semitism in Poland and Ukraine, a new book by Ireneusz Krzeminski that analyzed anti-Semitism in Poland between 1992 and 2002, indicated that "traditional," religion-based anti-Semitism was on the wane, but "modern" anti-Semitism was on the rise. The latter was based on the suspicion that Jews had excessive influence on the social and economic life of the country, that there were too many politicians of Jewish extraction, and that Jews exercised too much control over the media and global events.

In an interview with the *Jerusalem Post* in February, Poland's chief rabbi, American-born Michael Schudrich, offered a positive assessment of how Poland had changed in regard to the Jews. "Most people assume that Poles think the same way about Jews in 2005 as they thought about Jews in 1945 and 1925 and 1905. But Polish society has changed tremendously in the past 15 years, with the collapse of communism and onset of democracy," he said. "People are throwing off the things that came with the old order, including anti-Semitism . . . not completely, but to a large degree. There is this feeling that, if something came with communism, it must have been bad. So most people have decided to reevaluate what they think about us. And really, most Poles don't think about Jews much at all today. They think about buying a new car, or a laptop computer . . . capitalism has been a fabulous preventative to anti-Semitism."

In February, Foreign Minister Rotfeld described as "a scandal" the publication of a Polish edition of *Mein Kampf* by a publisher in Wrocław. "As the Bible said, in the beginning there was the word, and the word became flesh. In the beginning there was Hitler's word *Mein Kampf*, after which crimes followed." And he asked, "Is it really good to let this start again?"

Also in February, more than a score of university scholars and artists in Gdansk signed an open letter protesting the "scandalous" anti-Semitic behavior of supporters of right-wing priest Henryk Jankowski, who attacked the writer Pawel Huelle at a courthouse in the city. Jankowski had sued Huelle for libel after the latter published an article about him in a

liberal Catholic weekly. Then in August, Jankowski—who had a history of public anti-Semitism—lashed out at Jews, claiming publicly that “Jewish bankers” were threatening Poland.

During his March visit to Israel, President Kwasniewski criticized the Catholic station Radio Maryja, accusing it of disseminating “negative stereotypes with regard to Jews.” He said he strongly opposed content of this kind, and noted that a public watchdog group in Poland was investigating complaints about the station.

JEWISH COMMUNITY

Estimates of the number of Jews in Poland ranged from a few thousand to 20,000 or more. The Polish Jewish community’s Web site, www.jewish.org.pl, and an independent site, www.fzp.jewish.org.pl, provided information about activities and programs.

Officially recognized Jewish religious communities were grouped under an umbrella organization called the Union of Jewish Religious Communities in Poland. In November, Chief Rabbi Schudrich became a Polish citizen, explaining that he felt it wrong to hold a high honor in the country without accepting the civic responsibilities that went with it. He said he would retain dual U.S.-Polish citizenship.

Though most Polish Jews were secular or not very observant, the religious orientation of the established Jewish communities was Orthodox. There were some complaints, even from religious Jews, that synagogue practices were “too Orthodox.” Several alternative Jewish options existed. In Warsaw, the non-Orthodox Beit Warszawa flourished. Based in a villa in southern Warsaw and largely funded by a Polish-born American donor, Beit Warszawa had regular services, a kindergarten, social events, concerts, lectures, Israeli dance workshops, and other programs. Though not a member of the Union, it cooperated with the organized community on some initiatives. Chabad was increasingly active in Poland, holding religious services and staging classes, lectures, and public events, such as lighting a large Hanukkah menorah in downtown Warsaw.

Several other Jewish groups operated in opposition to communities that were members of the Union. This was the case in Gdansk, Poznan, and Warsaw. The established Orthodox communities and their leadership, including Schudrich, came under attack from opposition groups, and sometimes the rhetoric crossed the line of civility. It was often unclear to what extent religious differences, personality clashes, and/or financial motivations prompted the actions of the dissidents.

The Social-Cultural Association of Jews in Poland (TSKZ), a secular organization established in 1950 that had functioned throughout the communist era, still operated, sponsoring a variety of cultural events. There were also a number of other Jewish and pro-Jewish organizations around the country, such as the Polish Union of Jewish Students and a Jewish youth group in Kraków called Czulent, which sponsored a public Jewish library in the city that opened in June.

Several important developments took place in the religious sphere. Perhaps the most striking came at the beginning of the year, when the Union of Jewish Communities published a siddur (prayer book) containing daily and Shabbat prayers along with Polish translations and some transliterations. The first post-World War II edition of the full-text siddur published in Poland, the book was edited by Rabbi Sasha Pecaric, who had served as the Kraków representative of the Ronald S. Lauder Foundation. He had already edited and published Polish versions of the Torah and its commentaries. Publication of the siddur was made possible by grants from the Polish Ministry of Culture and the Dutch Jewish Humanitarian Fund.

Although the Lauder Foundation closed its offices in Poland in 2004, it continued to support Jewish schools in Warsaw and Wrocław, a club in Łódź, an adult-education center in Warsaw, and educational summer and winter camps. In February, it opened a new camp in Lower Silesia. About 100 people took part in the first session, which was run by Mateusz Kos, a Warsaw Jew who had been studying at a yeshiva in the U.S. since 2001 with the aim of returning to Poland as a rabbi.

On the night of March 1, some 200 fervently Orthodox Jews, most of them from the U.S. but some from Belarus, Israel, and Poland, gathered in the building that had been the Chachmei Lublin Yeshiva in that city to celebrate the completion of the seven-year cycle of *Daf Yomi*, the page-a-day study of the Talmud, in the birthplace of the practice. Lublin's mayor and the Israeli ambassador to Poland also attended. This was the first time *Daf Yomi* was marked in Lublin since 1938. Rabbi Meir Shapiro, who founded the yeshiva in 1930, had originated the idea of learning one folio per day in 1923. The yeshiva building, long used as a medical school, was restituted to the Jewish community several years earlier. The *Daf Yomi* in Lublin had a broadcast link to the main celebration at Madison Square Garden in New York. This year, some 300,000 people around the world took part in the end-of-cycle celebration (see above, p. 106).

In June, Warsaw Jews received a new Torah scroll. About 100 Polish and American Jews, joined by 180 Israeli soldiers, paraded a 129-year-

old scroll from the site of Warsaw's one-time Great Synagogue, destroyed by the Nazis in 1943 and now a skyscraper, to its new home in the Nozyk Synagogue. It was a gift to Poland's Jews from New Yorkers Harley and Marie Lippman, who purchased it and made the donation in honor of their daughter's bat mitzvah. Although the Lippmans said their gift was meant for all Polish Jews, some complained that housing the Torah in an Orthodox synagogue affiliated with the official Jewish community would exclude others. For that reason, Beit Warszawa members were largely absent from the dedication.

For the holiday of Sukkot, Rabbi Avraham Flaks, a 38-year-old Russian-born Israeli, became the first rabbi since the Holocaust to serve the Kraków community on a full-time basis. Community membership was about 200 people, but as many as 1,000 unaffiliated Jews were also believed to live there. Flaks's post was sponsored by the Shavei Israel organization. (Rabbi Sasha Pecaric, as noted above, had served in the city as the Lauder Foundation representative, not as communal rabbi.)

In December, the Jewish Social Welfare Commission in Warsaw celebrated its second annual "Mitzvah Day," designed to encourage volunteerism and honor the work of its more than 70 registered volunteers who helped elderly, ill, and needy Jews. The honorees were recognized at a Shabbat dinner and presented with diplomas and bookmarks made by students of the Nozyk Synagogue's religious school.

As in previous years, there were numerous Jewish-themed cultural and educational events and programs around the country, including lectures, concerts, theater performances, seminars, festivals, exhibitions, and other events. The San Francisco-based Taube Foundation for Jewish Life and Culture appointed journalist Konstanty Gebert as its associate director, based in Warsaw, and gave out 30 grants totaling nearly \$700,000 to promote institution building, heritage preservation, scholarship, education, spiritual life, traveling exhibitions, arts and media, and cross-cultural exchanges.

Among the cultural events of 2005 was a major exhibit of works by the Lodz-born artist Artur Szyk, which opened in June at the Jewish Historical Institute in Warsaw, sponsored by the U.S. embassy, the Taube Foundation, and the Robbins Family Philanthropic Fund. In October, the exhibit moved to Kraków. Also in June, two arms of the Historical Institute of Warsaw University—the Mordechaj Anielewicz Center for the Research and Teaching of the History and Culture of Jews in Poland, and the Scientific Circle of Jewish Culture and History—organized a national Judaic Conference for Young Scientists.

Warsaw's second Jewish Culture Festival took place in September. That same month there was an international conference on the 700-year history of Jews in Kraków, organized in cooperation with the Polish Academy of Arts and Sciences, as well as Warsaw's eighth Jewish Book Festival. About 80 new books on Jewish themes had been published since the previous festival, and most were on display. There were also workshops, lectures, and panel discussions, including an international seminar on the Jewish press in Eastern and Central Europe.

There were a number of meetings and exchanges aimed at fostering relations between Catholics and Jews, organized by such bodies as the Forum for Dialogue Among Nations and the Borderland Foundation. The Forum, for example, organized a visit by two American rabbis to Poland in April for meetings with church youth groups, high-school students, Jewish cultural organizations, and local Jews in Warsaw, Kraków, and Lublin.

Plans for the new Museum of the History of Polish Jews, to be located in Warsaw, moved forward. In January, the Polish government, the city of Warsaw, and the Museum Association signed an agreement under which the three entities legally established the museum as a joint cultural institution. The government and the city each agreed to contribute over \$13 million towards the construction costs and also to cover 97 percent of basic operational expenses once the museum opened. In June, Rainer Mahlamaeki of the Helsinki firm Lahdelma and Mahlamaeki Architects won a competition to design the museum. Some 250 architects had submitted designs.

Throughout the year, Jewish groups and the U.S. State Department pressed Poland to pass a restitution law covering private property that was confiscated or nationalized by the Nazi and communist regimes during and after World War II. A delegation from the World Jewish Restitution Organization met with members of the Polish parliament, the Sejm, in February, and the same month a Holocaust survivor living in Paris, Henryk Pikielny, filed suit against Poland with the European Court on Human Rights, seeking compensation for his family's manufacturing company in Lodz that was seized by the Nazis and taken over after World War II by the communist government.

Jewish groups sharply criticized legislation under consideration that would provide financial compensation of only up to 15 percent of the value of Jewish private property seized during World War II. A report drawn up at the request of the Israeli government said that such property would today be worth more than \$30 billion. Restitution of com-

munal property, for which there was already a law, was described as “slow and laborious.” By December, fewer than 800 claims out of more than 5,500 filed—just 12 percent of the total—had been resolved. Some 200–250 buildings had been returned, plus several cemeteries and other properties.

There were a number of initiatives to clean up Jewish cemeteries. In June, ten volunteers from London, Leeds, Manchester, Oxford, Amsterdam, and Düsseldorf worked for a week with 35 volunteers from the Polish Union of Jewish Students to restore the eighteenth-century Jewish cemetery in Dukla. They then went to Kraków for a two-day seminar on Polish Jewry, part of a project coordinated by the Conference of European Rabbis and the Polish Jewish Cemetery Commission, with the support of the European Council of Jewish Communities.

A similar initiative took place in August, when about 60 foreign Jewish students held a camp session organized by the World Union of Jewish Students and the JDC in Ziebice. It was called “Jews also live in Poland.” Activities included cleaning and restoring the Jewish cemetery in Ziebice, visiting local sites connected to the history of Jews, meeting with members of the Jewish communities of Walbrzych and Wrocław, and attending religious services.

Around the same time, inmates from a prison in the northeastern town of Narewka cleaned up a nearby Jewish cemetery as part of an education and rehabilitation project. Also during the summer, after pressure from Jewish groups, it was announced that authorities in the town of Szczekociny had agreed to remove public toilets from the site of the town’s former Jewish cemetery. In September, a ceremony was held to rededicate the Jewish cemetery in Szadek after its restoration.

Lew Rywin, the Polish coproducer of the films *Schindler’s List* and *The Pianist*, entered prison in April after being convicted in 2004 of bribery. He was released less than six weeks later after an appeals court suspended his two-year sentence for health reasons.

In January, coinciding with the ceremonies marking the 60th anniversary of the liberation of Auschwitz, the Knight’s Cross of the Republic of Poland was awarded to Rabbi Walter Rothschild, a Berlin-based, British-born Reform rabbi, for his contributions to Jewish-Christian and Jewish-Polish dialogue. At a ceremony at the Polish embassy in London in August, Poland awarded the Commander’s Cross of the Order of Merit to Ben Helfgott, director of the Oxford Institute for Polish-Jewish Studies, in recognition of his work in furthering Holocaust education and Polish-Jewish relations.

In July, the city of Kraków named U.S. film director Steven Spielberg a Patron of Culture for his efforts to preserve the city's wartime ghetto. Among other things, Spielberg made a grant of \$40,000 to help preserve a pharmacy whose owner risked his life to help Jews.

In August, U.S. businessman Zygmunt Rolat was awarded the Patron of Culture award by his hometown, Czeszochowa. Rolat sponsored several Jewish cultural endeavors, including "The Jews of Czeszochowa," a large exhibition in 2004 that was mounted simultaneously with a convention of Jews originally from the city who now lived all over the world. The exhibit also was shown in Warsaw, and, in November, began a tour of the U.S. with a showing at the Polish consulate in New York. Also on view at the consulate was "Inspired by Jewish Culture," a selection of art projects by students of Czeszochowa's Malczewski School of Fine Arts, inspired by the original exhibition.

In September, Jan Jagielski, the head of the Documentation Department of the Jewish Historical Institute, was awarded the 2005 Jan Karski and Pola Nirenska Prize, granted since 1993 to people who made an outstanding contribution to the research, popularization, and protection of the material and spiritual heritage of Polish Jews. Jagielski was a co-founder of the Public Committee of Protection for Cemeteries and Monuments of Jewish Culture, established in 1981, and also chairman of the government's Foundation of Eternal Memory, established in 1993 to protect Jewish monuments.

At ceremonies in New York in September, the American Jewish Committee presented President Kwasniewski with its highest award, the American Liberties Medallion, and the Anti-Defamation League (ADL) gave him its Distinguished Statesman Award. AJC executive director David Harris called Kwasniewski "a towering champion of liberty, a steadfast defender of democracy, a staunch advocate of human rights, a courageous protector of memory, and a tireless promoter of mutual understanding." Kwasniewski awarded Harris, in turn, the Polish Commander's Cross of Merit With Star, one of the highest awards Poland bestows on foreigners. Kwasniewski also presented Kalman Sultanik, vice president of the World Jewish Congress, with Poland's Commander's Cross of the Order of Service.

In October, Pope Benedict XVI presented Stefan Wilkanowicz, a member of the Polish Bishops Conference and former editor-in-chief of the Polish monthly *Znak*, with the Oświęcim Award for the Defense of Human Rights, in honor of his involvement in Catholic-Jewish dialogue.

Jan Nowak-Jezioranski, a Polish World War II hero, died in January

at the age of 91. During the war he fought with the underground resistance, becoming famous as the "courier from Warsaw" who brought news from Poland to the Polish government-in-exile in London. Afterwards, he left Poland and worked for Radio Free Europe. A campaigner for better Polish-Jewish relations, he visited Poland regularly after the collapse of communism in 1989, and returned there to live in 2002.

Reuven Zygielbojm, an actor and cultural activist who lectured widely in Poland about Jewish life before the Holocaust, died in Warsaw in February at the age of 88. He was the youngest brother of Shmuel Zygielbojm, the representative of the Bund to Poland's World War II government-in-exile in London, who committed suicide in May 1943 to draw attention to the world's indifference to the extermination of Polish Jewry.

Rabbi Cynthia Culpeper, who led services at Warsaw's Reform congregation, Beit Warszawa, died in August, aged 43, of AIDS. She was diagnosed with the illness in 1995, soon after being ordained by the Jewish Theological Seminary in New York. She had been infected with the virus when she was stuck with a needle while working as a nurse. Culpeper became the first female rabbi to lead religious services in Poland when she conducted High Holiday services at Beit Warszawa in 2000 (see AJYB 2001, p. 247).

Romania

Romania, according to the watchdog agency Transparency International, was the EU candidate-state with the most corruption. In light of that finding, the EU warned that Romania, hoping to enter that body in 2007, might have to wait another year unless it took serious measures to remedy the situation. The centrist government that took office in December 2004 instituted a number of reforms and appointed an anti-corruption prosecutor.

There were numerous Holocaust commemorations and educational projects in Romania, a country that was still struggling to acknowledge and come to terms with its participation in the Shoah. In January, a ceremony marked the anniversary of a 1941 pogrom in which local fascists killed 121 Bucharest Jews and destroyed 1,200 Jewish homes and businesses. Culture Minister Mona Mosca, diplomats, officials, and members of the Jewish community attended a commemorative event at which a message from President Traian Basescu was read out, stating, "I believe that it is our duty to fellow Jews who lived in those times and to the youth

of this country to remember what happened then." He urged greater attention to the history of the Holocaust in Romanian schools and universities so that "remembering the Holocaust should not be limited to a one-day commemoration."

A few days later, on January 27, a ceremony marking the 60th anniversary of the liberation of Auschwitz was held at the Choral Synagogue in Bucharest. President Basescu and other government officials attended the main international ceremony at Auschwitz itself.

In February, a 50-member delegation from the Conference of Presidents of Major American Jewish Organizations visited Romania (also Bulgaria, see above, p. 470), and held talks with government officials and Jewish leaders. A statement from the Conference described the visit as an opportunity for American Jewry to show appreciation for the two countries' friendship with the U.S. and Israel. Bulgaria and Romania had recently joined NATO and sent soldiers to Iraq as part of the U.S.-led coalition. Both also aspired to join the EU in 2007.

The Conference of Presidents group was the first large foreign delegation to meet with top officials of the new centrist government that came to power in Romania in 2004 pledged to implement democratic reforms (see AJYB 2005, p. 489). Many of the cabinet ministers were Western-educated academics, and the foreign minister, 36-year-old Mihai Razvan Ungureanu, was a scholar of Jewish history who had founded and continued to direct the Center for Jewish Studies at A.I. Cuza University in Iasi. Prime Minister Calin Popescu Tariceanu told the visiting group that teaching the "exact knowledge" of the Holocaust was a priority. He praised the 400-page report issued by an international panel of experts in November 2004 that documented how Romanian authorities were responsible for the deaths of 280,000–380,000 Jews and more than 11,000 Roma (Gypsies) during World War II (see AJYB 2005, p. 488). Tariceanu said he would encourage implementation of legislation enabling the restitution of Jewish communal property.

In March, the Simon Wiesenthal Center announced that, as part of its Operation Last Chance project, it had identified 15 people whom it hoped to see prosecuted as suspected Nazi war criminals.

In July, during an official visit to Israel (see below, p. 505), Foreign Minister Ungureanu took part in a conference at the Hebrew University in Jerusalem called "Face to Face with History: Romania and the Holocaust." In his presentation, the minister said "anti-Semitism will never be tolerated in Romania" and that his country "must establish a society ensuring equal rights for all its citizens no matter the origin, language, skin

color or religion.” Ungureanu described the activities of various Jewish studies centers in Romania and gave details about Holocaust education in the schools. Material on the Holocaust was integrated into the curriculum for grades 8–11, and one-quarter of all high schools also offered an optional course devoted specifically to the Holocaust. He noted that the Ministry of Education, in collaboration with Yad Vashem, had developed programs to train Romanian history teachers in this area.

Romania commemorated its second official Holocaust Remembrance Day on October 10 with ceremonies in Bucharest — attended by President Basescu and Prime Minister Tariceanu — Iasi, and other cities. The day was also marked by the publication of the first Romanian teachers’ handbook on Jewish history and the Holocaust. There were, in addition, exhibits and other events, including the formal inauguration of the Elie Wiesel Institute for the Study of the Holocaust in Romania, headed by Gen. Mihail Ionescu, a military historian who had been vice president of the international commission that issued the report on the Holocaust in Romania.

In September, the Northern Transylvania Holocaust Memorial Museum was opened in a restored synagogue in the town of Simleu Silvaniei. The complex included a fully functioning synagogue. The project was devised and carried out through the efforts of American architectural designer Adam Wapniak and New York dentist Alex Hecht, who was born nearby and had attended services in the synagogue as a child.

There was continuing concern about anti-Semitism and Holocaust denial among right-wing nationalists. The mainstream media in Sibiu reacted sharply after articles denying the Shoah were published in two local papers. In September, the Project on Ethnic Relations regional center for Central, East, and Southeast Europe held a conference in Bucharest to discuss the political scope of anti-Semitism.

In May, Parliament passed a tough law making public denial of the Holocaust a criminal offense punishable by from six months to five years in jail. The law also banned the erection of monuments to people regarded as having committed crimes against humanity; mandated up to 15 years in jail for anyone founding a fascist, racist or xenophobic organization; and outlawed the distribution, sale or manufacture of fascist, racist or xenophobic symbols, or possession of such material with an aim to distribute it.

Relations between Romania and Israel were strong, thanks in part to the hundreds of thousands of Israelis of Romanian origin. Economic links grew. Figures cited in June estimated that the total value of trade

between Israel and Romania in 2004 was 25 percent higher than in 2003. The Israeli ambassador in Bucharest, Rodica Radian Gordon, was named honorary president of the Romanian-Israeli Chamber of Commerce and Industry.

There were a number of back-and-forth visits by government figures. Foreign Minister Ungureanu made a six-day visit to Israel and the Palestinian territories in July. He met with senior Israeli and Palestinian officials as well as with leaders of the Romanian Orthodox Church, and announced that Romania would open a diplomatic mission in Ramallah. Israeli foreign minister Silvan Shalom thanked Ungureanu for his government's decision to pull out of the UN Committee on Palestinian Rights, which had repeatedly adopted anti-Israel resolutions.

Israeli deputy prime minister Ehud Olmert visited Romania at the head of a delegation that included representatives of more than 20 Israeli companies active in telecommunications, construction, food, energy, and other industries. The occasion was the inauguration of an exhibition, "Israel Hi-Tech in Romania 2005."

In July, a Romanian newspaper reported that "hundreds" of Jews who had left Romania during the communist regime to settle in Israel had applied to reacquire Romanian citizenship, anticipating Romania's entry into the EU. In November, the Israeli embassy announced that, with the support of the Israeli business community in Romania, it was establishing a foundation to promote Jewish and Israeli culture in the country.

In August, Romania and Bulgaria were hit by deadly floods that killed dozens of people and left thousands homeless. World Jewish Relief, in partnership with FEDROM (the Federation of Romanian Jewish Communities), JDC, and the Red Cross, sent supplies to Jewish communities hit hard by the floods, and JDC also coordinated aid to other flood victims. Officials reported no Jewish casualties but "severe" material damage, particularly to some of the historic Jewish cemeteries: the chapel and the watchman's house in the Focsani cemetery were completely destroyed, and cemeteries in Craiova, Tasnad, Tarna Mare, and Targu Ocna were under water.

JEWISH COMMUNITY

Fewer than 10,000 Jews were believed to live in Romania, just under half of them in Bucharest. About half of Romania's Jews were over age 65, many living on small fixed incomes or pensions. Some 45 organized Jewish communities with more than 30 members and 18 subcommunities

with fewer than 30 members around the country were grouped under the umbrella of FEDROM, the Federation of Romanian Jewish Communities. The biggest communities after Bucharest were in Timisoara, Oradea, Iasi, and Cluj. There were supplementary Jewish schools in 14 Jewish communities, as well as 12 branches of OTER, the Jewish youth organization, which held regional seminars in Iasi and Cluj at the end of the year. There was a summer camp for children in the town of Cristian. It was estimated that there were about 3,500 "middle-generation" Romanian Jews, and more than 900 of them participated in the activities of some 25 clubs specifically geared toward their age group around the country. Chabad, which operated outside of the FEDROM umbrella, was increasingly active.

The JDC provided much of the funding for FEDROM operations. The organization held its biennial national congress in September to elect new leadership and chart policy. Financial concerns were high on the agenda. Aurel Vainer, who represented Jews in Parliament, was elected president. Vainer said he wanted to "consolidate and modernize" the way FEDROM operated and forge better relations between the central organizations in Bucharest and the smaller communities in the provinces.

Romania had about 800 Jewish cemeteries, 108 of them still in use. There were 98 synagogues standing in the country, 54 of them functional and the other 44 closed or transformed to serve other purposes; 34 were listed as historic monuments. Some served as sources of income for FEDROM, which sold or rented out the buildings under the condition that they not be used as churches or other houses of worship.

During Sukkot, several community leaders traveled by minibus to various Transylvanian Jewish communities to help celebrate the holiday. The annual Hanukiada, during which Jewish leaders travel from community to community, took place during the winter holiday of Hanukkah. Bar mitzvahs were celebrated in several communities, including Botosani, Arad, and Brasov, where the ceremony, just before the High Holy Days, was the first bar mitzvah in 20 years.

In May, the presidents of the Jewish communities in Timisoara, Arad, Brasov, and Satu Mare, along with FEDROM representatives, traveled across the border into Hungary for the seventh regional meeting of the Jewish community of Debrecen, Hungary, and neighboring Romanian communities. During the three-day event, Dorel Dorian, editor-in-chief of the Romanian Jewish newspaper *Jewish Reality*, received a lifetime achievement award.

During the year there were a number of conferences, seminars, and

other meetings on themes of Jewish interest. In February, 33 people took part in the Neshamah Yehudit seminar on Jews in the contemporary world, held at Timisu de Sus. About 60 young people from around the country participated in a seminar on Judaism in the twentieth century, organized by FEDROM's youth department in the town of Cristian. Another youth meeting, Black Sea Gesher, brought together about 140 young people from Romania, Russia, Turkey, Bulgaria, and Ukraine at the Romanian Black Sea resort of Mamaia.

In June, the Bishopric of Moldavia and Bukovina cooperated with FEDROM in organizing a second interreligious symposium in Iasi; the State Secretariat for Religions and the Israeli embassy provided support for the event. In November, an international conference on Jewish music took place in Cluj, sponsored by the Moshe Carmilly Institute for Judaism and Jewish History at Babes Bolyai University. About 30 Romanian Jews were involved in a community leadership seminar organized in Budapest by the JDC in collaboration with the Pittsburg Jewish Federation. Among the Jewish cultural events were concerts, exhibitions, festivals, and theater performances. A number of books on Jewish themes or by Jewish authors were published. The community's publishing house, HaSefer, had a stand at the Bucharest International Book Fair, held in June. Among other titles, HaSefer released an updated version of its encyclopedic volume, *The Contribution of the Romanian Jews to Culture and Civilization*.

In August, several Jewish musical groups took part in the Proetnica festival in Sighisoara. In October, the fourth Avram Goldfaden International Jewish Theater Festival took place in Iasi. During this four-day event, Ioan Holender, director of the Vienna Opera, received an honorary doctorate from the George Enescu University of Music. At a December ceremony at Bucharest's Choral Synagogue, the Judaica-Moses Gaster Jewish Cultural Institute was formally reactivated more than 50 years after it was abolished by the communist regime.

Serbia and Montenegro

Serbia and Montenegro were partners in a federal union whose president, Svetozar Marovic of Montenegro, also headed the council of ministers, which was composed of three ministers from Serbia and three from Montenegro. Prime Minister Vojislav Kostunica headed a minority government in Serbia.

Relations with Israel moved forward. Marovic visited Israel in March,

where he was one of dozens of VIPs taking part in the opening of the newly revamped Yad Vashem Holocaust museum. Belgrade mayor Nenad Bogdanovic participated in a mayors' conference in Jerusalem in April. Israel's Independence Day was marked by a gala concert organized by the Israeli embassy in one of Belgrade's most prestigious concert halls. The concert, which featured two Israeli artists accompanied by the Belgrade Philharmonic, received broad media attention and was attended by numerous dignitaries including President Marović. In July, the Committee for Foreign Relations of the Serbian National Assembly established a Serbian-Israeli Friendship Group.

Serbian President Boris Tadic visited Israel in November. Talks focused on bilateral issues, in particular economic cooperation. In an interview with *Ha'aretz*, Tadic said that Israeli investments in Serbia and Montenegro, amounting to some 300 million euros, "can and should" increase over time to \$1 billion. The key investment sectors included real estate, construction, communications, and food and agriculture. Several Israeli companies were building residential and office buildings as well as commercial centers, mostly in Belgrade.

Tadic also foresaw security and military cooperation. "The Serbian army is about to undergo a reform so that it will become a modern army," he said, "and we believe that there is a great deal of opportunity for Israeli activity on this issue, and for cooperation between the two countries." He preferred to see joint ventures between Israeli and Serbian defense industries rather than outright purchases from Israel. Areas of interest included the training of Serbian army units and the upgrading of the country's military aircraft. Serbia was "particularly interested," Tadic said, in Israeli equipment that could be used to secure borders and fight terrorism.

About 3,000 Jews lived in Serbia and Montenegro out of a total population of some eight million. At least two-thirds lived in the capital, Belgrade, with smaller communities in several other towns. The communities operated under the umbrella of the Federation of Jewish Communities in Serbia and Montenegro. Most Serbian Jews were secular and many were intermarried or the children of mixed marriages. Jewish communities experienced a variety of internal conflicts fueled by politics and personal animosity that hampered activities and decision-making. At the end of February, an extraordinary assembly of the Belgrade Jewish community fired its lay leadership and board. At a subsequent meeting it elected Raka Levi the new community president. The Jewish community of Subotica, long plagued by factional splits, elected a new president, the lawyer

Robert Sabados, in May. During the year there were various contacts between the community in Subotica and that in Szeged, Hungary, just across the border.

Rabbi Cadik Danon, one of the leading Jewish figures of postwar Yugoslavia, died at the end of February. Born in Sarajevo in 1918, Danon served as rabbi in Kosovo and in Split before the outbreak of World War II. During the war he was an anti-Nazi partisan. After living in Israel for several years, Danon returned to Belgrade, where he served as a senior diplomat in the Foreign Ministry. After his retirement Danon once again took up service as a rabbi, and for years was the only rabbi in all of what was then Yugoslavia. He retired from full-time duties in the 1990s, when Rabbi Yitzhak Asiel arrived to serve in Belgrade.

Despite financial constraints, Jewish communities sponsored a range of activities. These included clubs, communal holiday celebrations, educational programs, and welfare operations. A number of commemorative ceremonies marked Holocaust anniversaries.

In January, the newly renovated premises of the Jewish youth club—featuring an Internet café, offices, and a function room—opened in the Belgrade synagogue complex. In September, the Belgrade Jewish community inaugurated a new kosher kitchen serving needy Holocaust survivors and other members of the community. Set up in the renovated social hall of the synagogue, it also was the headquarters for a meals-on-wheels program. Funding came from a variety of sources, including the Italian Fund for Holocaust Victims, the Claims Conference, World Jewish Relief, and a private American donor. The JDC served as coordinator and fund-raiser for the project. In July, the wall surrounding the synagogue complex, long in disrepair, collapsed soon after a special outdoor celebration that had drawn about 150 people. The site remained under police protection while community leaders launched a drive to raise money to repair it.

“Hanukkah caravans” of Jewish dance groups, singers, and members of Jewish youth groups traveled around Serbia, Bosnia-Herzegovina, and Croatia during the December holiday, bringing public festive programs to Jewish communities in the three countries that also involved Jews from scattered towns nearby. As part of these events, the Jewish community of Sombor and the mayor played host to the first joint celebration of Hanukkah by Jews from Serbia and Croatia.

There was concern during the year about a rise in manifestations of anti-Semitism. At the end of February, Aca Singer, president of the Federation of Jewish Communities, denounced a growing climate of intoler-

erance. He noted the appearance of anti-Semitic publications, graffiti, lectures, and public appearances by religious extremists, and said that he had received hate mail demanding that Jews leave Serbia.

In March, graffiti and posters targeting Jews—as well as the liberal radio and Internet broadcaster B92 and two human rights groups—appeared in Belgrade on walls near the Jewish cemetery and elsewhere. The posters showed the logo of B92 inside the Star of David, with captions saying that B92 was a product of global Jewry, aimed at striking a “final blow” against Serbia. The posters were signed by a group calling itself National Order.

In addition, an extremist Web site published the names and addresses of prominent Serbian Jews, and tabloids carried attacks against a Supreme Court judge whose mother was Jewish. Government officials, Serbian Orthodox Church leaders, and other prominent figures condemned the incidents in the strongest terms. Singer and Deputy Prime Minister Miroljub Labus said they believed the campaign was an “orchestrated action.” Three men were arrested, tried, and jailed for ten days for placing the posters. At the end of March, following a meeting with Israeli ambassador Yafa Ben Ari, Serbia-Montenegro president Svetozar Marovic called for “new legislative initiatives to prevent anti-Semitic incidents.”

There was also concern, as in other countries, about neo-Nazi skinhead activity, including hate concerts. In June, skinheads hurled tear gas at people attending a meeting in Belgrade of the Women in Black organization and shouted at them to “go to Israel and not dirty Belgrade.” On the same day, anti-Semitic slogans were found on buildings in the town of Smederevo. In July, the Serbian branch of the neo-Nazi group Blood and Honor celebrated its tenth anniversary in a restaurant near Novi Sad. Skinheads from other countries joined in, and there were performances by skinhead bands from Britain and Slovakia. These concerns were discussed in November, at a conference at the Belgrade Media Center titled “The New Serbian Right Wing and Anti-Semitism.”

Property restitution remained an unresolved issue. Jews in Serbia and Montenegro, as well as those living elsewhere in the former Yugoslavia, sought to document, research, claim, and manage communal property that had been seized or nationalized by the state. Although Macedonia and Croatia had implemented restitution procedures, this was not the case in Bosnia-Herzegovina or Serbia-Montenegro. In February, about 40 representatives from Jewish communities in all parts of the former Yugoslavia except Slovenia held a training seminar in Belgrade on all aspects of the restitution and property-management process. During the year, the

Serbian government paid compensation for property that had been owned before World War II by the Belgrade publisher Jovan Vig. The money went to his daughter, Judit Liran, who lived in Israel.

Numerous cultural and educational events took place throughout the year, and a number of Jewish-themed books were published. Among them was *How We Survived*, an English translation of part of a two-volume edition of Holocaust memoirs by survivors, previously published in Serbian, funded by a survivor who now lived abroad. Other books included *Jewish Portraits in the Works of Ivo Andric* by Dorde Vid Tomasevic and *The Way It Used to Be* by Paulina Lebl Albala.

The Belgrade Jewish community took part in the annual European Day of Jewish Culture on September 4. Events included tours of the Jewish Historical Museum and of sites of Jewish interest in Belgrade, including the Jewish cemetery, the old Jewish neighborhood of Dorcol, and the area surrounding the Belgrade fairgrounds, where Jews were held prisoner during the Shoah. There was also a children's workshop and an art exhibit. Educational programs throughout the year included "text-centered" outreach by Rabbi Asiel, as well as regular courses in outlying communities and weekend study retreats led by graduates and lecturers from the Stockholm-based Paideia Jewish Studies Institute.

Slovakia

Although it had joined the EU in 2004, Slovakia had not yet linked its currency to the euro. Such a step could only occur once the country fulfilled certain economic conditions, most importantly lowering its inflation rate, budget deficit, and national debt. EU figures released in November noted that while Slovakia had met the inflation and debt targets, its deficit was still too high. Even so, in anticipation of the euro linkage, Slovakia officially approved the design for its first euro-based coin.

In February, Slovakia hosted a meeting between U.S. president George W. Bush and Russian president Vladimir Putin. While he was in the country, Bush honored Alexander Bachnar, 86, who commanded a Jewish partisan unit during World War II that took part in an uprising at a forced-labor camp.

Slovakia's known Jews numbered about 3,000, about 600 of them registered with the community in the capital, Bratislava, which maintained an old-age home and other welfare services for the elderly. Baruch Myers, an American-born Chabad rabbi, served the community and led regular services.

Chabad also ran a kindergarten and summer camp that admitted only

children who were Jewish according to Orthodox Jewish law, regardless of whether or not their parents identified as Jews. Most of the community was nonobservant and many members were intermarried or the children of mixed marriages, so that this admissions policy denied access to the children of some of them, creating a degree of dissatisfaction with what they saw as Myers's rigidity.

Kosice, in eastern Slovakia, was the second largest community, with about 500 Jews. It did not have an ordained rabbi, but a local layman, Yossi Steiner, fulfilled the function and oversaw religious life. Kosice had an active women's group, Ester, which ran cultural and educational programs for Jews and non-Jews. In September, Sary Winkowski, president of the International Council of Jewish Women, visited Kosice.

Slovakia took part in the annual European Day of Jewish Culture on September 4. Among the events was a concert by the local Pressburger Klezmer Band on Bratislava's main square, attended by about 1,000 people. This performance kicked off a seven-concert tour by the band around Slovakia. In the small town of Samorin, the At Home Gallery, located in a former synagogue, staged a well-attended concert of contemporary music.

Although authorities announced that the number of racially motivated crimes had dropped from more than 100 in 2002 to 69 in 2005, there was concern during the year about skinhead and neo-Nazi activity, including a number of episodes of vandalism at Jewish sites around the country. The interior minister announced the institution of tougher laws against such crimes in December.

One of the most serious incidents took place in June, when three glass panels at the entrance to the underground Chatam Sofer mausoleum, a major Jewish landmark in Bratislava, were broken, causing about \$3,000 in damages. Peter Salner, head of the Bratislava Jewish community, said he thought the breakage was most likely caused by children playing nearby and not by anti-Semites. In the spring, swastikas were found scrawled in two Slovak towns, and in the summer, vandals damaged tombstones in several Jewish cemeteries, including the one in Michalovce. A new Holocaust memorial in Rimavska Sobota was defaced by scrawled slogans denying the Holocaust, and a nearby cemetery was vandalized.

In January, Slovakia's Jewish community protested a move to rescind a 2001 law punishing Holocaust denial with up to three years in prison. The Justice Ministry had proposed the change, arguing that the law limited freedom of speech. In February, Slovakia's parliament rejected any change in the law.

During a two-day official visit to Israel in March, President Ivan Gas-

parovic attended the opening of the new Yad Vashem Holocaust museum. In October, authorities in the town of Topolcany issued an official apology for a pogrom that was carried out against the survivor Jewish community there after the end of World War II. The attack, on September 25, 1945, was sparked by rumors that a Jewish doctor had vaccinated children with poison. About 50 Jews were injured.

Slovakia marked its Holocaust Memorial Day on September 9 with the inauguration of the country's first permanent exhibition devoted solely to the Holocaust, located in the synagogue in the town of Nitra. Serving as a memorial to the 70,000 Slovak Jews killed during World War II, it included hundreds of documents, photographs, video recordings, and personal items donated by survivors. Clear panels listed the names of those who were killed.

In October, the tiny Jewish community in the eastern city of Presov protested the action of regional authorities who granted a posthumous award to Bishop Jan Vojta, who was persecuted by the communist regime after the war. Jewish leaders pointed out that he had been president of the State Council in the wartime fascist Slovak government, and was therefore directly involved in deporting Jews to death camps.

In the fall, in accordance with a Holocaust compensation-fund agreement devised by the government in 2002, Slovakia began issuing payments to Jews for property seized between 1938 and 1945. Some 1,400 applications for compensation had arrived, mostly from heirs in the U.S. and Israel. Of these, 350 were accepted, 400 rejected, and the rest were pending. Compensation ranged from \$1,117 to \$3,100 per claim.

In December, a Munich court acquitted Ladislav Niznansky, 88, of having collaborated with Nazi Germany in ordering the execution of 164 civilians, including 18 Jews, in Slovakia in 1945. Niznansky, who moved to Germany after the war, had already been tried and convicted in absentia by a Czechoslovak court in 1962.

At the end of the year, Slovakia's National Memory Institute, as part of a project titled "The Destiny of Slovak Jews during the Years 1939–45," began making public previously secret documents of the wartime fascist Slovak government. The first step was the posting on its Web site, www.upn.gov.sk, of information about some 10,000 Jewish companies that were liquidated by the fascist regime in 1941–42. It next planned to post detailed information about each of the Slovak Jews persecuted by the state during the war.

Former Soviet Union

National Affairs

RUSSIAN FEDERATION

In 2005, Russia, the most important nation of the former Soviet Union, continued to move in the direction of greater centralization of political and economic power. The Kremlin appeared intent on solidifying a system of single-party hegemony and state-controlled capitalism that both encouraged aggressive foreign-policy adventurism and stifled economic dynamism.

Freedom House downgraded Russia's rating to "not free," due to the "virtual elimination of influential political opposition parties within the country and the further concentration of executive power." The country's judiciary suffered from a lack of independence and the selective use of judicial power for political or other purposes. Corruption was widespread, particularly in law enforcement, and government domination of the airwaves impinged on freedom of the press.

In late November, a government-sponsored bill sailed through the State Duma, the lower house of parliament, setting tight controls over nongovernmental organizations (NGOs). It banned the use of foreign funds by Russian NGOs and made it illegal for foreigners to fund any political activity in Russia. Liberal sectors of society, the human-rights community, and the Council of Europe expressed dismay, fearing the beginning of a government plan to strangle Russian civil society. In December, President Putin promised to introduce amendments to soften the bill's impact. Russian Jewish groups receiving much of their funding from overseas could be affected, although they cautiously suggested that the law may not apply to them since they were not involved in political activity.

The most important election during 2005 occurred on December 4, for Moscow's municipal legislature. United Russia, the pro-Kremlin party, won comfortably, securing 28 out of 35 seats. Other parties complained about the difficulties they had in campaigning against a party whose leader, Mayor Yuri Luzhkov, a close Putin ally, controlled the city. United Russia spent many times more money than allowed by the official funding limits, and its messages dominated the airwaves and billboards in the

Russian capital. Critics denounced the vote as undemocratic, providing further evidence of the slide toward authoritarianism. The Moscow election drew enormous attention in the Russian media, and was seen as a potential dress rehearsal for the parliamentary election of 2007 and the presidential election of 2008.

The war in Chechnya and occasional outbursts of violence in neighboring republics of the Northern Caucasus continued to plague Russia. The Kremlin considered these regional conflicts part of the war against terrorism, linking them to the U.S.-led wars in Afghanistan and in Iraq. But critics of President Vladimir Putin worried that security measures taken to quell the violence could further increase the state's authority and erode the individual rights and democratic institutions that had already been seriously limited in the last few years. In March, Chechen separatist leader Aslan Maskhadov was killed by Russian forces.

In May, billionaire Mikhail Khodorkovsky, the former boss of the Yukos oil company (who is of Jewish extraction) was sentenced to nine years in prison for alleged tax evasion and fraud. The sentencing was widely seen as politically motivated, because of Khodorkovsky's previous independence from the Kremlin administration and his rumored political aspirations. Khodorkovsky appealed, but succeeded only in having the sentence cut by a year. He was sent to serve it in a Siberian penal colony.

The U.S. and other Western powers continued to engage Russia as a key partner in the war on terrorism and as a member of the G-8 club of the world's leading industrial nations, despite worries about the erosion of democracy in the country. On February 24, U.S. president George W. Bush met with Putin in Bratislava, Slovakia, called him a friend and a partner, and urged the Russian leader not to turn the clock back on democratic reforms. Putin said Russia remained committed to the fundamental principles of democracy. He declared that democracy was Russia's "final choice, and we have no way back."

In September, Russia and Germany signed a major deal to build a gas pipeline under the Baltic Sea between the two countries. When completed, the project was expected further to solidify Moscow's role as the key gas supplier to Germany and some other EU nations. Regionally, Putin used Russia's position as a leading energy supplier to assert political leverage with Belarus and sought to do so with Ukraine as well, so as to prevent it from forging closer relations with NATO and the West. Georgia, also eager to develop Western ties, experienced countervailing pressure from Russia in the form of territorial demands.

UKRAINE

In Ukraine, criticism of President Viktor Yushchenko's pro-Western team intensified amid impatience over the pace of reforms. Yushchenko had come to power on a wave of popular protests in late 2004 over a rigged vote count in the presidential election (see AJYB 2005, p. 501). He pledged to fight the corruption that had become notorious during the tenure of his predecessor, Leonid Kuchma. In September, Yushchenko's cabinet was itself shaken by corruption charges, and the government had to resign. Among those implicated and forced out was Petro Poroshenko, head of the Security and Defense Council, who is of Jewish descent. The involvement of Poroshenko and others of Jewish background in several high-profile scandals did not lead to any significant anti-Semitic reaction.

In 2005, Ukraine "graduated" from the Jackson-Vanik Amendment, the legislation passed by the U.S. in 1974 predicated American trade relations with the Soviet Union on freedom of emigration. The Ukrainian Jewish community hoped that with this divisive issue out of the way, Ukraine would begin to deal with the problems of anti-Semitism and xenophobia in a meaningful way, and also set up a procedure for the restitution of Jewish communal properties confiscated during the Soviet era. Neither issue was addressed during 2005.

BELARUS

Belarus slid deeper into authoritarianism during 2005 as the repressive regime of Alexander Lukashenko isolated the country from most of its European neighbors. Parliamentary elections took place in October, but the results were a foregone conclusion as the opposition was virtually banned from participating. Concurrently, a referendum was passed allowing Lukashenko, Belarus's president for the last 12 years, unlimited further terms. His third term was to expire in 2006. The regime continued to dominate the country's media and retained its nearly unlimited control over all sectors of public life.

At the same time, the Belarusian government enjoyed wide popular support because living standards, while meager, were stable. The country's economic stability was mainly due to Lukashenko's good relations with Russia, which sold energy supplies to Minsk at below-market prices.

AZERBAIJAN

In the Caucasus region, Azerbaijan was gaining additional importance as new oil and gas riches were discovered in this country's sector of the Caspian basin. A pipeline was completed that bypassed both Iran and Russia and could transport Azeri and Central Asian oil and gas from Baku via Turkey to Western European markets, and potentially to Israel.

Most recently, Azerbaijan became a U.S. partner in the war against terror, sending small troop contingents to Afghanistan and Iraq, and providing NATO aircraft a corridor and landing rights on its territory.

Azerbaijan's parliamentary elections in November fell short of the standards of democracy, and the Baku regime was criticized by the Organization for Security and Cooperation in Europe (OSCE) for its treatment of political dissent both before and after the vote.

CENTRAL ASIAN REPUBLICS

In the Central Asian states, the political scene was marked in recent years by setbacks for democracy. Even so, these nations remained respected players in the international arena either as part of the fight against global terrorism, as in the case of Uzbekistan, or as important factors in the gas and oil markets, as in the cases of Turkmenistan and Kazakhstan.

In Uzbekistan, the authoritarian regime of President Islam Karimov faced another wave of popular protests, which it routinely blamed on extremist groups and Islamic militants. The U.S. and other Western countries were disturbed by reports from the town of Andijan in May that government troops had fired on unarmed protestors after they attacked a prison and freed people they said had been unfairly jailed by the government. Hundreds died, but Uzbekistan refused to let international observers in to assess the situation and count the exact number of civilian victims. Thus the official number of casualties, given by the government, was ten times less than that reported by Western media and human-rights activists.

In Kazakhstan, President Nursultan Nazarbayev, the country's leader since 1990, was reelected for a fifth term in December 2005. The election was condemned by the OSCE as falling short of international democra-

tic standards. In Kyrgyzstan, a revolution in late March toppled the regime of President Askar Akayev, who had led the nation since its independence in 1991. Despite initial fears, members of the small Jewish community were largely unaffected by the change, although there was considerable worry about the possible economic consequences and the potential for the rise of radical Islam.

Israel and the Middle East

Russian-Israeli relations retained their overall positive vector in 2005, despite Russia's decision in 2004 to sell antiaircraft missiles to Syria and its agreement in February 2005 with Iran on nuclear cooperation. Both Israel and the U.S. had long suspected Russia of providing technology and expertise to help Iran develop a nuclear-weapons program, but Russia sought to allay these fears. Under the terms of the deal with Iran, Russia would supply nuclear fuel to a power plant in Bushehr, in southern Iran, and the spent fuel rods would be returned to Russia, insuring that they would not be used for the production of nuclear weapons.

Russia's steps to help Syria and Iran were widely viewed as elements in a strategy to restore Russian influence in the Middle East, which had declined greatly since the breakup of the USSR. Another indication of this purpose was Moscow's hosting of a visit by Palestinian Authority president Mahmoud Abbas in early February.

In late April, President Putin became the first Russian leader since the downfall of communism to pay an official visit to Israel. While he was there, Putin refused to back down on the missile deal with Damascus, insisting that the sale would not harm Israel. Israeli officials, however, remained skeptical, pointing out that Syria could easily transfer the missiles to terrorist groups such as Hezbollah. Putin also called on Iran to "abandon all technology to create a full nuclear cycle and also not obstruct their nuclear sites from international control," and announced Russian support for Egypt's bid for a permanent seat on the UN Security Council. Meeting with Abbas in Ramallah, Putin called for strengthening the role of the "Quartet" (of which Russia was a member, along with the U.S., the UN, and the EU) in mediating the Israeli-Palestinian dispute.

Ukrainian president Viktor Yushchenko canceled a visit to Israel that had been planned for the summer of 2005. His office attributed the cancellation to a scheduling conflict, but some observers speculated that it stemmed from Kiev's desire not to irritate Iran, with which Ukraine was negotiating arms sales.

Anti-Semitism and Extremism

With the collapse of the USSR, governmental anti-Semitism, including policies directed against Jewish interests, ceased in the former Soviet republics. Nevertheless, anti-Semitic acts by hooligans and extremist groups were frequent occurrences. Government officials were not always sympathetic to the victims, and sometimes exhibited anti-Jewish attitudes themselves.

RUSSIAN FEDERATION

In Russia, the Jewish community and human-rights groups expressed concern about xenophobia and anti-Semitism in 2005. They did acknowledge, however, that in some of Russia's regions law-enforcement authorities were more responsive than before, and were, in some cases, seeking to enforce Article 282 of the criminal code, which prohibited the incitement of ethnic and religious hatred. The change was attributable, perhaps, to President Putin's denunciations of anti-Semitism and extremism. Even so, all too often the authorities downplayed or altogether denied the problem.

On January 27, speaking at the international conference in Poland marking the 60th anniversary of the liberation of the Auschwitz concentration camp, Putin said that "even in Russia, which did the most for the victory over fascism, for the liberation of Jews, today we often see the manifestations of this disease. We are ashamed of that." In a meeting in March with Berel Lazar, one of Russia's two chief rabbis, Putin said the government was going to continue its struggle against anti-Semitism. And during his visit to Israel in April, Putin again spoke strongly, this time opposing not just anti-Semitism but also ultranationalism, xenophobia, and religious hatred.

According to the Moscow Bureau on Human Rights (MBHR), some 50,000 Russians were members of neo-Nazi skinhead groups. About 500,000 pieces of anti-Semitic literature were printed in Russia during 2005, including Russian translations of *Mein Kampf* and the *Protocols of the Elders of Zion*. There were 25 racially motivated murders in Russia in 2005 (as compared to 44 in 2004), and at least 200 attacks against individuals on the basis of race, ethnicity or religion, reported the MBHR. Amnesty International counted 28 people murdered for racial reasons and 366 assaulted in 2005. The victims tended to be foreigners from Asia and Africa, and also members of non-Russian ethnic groups

who were citizens of Russia or of the other former Soviet republics, particularly Roma (Gypsies), Jews, and people from the North Caucasus.

The year began with a number of attacks on synagogues. In January, unknown arsonists set fire to the synagogue in the village of Saltykovka, not far from Moscow.

The Shamir Synagogue, located on a residential block in southeastern Moscow, was also attacked, witnesses reporting that six young people walked in and declared that they had come "to beat Jews." Police arrived and prevented violence, but in February, a swastika and anti-Jewish slogans were spray-painted on the doors of that synagogue, and the same thing happened around the same time to the fence surrounding the synagogue in Saltykovka.

In January, an anti-Semitic letter was sent to the public prosecutor-general of Russia urging an investigation of Jewish religious organizations that were "extremist." Signed by some 5,000 "Russian Orthodox believers," including 20 Duma deputies, the letter charged that Jewish bodies guided by "the morals of the *Shulkhan Aruch*" (the code of practical Jewish law) were offensive to Orthodox Christians. If there were Jewish groups that practiced such "morals," not only should they be closed down, the letter argued, but no one sharing their anti-Christian point of view should be employed by the government or the mass media.

The letter generated great anxiety in the Jewish community as well as headlines in the Russian and foreign press, and provoked an impassioned public debate about anti-Semitism and the place of Jews in Russian society. In March, about two weeks after the Russian Jewish Congress began legal proceedings against the signatories of the letter for inciting ethnic and religious strife under article 282 of the criminal code, a second letter surfaced repeating the same charges and calling for an outright ban on Jewish religious organizations. Most of the names of the Duma members who signed the first letter were absent from the second.

Prosecutors in both Moscow and St. Petersburg declined to take action against the signatories of either letter, on the grounds that these writings did not call for action against any faith, race, or ethnic group. The decision was strongly criticized by the Jewish community. Rabbi Berel Lazar, one of the chief rabbis, said that if the prosecutors "do not see any signs of extremist propaganda in the demand to ban one of Russia's traditional religions, this is a very dangerous development that can not only have a devastating effect on interfaith and interethnic peace in the country but also on the relations between Russia and the outside world."

In May, Mikahil Nazarov, a prolific anti-Semitic writer, circulated an

article on the Internet accusing Jews of killing five boys, aged 9–11, in the city of Krasnoyarsk, Siberia. They had disappeared on April 16, a week before the start of Passover, a coincidence that led Nazarov to raise the specter of ritual murder. Their charred remains were found in May, in a disused drainage system in the city. The case received nationwide media coverage, and Russian Jewish leaders and human-rights activists called on the prosecutors to start a criminal investigation of Nazarov for resurrecting the ancient blood libel. Once again, no action was taken.

Also in May, vandals spray-painted red swastikas on 26 tombstones in a Jewish cemetery in the city of Kazan, the capital of Tatarstan, a predominantly Muslim Russian autonomous republic in the Volga region. Local law-enforcement agencies described the incident as a hate crime and opened an investigation. In a rare sign of solidarity with the Jewish community, the Kazan city council issued a statement condemning the attack, which it called “a serious emotional trauma for all citizens.”

Two incidents of cemetery desecration occurred in St. Petersburg within two weeks of each other, in June, resulting in more than 100 headstones destroyed or seriously damaged. The Jewish community described police actions to investigate the crimes and to protect the cemetery as inadequate.

On July 21, a Moscow court sentenced Dmitry Rozanov to four years and Andrei Maksin to 18 months for an attack on two rabbis, Alexander Lakshin and Elia Fomiuk, on January 14. The two were found guilty of physical assault and hooliganism but not of a hate crime, since the defendants, according to the court, were “unaware of the ethnic belonging of the victims.”

On November 4, more than 1,000 ultranationalists marched through central Moscow with xenophobic and anti-Semitic banners to mark a new national holiday, the Day of People's Unity, created in 2004 after the parliament scrapped the old November 7 public holiday marking the 1917 Bolshevik uprising. The date of the new holiday, recalling the end of Polish occupation in 1612, was celebrated in 2005 for the first time. The Moscow demonstrators used the occasion to chant, “Russia against occupiers!” and “Russia for Russians!” Many sported swastikas and gave the Nazi salute. Despite requests from leaders of the Jewish community to denounce the march, city officials remained silent. Then, in December, the mayor's office banned a counterdemonstration proposed by liberals, human-rights advocates, and Jewish activists.

It had become common for extremist rhetoric to peak during political campaigns, and the election for the Moscow municipal legislature in De-

cember was no exception: While explicit anti-Semitic comments were rare, statements derogatory of non-Russians were common. Several parties called for restricting the entry of “foreigners” into Moscow, including the oddly named Liberal Democratic Party of Vladimir Zhirinovskiy and the Communist Party. One slate, the Motherland Party, was disqualified from the race by the election committee days before the vote for running campaign videos that targeted dark-skinned immigrants.

UKRAINE

Even before his inauguration in January, Ukrainian president Viktor Yushchenko made a number of public statements condemning anti-Semitism. Nevertheless, Jewish leaders believed that the authorities were not doing enough to combat manifestations of anti-Semitism in the press—even though incitement to racial or religious hatred was a crime under Ukrainian law—and repeatedly called for a tougher government stand.

A major source of anti-Semitic propaganda and activity in Ukraine was a private university located in the capital city, Kiev, called the Interregional Academy for Personnel Management, better known under its Ukrainian acronym MAUP. It published several periodicals containing anti-Jewish and anti-Zionist articles, and ran a number of academic conferences with similar themes. The Jewish community feared that MAUP was contributing toward an atmosphere tolerant of anti-Semitism that could prove particularly dangerous as the country geared up for parliamentary elections scheduled for the spring of 2006.

In April, a letter signed by 100 public figures, including two Ukrainian lawmakers, called on government authorities to investigate the activities of the Jewish organizations in Ukraine, which, the letter claimed, were responsible for undermining the nation’s independence and destroying its national character, and to strip leaders of “organized Jewry” of all Ukrainian state awards they had received from the former president, Leonid Kuchma. The letter—which bore a certain similarity to those circulated in Russia earlier in the year—was sent to President Yushchenko, the speaker of the Verkhovna Rada (the country’s parliament), and the chairman of the Supreme Court. It was widely believed to be the work of Georgy Schyokin, who headed the MAUP. Ukrainian officials and law-enforcement agencies did not react to the letter, despite calls from Jewish leaders to bring its authors to justice for fanning ethnic and religious strife.

BELARUS

In Belarus too, local Jewish leaders criticized the government for not doing enough to counter anti-Jewish expressions and activities, including several acts of vandalism in Jewish cemeteries and Holocaust-related sites around the country. Anti-Semitic publications continued to be sold openly at many locations, including stores that sold Orthodox Christian literature. The Belarusian Exarchate of the Russian Orthodox Church, the nation's leading religious body, was believed to be among the major purveyors and backers of the anti-Semitic publications.

The Jewish community also charged that the government was eager to minimize or conceal the extent of the Jewish contribution to the history and culture of a country that, under its pre-twentieth-century name White Russia, part of Czarist Russia, had one of the largest and most vibrant Jewish communities in Europe. A symptom of this policy was the neglect and disrespect displayed toward former Jewish burial sites, many of them dating back centuries.

OTHER STATES

Jews were deeply disappointed over a decision made in March by the Prosecutor General's Office of Lithuania to terminate a probe into anti-Semitic articles published in the *Respublika* daily.

In April, Mindaugas Murza, a councilman in the town of Šiauliai, Lithuania, and formerly the leading local figure in the National Democratic Party there, held the founding assembly of a new National Working Party. In his remarks, Murza proclaimed that a fight "against world Jewry" was one of the principal goals of the party. Prime Minister Algirdas Brazauskas denounced Murza's declaration as "a rude breach against human rights and a crime against democracy," and demanded that a solution be found to address "the legality of the activities of such political organizations, which incite national enmity." Police confiscated the computer hard drives of Murza and some of his colleagues, and he was reprimanded by the government of his province. Murza nevertheless continued to serve as a councilman, and vowed to go on with his ultra-nationalist political activism.

In January, prosecutors in Armenia opened a hate-crimes case against Armen Avetisyan, leader of the extreme nationalist Armenian-Aryan Order, who had been a major source of anti-Semitic propaganda in this Caucasus nation, on one occasion called the Jewish community "the

threat to the stability” of any country. Avetisyan was given a three-year suspended sentence for violating the hate-speech laws.

In the Central Asian republics that were predominantly Muslim, the leaders—including the authoritarian president of Turkmenistan, Saparmurat Niyazov, and Uzbekistan strongman Islam Karimov—continued to demonstrate tolerant attitudes toward Jews, and anti-Semitism was hardly a problem. The anti-American and anti-Semitic propaganda leaflets that occasionally appeared in the region were attributed to the underground Islamic radical organization Hizb ut-Tahrir, which was banned in most of these republics. The group’s leaders officially claimed to advocate the imposition of sharia, Islamic law, through nonviolent means, but experts described the movement’s ideology as inherently violent, and the Uzbek government in particular accused Hizb ut-Tahrir members of participating in terrorist acts.

Holocaust-Related Developments

In 2005, the most pressing issue emanating from the crimes of the Holocaust era emerged in Estonia and Ukraine: the attempted rehabilitation of Nazi collaborators. In these states, as in others in the region, the Nazi destruction of the Jews during World War II was carried out with the help of local residents. Many Estonians and Ukrainians, however, viewed these collaborators as national heroes, freedom fighters against the Soviet Union, which had controlled their territory before the war and then retook it after the Nazi defeat.

Since the downfall of communism and the reemergence of an independent Estonia in 1991, honors had been bestowed on a number of Estonians who had fought alongside Nazi Germany against the Red Army. When complaints were registered by antifascists and Jews, Estonians tended to reject them as illegitimate attempts to blacken the country’s reputation. Despite Estonia’s recent entry into the EU, its government did little to curtail the activities of the Nazi veterans groups, preferring not to speak out on the matter.

In April, media reports indicated that the government was going to erect a monument to the men who fought for the Germans, but Estonian officials denied any such plan. At the same time, Prime Minister Andrus Ansip called for reconciliation in Estonian society. In May, however, a monument honoring Estonian Nazi SS servicemen was unveiled next to the memorial to Red Army soldiers killed while fighting the Nazis in

Tallinn, the country's capital, in 1944. The construction was reportedly carried out entirely with private funds.

On July 6, Estonian veterans of the Nazi Waffen-SS paraded through Tallinn, attended a church service and a concert, and laid flowers at the new monument. The celebration marked the 60th anniversary of battles fought by the Estonian SS against the Red Army as well as the tenth anniversary of the withdrawal of Russian troops from the country. The group that organized the event, the Union of Freedom Fighters, claimed 3,000 members, and had held similar commemorations almost every year since the country's independence from the Soviet Union.

In Ukraine, President Yushchenko indicated on May 9—the 60th anniversary of the victory over Nazi Germany—that Ukrainians who were members of two controversial wartime combat groups, the Organization of Ukrainian Nationalists and the Ukrainian Insurgent Army, might be recognized as war veterans, the same status held by former Red Army veterans. He ordered a government commission to study the matter and come to “historically and judicially grounded conclusions.” These groups, known collectively in Ukraine as OUN-UPA, had fought against both the Red Army and the Nazis, and some researchers claimed that their members were also responsible for killing Jews during and after World War II. Earlier in the year, Yushchenko met with fierce opposition on the part of Red Army veterans groups, including the Jewish ones, to his plan to hold a street festival in Kiev to promote reconciliation between the veterans of the Soviet Army and of OUN-UPA.

An ongoing problem in the FSU was the desecration of Holocaust-related sites, and in 2005 Belarus was the scene of the most serious incident. On August 19, the most important Holocaust memorial in the country, Yama, (The Pit), erected in 1946 in memory of the Jewish inmates of the Minsk ghetto during World War II, was found covered with the burnt fragments of wreaths and human waste. This was not the first time the site had been vandalized. Leonid Levin, president of the Association of Belarus Jewish Organizations and Communities, called it an act of “rampant anti-Semitism,” and requested the authorities to find the perpetrators and bring them to justice. To the Jewish community's dismay, the government investigation yielded no results. And in the town of Lida, about 110 miles west of Minsk, vandals defiled other monuments to Jews killed in the Holocaust.

Jewish leaders in Belarus suspected that the authorities' laxity in protecting these sites may have been linked to the state's reluctance to ac-

knowledge publicly that about 800,000 Jews had been killed during World War II in what was now Belarus. Almost all government-issued materials, including elementary, high-school, and college textbooks, included, at most, brief mentions of the Holocaust, in line with the practice inherited from communist times.

In August, vandals smeared paint on a Holocaust memorial in the town of Alytus, Lithuania, at a site where thousands of Jews were murdered during World War II.

JEWISH COMMUNITY

Demography

Estimates of the size of the Jewish community of the Russian Federation varied widely, from a low of less than 250,000 to a high of as many as one million. The Jewish population of Russia and other FSU countries continued to decline due to unfavorable demographic processes—aging, high rates of intermarriage, and continued—though slowed-down—emigration.

In calendar year 2005, 9,528 Jews from the FSU arrived in Israel, a 10-percent decrease from 2004, when 10,500 came. At the same time, 1,618 FSU Jews went to the U.S., a 49-percent increase as compared with 2004, when only 792 Jews resettled in the U.S. For the fourth year in a row, more FSU Jews went to live in Germany than made aliyah to Israel, but that could very well change. In mid-June, at the urging of Israel, the German government made it more difficult for Jews to enter from the FSU. This elicited protests from German Jewish leaders, and after further consultations some of the restrictive regulations were loosened in early July. It was unclear what effect these developments would have on Jewish migration from the FSU in future years (see above, p. 442).

Communal Affairs

The Jewish community of the Russian Federation was dominated by a few umbrella organizations that engaged in open competition with each other over leadership of the community and representation before the authorities.

The Kremlin, in fact, could largely determine the balance of power within the Jewish community, following a pattern that first emerged in

2000 when President Putin effectively expelled media magnate Vladimir Gusinsky, president of the Russian Jewish Congress, over political differences (see AJYB 2001, pp. 437–38). This being the case, the wellbeing of the Russian Jewish community depended greatly on the interest and involvement of the U.S. and American Jewry. A key means of leverage for the Jewish community was Russia's eagerness to "graduate" from the limitations set by the Jackson-Vanik Amendment, passed by the U.S. Congress in 1974, and thereby achieve most-favored-nation trade status with the U.S., as Ukraine had already done.

The Russian Jewish organization that had used that weapon most effectively was the Chabad-led Federation of Jewish Communities (FJC), led by Rabbi Berel Lazar, one of the country's two chief rabbis, who had forged a closed alliance with the Kremlin. The variety and scope of FJC activities, and its political clout, far outstripped those of any other Jewish group.

While its main financial backer was Israeli diamond merchant Lev Levaev, in 2005, for the first time, the American arm of the FJC made the 2005 list of the 400 top U.S. charities in the annual ranking conducted by *The Chronicle of Philanthropy*. Ranking 391st, it raised \$35,847,780, a large proportion of the federation's reported annual budget of \$60 million. The success of its overseas fund-raising, the organization claimed, stemmed from the fact that many prominent U.S. Jewish philanthropists "have come to recognize the mainstream work that we are doing for Jews across the former Soviet Union." Over the past year, the group said, it had constructed buildings worth a total of \$25 million in the former Soviet Union.

The second major national organization of Russian Jewry, the Congress of Jewish Religious Organizations and Communities (KEROOR), was associated with another chief rabbi, Adolf Shayeveich. Its new leader was financier Arcady Gaydamak, a 53-year-old billionaire who divided his time between Moscow and Israel and had previously been active in FJC charity programs. Gaydamak, who had a controversial business reputation in Europe and Israel, committed himself to maintaining the financial and political independence of KEROOR in its ongoing struggle with the FJC over communal leadership. Relying on close ties to some Kremlin staff members, Gaydamak managed to advance a number of KEROOR programs in 2005, most significantly the renovation of Moscow's historic Choral Synagogue, which was planning to celebrate its centennial in the fall of 2006 with a series of major events.

The Union of Religious Congregations of Modern Judaism in Russia

(OROSIR) was the central body of the Reform movement, and operated a number of congregations in Russia, Ukraine, and Belarus. It received a significant boost in June, when, for the first time, the World Union for Progressive Judaism (WUPJ), the global organization of Reform Judaism, held its convention in Moscow. The movement actually had very few synagogue buildings—none at all in Russia—and its budget for all of the FSU came to only 1–2 percent of that of Chabad.

The Russian Jewish Congress (RJC), founded in 1996, had lost much of its influence both within the community and vis-à-vis the Kremlin, retaining what could best be described as a nominal presence. The situation could change, however, since its new president, elected toward the end of the year, was Vyacheslav “Moshe” Kantor, an industrialist who enjoyed good relations with the Kremlin and was determined to raise the group’s profile, especially on the international Jewish scene. The RJC demonstrated little interest in speaking out on domestic social and political issues.

Other Jewish organizations playing important roles in the Jewish community were not indigenous, but rather branches of U.S. or international bodies. Among the most significant were the American Jewish Joint Distribution Committee (JDC), which ran welfare programs through its network of Hesed centers; the Jewish Agency for Israel, involved in aliyah and Jewish and Zionist education; and Hillel, a student group that operated dozens of off-campus student clubs in the hope of attracting unaffiliated Jewish college youth and young professionals.

In 2005, the JDC opened a number of new community centers in cities across the FSU, the largest of them in St. Petersburg, Russia, and Kishinev, Moldova. The centers operated by the JDC were built exclusively with funds collected by the North American Jewish federations. Whether the FSU communities could afford to maintain such costly projects without help from overseas was an open question, since wealthy local donors tended to support causes that they felt could advance their business or political agendas in Russia or elsewhere.

In late 2005, Arcady Gaydamak, the new head of KEROOR, committed himself to a \$50-million gift to the Jewish Agency for Israel’s activities in the FSU. The gift, believed to be the largest donation ever from a Russian philanthropist to an Israeli cause, came at a crucial moment. Budgetary cuts over the previous few years had seriously hurt the Jewish Agency’s non-aliyah operations in the FSU, such as schools, camps, and youth clubs. Gaydamak’s gift was expected to help the agency fund these and possibly add more programs.

In both Russia and Ukraine, abandoned Jewish cemeteries made the news. In May, authorities in the western Russian city of Kaliningrad agreed to a temporary halt to construction on a site that was discovered to be an old Jewish cemetery, not in use since the nineteenth century, that contained the remains of prominent rabbis of the city then known as Königsberg. The Jewish community appealed to stop any future construction and requested that the cemetery be declared a historical monument. And on June 15, the All-Ukrainian Jewish Congress, one of the national Jewish umbrella organizations in Ukraine, sent a letter to Prime Minister Yulia Timoshenko urging a halt to the construction of a restaurant on the site of an old Jewish cemetery in the town of Zastavna in Chernovtsy region, southwestern Ukraine.

Religion

Rabbi Berel Lazar of the Federation of Jewish Communities, one of Russia's chief rabbis and the main Chabad emissary in the region, was appointed to a position on the 126-member Public Chamber, a new body devised by President Putin to serve as a collective ombudsman for the nation, and thus satisfy calls for a greater degree of public accountability for how government carried out the laws. The Chamber's decisions were only recommendations without the force of law, and skeptics dismissed its formation as little more than window dressing. Putin named Lazar to sit on the body along with other leading clerics representing Orthodox Christianity, Islam, Buddhism, and Pentecostal Christianity.

Despite the clear preference of President Putin for the FJC and its chief rabbi, the president surprised the Jewish community in October with the written greetings he sent for the High Holy Days. In previous years the greetings had been addressed only to Rabbi Lazar, but this year it was "To Russian Jews," and was sent to both Rabbi Lazar and Rabbi Shayevich.

Moscow's chief rabbi, Pinchas Goldschmidt, had his Russian visa annulled at a Moscow airport when trying to reenter the country after a visit abroad in September. The authorities later said that Goldschmidt, a Swiss national and a resident of Russia for 15 years, was a "threat to national security." It took six weeks for the rabbi to be issued a new visa, enabling him to rejoin his family in Moscow. Reportedly, only the personal involvement of Italian prime minister Silvio Berlusconi at the request of an Italian Jewish leader convinced Putin to allow the rabbi back into the country.

The election of a new chief rabbi in Ukraine stirred a bitter dispute. On September 11, local leaders announced the choice of Rabbi Moshe Reuven Azman, the long-time leader of Kiev's Central Synagogue and one of the few Chabad rabbis in the region not affiliated with the FJC. Azman was backed by Vadim Rabinovich, a Ukrainian business magnate and leader of the All-Ukrainian Jewish Congress, and it was widely believed that he engineered Azman's election. More than 30 Chabad FJC rabbis responded by calling the election "illegitimate" and "insulting to the feelings of every believer."

Since 2003, another Chabad rabbi, the Brussels-based Azriel Haikin, had been accepted as chief rabbi by the FJC rabbis. Yet another Orthodox rabbi, Ya'akov Dov Bleich, had served as Ukraine's chief rabbi since the early 1990s, and did not recognize either Haikin or Azman. After the dust settled, Azman kept a very low profile, and Haikin's authority continued to be respected by most of the Jewish community and by the country's officials.

On June 8–9, religious leaders representing Islam, Christianity, Buddhism, Hinduism, and Judaism came from some 30 countries for a two-day interfaith forum in Moscow, organized by the Eurasia Dialogue Platform, an Istanbul-based Muslim interfaith initiative. Providing a Jewish perspective were representatives of KEROOR and of the U.S.-based CLAL—National Jewish Center for Learning and Leadership.

On September 19, a ceremony was held to mark the groundbreaking of Estonia's first new synagogue in almost a century, in the capital city of Tallinn. Construction of the synagogue, which would also house a community center, was slated for completion in 2006. Until then, Estonia was believed to be the only EU-member nation without a synagogue building.

Education

There were about 100 Jewish day schools in the former Soviet republics, 71 of them operating under the aegis of the Chabad-run Or Avner Foundation, the educational arm of the movement in the FSU. The foundation also ran 60 kindergartens in the region. In 2005, 14,500 students were served by Chabad-operated schools, kindergartens, and yeshivot, according to the FJC.

In October, a new Jewish educational complex was inaugurated in Moscow, a project of the FJC, situated adjacent to the Jewish community center in the Marina Roscha district. This building would house a

Chabad day school for over 300 children as well as an educational center where extracurricular programs would take place for students not enrolled in Jewish schools. The large plot of land on which the complex rested had been transferred to the FJC by the Moscow municipal authorities. In the planning stage were a new Jewish museum and a Jewish medical center, to be opened in the same vicinity.

World ORT had 15 schools in the region, focusing on providing computer training and technological education so that graduates could compete successfully in the job market. In June, a historic building in St. Petersburg that was constructed more than a century earlier as an ORT vocational school was returned to the city's Jewish community. In 1918, the Bolsheviks had closed the school and turned it into a municipal building. The three-story structure near the Grand Choral Synagogue would now house a Jewish cultural center and an educational facility run once again by ORT.

Ukraine announced in June that its public schools would start teaching "faith and morals" under a new curriculum being developed, in part, by Christian clergy. President Yushchenko, an Orthodox Christian, backed the project in a meeting with religious leaders, but his office said the curriculum must "satisfy all Ukrainians." Jewish leaders said they would have no objection so long as the curriculum was pluralistic, encompassing all religions practiced in the country.

LEV KRICHEVSKY

Australia

National Affairs

AUSTRALIA ENTERED 2005 with a recently reelected Liberal-National coalition government heading into its ninth year, led by Prime Minister John Howard. The economy was in good health, a landmark free-trade agreement (FTA) with the U.S. coming into effect at the beginning of the year.

Australian military personnel were serving in Iraq and Afghanistan. For some six weeks the nation was gripped by the plight of an Australian civilian hostage in Baghdad, 63-year-old expatriate businessman Douglas Wood. The murderous fate that Wood surely faced at the hands of his captors was averted when Iraqi troops raided the compound where he was held, and Wood returned home a national hero.

The fight against terror closer to home continued, with enhanced security cooperation between Australia and its Southeast Asian neighbors. Yet Australia suffered further terror fatalities in 2005 when four vacationers were killed by suicide bombers in Bali on October 1. Also, one Australian died and another was seriously injured in the London suicide bombings in July (see above, p. 317).

The Australian government sent aid and police specialists to both London and Bali. After the London attacks there were proposals to tighten the counterterrorism laws in Australia. In November, as debate on the subject continued, authorities in Sydney and Melbourne arrested 16 men suspected of planning a terrorist act on the Lucas Heights nuclear reactor in Sydney.

Australian terror suspect David Hicks—captured in Afghanistan in late 2001 and held in detention at Guantanamo Bay ever since—remained in legal limbo pending his appeal of formal charges against him filed in 2004. Another Australian detainee, Mamdouh Habib, was released without charge and returned to Australia in February 2005.

Following the abrupt resignation of Mark Latham as leader of the opposition Australian Labor Party in January, Kim Beazley, a former party head, returned to lead it again. But he found it hard to make headway with a party still traumatized by the disastrous Latham leadership and

further weakened in the middle of the year when the government coalition assumed effective control of the Senate.

By year's end Australia had passed the new antiterrorism measures, made sweeping changes in Australia's industrial-relations laws, tightened the criteria for welfare eligibility by providing incentives to join the workforce, and made university student-union dues voluntary.

But it was not all good news for the government. For one thing, cases of wrongful detention and wrongful deportation of Australian citizens highlighted deficiencies in the Immigration Department, prompting an apology from the prime minister. Also, people of Middle Eastern appearance became targets of violence, and Middle Eastern (mainly Lebanese) gangs retaliated with attacks on Caucasians. The most serious incident of this kind occurred in Sydney on December 11, when violence ensued after thousands of people turned out for a rally to protest an alleged attack on two lifeguards by Middle Easterners at the popular Cronulla beach.

Israel and the Middle East

Australia remained among the countries friendliest to Israel. Prime Minister Howard told the National Parliament on March 7, "I am speaking as somebody who has always been a close and unapologetic supporter of the State of Israel." Sharing this view was not only Foreign Minister Alexander Downer, who, like Howard, was a Liberal, but also Kim Beazley, the opposition leader, and Kevin Rudd, his foreign-affairs spokesperson. To be sure, criticism of Israel could be heard from some opposition backbenchers. One of them claimed, on September 13, that Israel's policies amounted to "ethnic cleansing" and were turning Palestinian areas into "ghettos" and "concentration camps." Faced with protests from both sides of the aisle, the speaker withdrew these particular words, although not the substance of her claim.

The highlight of Israel-Australia relations during 2005 was the visit of President Moshe Katzav—the first by an Israeli head of state since 1986—from February 28 through March 6. The visit, celebratory and symbolic rather than focused on any specific diplomatic objectives, was highly successful. After meeting with Prime Minister Howard, Katzav saluted him as "a good friend of the Jewish state" and thanked him for Australia's role in the fight against international terrorism. Howard, for his part, praised Israel as a "model democracy in the Middle East."

Katzav also met with the opposition Labor leaders and reported that Israel "has good friends on both sides of the aisle in Australian politics." In his interviews with the media, the Israeli president stressed the danger posed by Iran's nuclear program.

Another positive aspect of the visit was the overwhelming emotional response that Katzav elicited from Australian Jews. The president, in turn, lauded the Australian Jewish community as "an example to other [Jewish] communities around the world because of their high rates of Jewish education and comparatively low rates of assimilation."

Marring the Katzav visit somewhat was a strong media focus on the so-called "Latygate" affair, the expulsion in December 2004 of Amir Laty, a junior Israeli diplomat in Canberra, for reasons never publicly explained (see AJYB 2005, p. 519). Asked about this repeatedly during his time in the country, President Katzav denied any knowledge of the circumstances and claimed that the affair had not significantly affected Australia-Israel relations.

A further distraction was the reigniting of a conflict with New Zealand over two Israelis convicted of passport fraud in 2004. New Zealand alleged the two were Mossad agents and suspended ties with Israel, demanding a public apology (see AJYB 2005, p. 263). When Israel announced that President Katzav would come to Australia, New Zealand's prime minister, Helen Clark, publicly stated that he would not be welcome in New Zealand, even though no visit to that country was planned. While in Australia, Katzav issued several verbal apologies to New Zealand that were reported in the media, only to have them rejected as inadequate by Wellington. An official letter of apology from the Israeli Foreign Ministry was sent in June, and diplomatic relations between New Zealand and Israel were resumed in August.

On September 16, Prime Minister Howard met with Israeli prime minister Ariel Sharon in New York, their first meeting as heads of government (the two had met previously, before Sharon became prime minister). Reflecting his government's support for Israel's disengagement from Gaza, Howard told Sharon, "I think you are very, very courageous and you deserve the respect of the world for having done it."

Knesset speaker Reuven "Ruby" Rivlin visited Australia in November. Beside his discussions with political leaders, Rivlin, like Katzav before him, met with the Jewish community.

Australia's voting record at the UN continued to reflect its understanding of Israel's legitimate concerns; only the U.S. and a few small Pacific islands surpassed Australia in supporting Israel at the UN. Australia

voted against funding both the "Committee on the Exercise of the Inalienable Rights of the Palestinian People" and the "Division for Palestinian Rights of the Secretariat," bodies that systematically pushed a pro-Palestinian and anti-Israel agenda. It was also reported that Foreign Minister Downer sought to convince other nations to vote likewise, and to support other reforms of the UN as well. As in past years, Australia voted against some of the more inflammatory resolutions concerning the Arab-Israeli conflict passed annually by the General Assembly, while abstaining on others.

Australia advocated firm action against Iran's presumed nuclear-weapons program. When Iranian president Mahmoud Ahmadinejad made his infamous speech calling for Israel to be "wiped off the map," the Iranian ambassador was called in for a diplomatic rebuke. And, speaking in the Federal Parliament on October 31, Foreign Minister Downer said, "This call from the leader of a significant nation state is one of the most appalling, dangerous and unacceptable views that we have heard for a long time." A statement of "utmost condemnation" was issued in December, after Ahmadinejad denied that the Shoah had occurred. The opposition fully supported the government in both cases.

Iraq played a less prominent role in Australian political debates than it did in 2003 and 2004, though the war and Australia's military commitments in the country remained subjects of discussion. Australia actually increased its troop presence in Iraq in 2005, as an additional contingent was sent to help provide security for Japanese engineers operating in the country's south. This brought the number of Australian troops in Iraq up to approximately 1,370. Its budget for 2005–06 committed A\$22.5 million for Iraqi reconstruction. The political opposition's policy was to reduce the Australian troop presence in Iraq, in consultation with the Americans, but to increase civilian aid.

Foreign Minister Downer visited Iraq in December 2005 for talks with government ministers there. The visit followed the revelation by the UN's inquiry into the Oil-for-Food scandal that the Australian Wheat Board (AWB) was one of the largest sources of kickbacks to the Iraqi regime: more than U.S.\$200 million may have been paid in bogus transportation fees to the government of Saddam Hussein. AWB was, by law, the monopoly exporter of Australian wheat, and the revelations about the kickbacks damaged Australia's prospects for the further sale of wheat to Iraq, a very important market for its large grain-growing sector. The new Iraqi government effectively ruled out additional sales through the AWB,

and Downer engaged in intensive diplomacy to attempt to alleviate the damage and preserve the trade relationship.

Australia continued to pursue its interests elsewhere in the Middle East, focusing on trade and political issues, including countering terrorism. In March, during a visit to Australia of Sheikha Lubna bint Khalid al-Qassim, the United Arab Emirates minister for economy and planning, the two countries agreed to negotiate a bilateral free-trade arrangement.

Prime Minister Howard visited Turkey in April, and hosted a return visit from Turkish prime minister Recep Erdoğan in December. Some minor agreements of an economic nature resulted, and there was discussion of conservation and preservation of facilities at ANZAC cove in Turkey, the site of the World War I battle of Gallipoli, an important event in Australian history. Terrorism was also on the agenda, with Howard praising "the strong stand that the people of Turkey have taken against terrorism" and Erdoğan arguing that the invasion of Iraq had made that country "a training ground for terrorism."

Australia also sought improved relations with Pakistan, whose president, Pervez Musharraf, visited in June to discuss agricultural trade and measures against terrorism. The two nations signed a memorandum of understanding providing "a framework for bilateral counterterrorism cooperation" that encouraged "exchanges of information and intelligence, joint training activities and capacity building initiatives," according to the official media release. Howard returned the visit in November, and reportedly urged Musharraf to enlarge Pakistan's dialogue with Israel; whether or not because of this advice, Pakistan did upgrade relations with Israel, allowing the first ever ministerial-level meetings and accepting earthquake aid from the Jewish state. In December, Australia supported Pakistan's admission to the Cairns Group, which consisted of 18 major agricultural exporting nations and was chaired by Australia.

THE MEDIA

Throughout the year there tended to be a correlation, among left-leaning commentators, between criticism of Israel and opposition to Western policies generally. Thus many of the same voices that portrayed Israel's disengagement from Gaza as a cynical ploy to secure the West Bank also attacked the war in Iraq, suggested that the world should accept a nuclear Iran, blamed the July bombings in London on the West, and considered the Australian government's antiterror legislation anti-Muslim.

Overall, coverage of Israel by the Australian media in 2005 did not vary greatly from previous years, and was, perhaps, a bit better. The news services of both publicly owned television networks—the Australian Broadcasting Corporation (ABC) and the Special Broadcasting Service (SBS), a multicultural station—showed improvement, although there were still instances of inaccuracies and lack of context. The ABC's Israel correspondent, Matt Brown, usually filed objective reports, but the network's radio correspondent, Mark Willacy, often showed pro-Palestinian bias, especially when the news cycle was a little slow. One continuing source of irritation with the ABC was its refusal to use the word "terrorists" to denote those who murdered Israeli civilians, even though the term was used for those who randomly killed civilians in London, Bali, and other places. SBS, which usually refrained from calling anyone a terrorist, used the word in connection with the Bali restaurant bombings in October. ABC and SBS public-affairs programs and documentaries were often critical of Israel, the Iraq war, and the Bush administration, although SBS did show an excellent French documentary exposing the tendentiousness of conspiracy theories about the September 11 attacks.

Among the print media, the greatest biases were found, once again, in the Fairfax broadsheets—*The Age* in Melbourne and the *Sydney Morning Herald*—as well as the *Canberra Times*, the only mainstream paper in Australia that carried opinion pieces by Robert Fisk and others from the British left-wing paper, *The Independent*. The Fairfax papers relied heavily on the *The Guardian* of London, almost as anti-Israel as *The Independent*, and their own Israel correspondent, Ed O'Loughlin, who tended to portray Israel in the worst possible light. *The Age*, in particular, continued its drift to the anti-Western left, dismissing its only conservative op-ed columnist, Gerard Henderson, whose column continued to appear in the *Sydney Morning Herald*. When the SBS aired a documentary exposing the myth of a "massacre" in Jenin, the television reviewer for *The Age* found it "flawed and deeply biased."

The other major media chain was the Murdoch-owned News Ltd, whose flagship national paper, *The Australian*, provided comprehensive coverage of the Middle East that was far more even-handed than that of the Fairfax papers. *The Australian* established its own bureau in Israel in 2005, and reports from the current correspondent, Martin Chulov, were generally fair and informative, as were the columns of Greg Sheridan in the same paper. Other News Ltd publications also published columnists who reported objectively about Israel, such as Andrew Bolt in the *Herald Sun* (Melbourne) and Piers Akerman in the *Daily Telegraph* (Sydney).

Anti-Semitism and Extremism

Although the overall number of recorded anti-Semitic incidents in 2005 was significantly lower than the record set in 2002, it was still about 10 percent higher than the average annual total over the previous 15 years. The number of incidents categorized as "harassment," where no physical attack took place, such as verbal abuse and threats, was 54 percent higher than the 15-year average.

Extremist and anti-Semitic groups in Australia varied greatly in their memberships, activities, and target audiences. Most of the better-known Australian groups maintained links with foreign extremists, such as militia movements in the U.S., Christian Identity churches, the Lyndon LaRouche organization, and others.

Even so, there was considerable mobility among such groups, as individuals moved between advocating policies to disadvantage Indigenous Australians, anti-Semitism, neo-Nazism, ultranationalism, populism, and pseudo-militia posturing. Even the polarities of extreme right and left lost their distinctiveness as opposition to "globalization" attracted adherents from both, and Islamic and Arab hostility toward Jews drew sustenance, ironically, from the same sources as white supremacist anti-Semitism.

Among the most extreme anti-Jewish groups was the Adelaide Institute, which gave allegiance to Frederick Toben, a self-styled "Holocaust revisionist," who, for example, opened his newsletter for the year with this heading: "27 January 2005—Holocaust Memorial Day—welcome to Jewdayism." Over the course of the year, the institute's newsletter, publications, and Web site issued unstinting denunciations of Jews and Israel, and consistently denied the facts of the Holocaust. This material was also posted on neo-Nazi Internet bulletin boards, and, according to the *Jerusalem Post*, Toben himself was interviewed at length by Mehr, the official Iranian news agency, promoting Holocaust denial.

The Australian League of Rights, whose roots were in the moribund Social Credit movement of the 1930s and 1940s, was described by the Human Rights and Equal Opportunity Commission as "undoubtedly the most influential and effective, as well as the best organized and most substantially financed racist organization in Australia." Its elderly membership continued to hold meetings, conduct action campaigns, and seek publicity for its anti-Semitic assessments of domestic and international affairs. Under the leadership of its director, Betty Luks, it maintained a Web site and published the weekly *On Target* and *On Target Bulletin*, the monthly magazines *Intelligence Service*, *New Times*, and *Social Creditor*,

and a quarterly journal, *Heritage*. It also distributed anti-Semitic books, cassettes, and videos.

The Citizens Electoral Councils (CEC), reflecting the views of Lyndon LaRouche, made available large quantities of extremist literature seeking to prove that Jewish and antiracist organizations were conspiring to control Australia and the world. The LaRouche organization had, over the years, spent hundreds of thousands of dollars on electoral campaigns, including the 2004 election, but with meager results, averaging around 0.06 percent of the vote. Its one success in 2005 was in convincing a number of prominent Australians to join Islamic, Arab, and far-right extremists to sign a petition, published in mainstream newspapers, railing against Australia's new antiterrorism legislation.

The deceptively named Australian Civil Liberties Union (ACLU) continued to advocate Holocaust denial, with most of the group's public announcements aimed at protecting the "rights" of Holocaust deniers and other extremists. John Bennett, the group's best known figure, sat on the editorial advisory committee of the *Journal of Historical Review*, published by the notorious Institute for Historical Review in California.

Small groups of racist skinheads operated in cities and towns across Australia and were believed to be responsible for harassment and even violence against Asian students and members of left-wing groups. The Australian media reported that three former members of an elite army unit had been members of a neo-Nazi gang while serving in the military. While most of the skinhead groups were little more than gangs, one, Australian National Action, had the trappings of an organization, and staged rallies and published materials that maligned Jews and immigrants.

A newcomer to the extremist scene was the Australian chapter of the World Church of the Creator. Although it had no more than three identifiable supporters, its presence on the Internet and participation in on-line newsgroups and in the Queensland regional media made a mark. The World Church of the Creator Australia referred, on its Internet homepage, to "the parasitic Jews," and urged "creators" to take action to "re-take" Australia from Jews and "non-whites."

JEWISH COMMUNITY

Demography

The latest census figures, for 2001, indicated 84,000 Jews in Australia, about 0.44 percent of the entire population. But since religion was an

optional question on the census form, estimates of the actual number of Jews ranged as high as 120,000. Australia was one of the few countries outside Israel where the Jewish community was not in demographic decline. Melbourne was the city with the largest Jewish population, followed by Sydney. Most recent Jewish immigrants came from South Africa.

Communal Affairs

There were no significant changes in the leadership of the major Australian Jewish organizations in 2005. Graeme Leonard continued as president of the Executive Council of Australian Jewry (ECAJ), the official Jewish communal representative body; Ron Weiser remained president of the Zionist Federation of Australia; Mark Leibler was still national chairman of the Australia/Israel and Jewish Affairs Council (AIJAC); and Dr. Colin Rubenstein continued as AIJAC's executive director. AIJAC maintained its close association with the American Jewish Committee. Stanley Roth was federal president of the United Israel Appeal, and Michael Naphtali headed the Jewish National Fund.

Education

More than half of all Jewish children aged 4–18— including almost 70 percent of those aged 4–12— received full-time Jewish education in the 19 Jewish day schools in Australia. Spanning the religious spectrum, these schools continued to rank at the highest level for academic achievement, reflecting the community's major investment in the schools as a means of preserving Jewish continuity. Day-school enrollments continued to grow despite ongoing concerns over high costs and the challenge of locating new sources of funding.

There was an increased emphasis on adult education, largely under the influence of the Melton Program, which had nearly 500 students in Sydney and Melbourne. Short-term courses utilizing guest lecturers also proved popular. Top priorities for the future, according to Australian Jewish educators, were expanded Jewish studies on the university level and teacher education to provide quality faculty for the day schools.

In higher education, the Australasian Union of Jewish Students (AUJS) continued to play an active and effective role on campus, particularly in combating anti-Zionist and racist manifestations and in promoting exchange programs with Israel for Jewish students.

Interfaith Activities

Relations between the different religious communities were harmonious in 2005, and there were several cooperative actions aimed at building even greater interfaith understanding. The ECAJ, the National Council of Churches in Australia, and the Australian Federation of Islamic Councils repeated their earlier joint calls for tolerance. A number of Christian groups and representatives of the Baha'i faith condemned anti-Semitic attacks, and Jewish groups joined others in condemning vilification of Australian Arabs and Muslims.

Joint activities with Christian groups continued. The ECAJ once again held its Annual Conversation with the Catholic Bishops' Conference and its biannual National Dialogue with the Uniting Church in Australia. There were also signs of better relations with the Anglican Church, which had been highly critical of Israeli policies. The Christian groups continued their policy of refusing to allow racist and anti-Jewish groups to hire their premises, and barring their own representatives from sharing platforms with known extremists.

Culture

Notable among the many Jewish cultural organizations operating in Australia were the Melbourne-based Jewish Museum of Australia and the Sydney Jewish Museum. Both these world-class institutions maintained extensive permanent collections of Judaica and Holocaust memorabilia, as well as special exhibitions from time to time. They also hosted numerous cultural events, including literary evenings, book launches, and musical and dramatic presentations. Adelaide's Jewish community maintained a virtual museum, the Adelaide Jewish Museum (www.adelaidej-museum.org). The annual Jewish film festival, which consistently attracted large and enthusiastic audiences, continued to be held in Sydney and Melbourne.

The Australia Israel Cultural Exchange (AICE), founded in 2002 and headed by Albert Dadon, made a significant contribution to the exchange of culture between the two countries. Its activities in 2005 included an exhibition of Australian Aboriginal art and an Australian film festival in Israel, and Israeli film and documentary festivals in Australia.

Personalia

In January 2005, the Australian government conferred Australia Day Honors on a number of prominent members of the Jewish community.

Mark Leibler, AIJAC chairman, was made a Companion of the Order of Australia (AC) for his services to the Jewish community, contributions to Aboriginal reconciliation, and accomplishments in business, the law, and tax reform. Lady Mary Fairfax was also awarded the AC, in recognition of her extensive community service and generous support for a range of organizations, including the Sydney Jewish Museum.

Australian Jews appointed as Members of the Order of Australia (AM) included Prof. Douglas Joshua, for his services to medicine; Dr. Helen Light, director of the Jewish Museum of Australia since 1991; the Hon. Kenneth Marks QC, in recognition of his services to the judiciary and law; Henry Mendelson, chair of the Australian Council of Christians and Jews; Harvey Cooper, for his services to the judiciary and work in rehabilitation programs for lawbreakers; and Louis Challis, for his work in developing standards of building design to deal with environmental noise. The Medal of the Order of Australia (OAM) was received by Kenneth Arkwright, for service to the Perth Jewish community; Dr. Louis Bernstein, who passed away in May 2004, for service to medicine; Sandra Fleischman, for her work in devising and providing a special religious service for women; Dr. Leonard Green, for raising funds for the Royal Institute for Deaf and Blind People and the New South Wales Spastic Centre; Kathy Hilton, for service to young people through programs and support services; Robyn Lenn, president of the National Council of Jewish Women (NCJW); Peter Lenny and Rachel Lenny, of Perth, for many years of service to the Jewish community; George Keen, for his service to Sydney's Central Synagogue; Samuel Kurtner, for his volunteer work for people with physical disabilities; Graham Segal, founding member and president of the New South Wales Society of Jewish Jurists and Lawyers; and Tom York, for service to Australian basketball and handball, and over 40 years of involvement with the Maccabi movement.

The Queen's Birthday Honors in June 2005 recognized the contributions of several prominent members of the Jewish community. These included Jeremy Jones, AIJAC director of international and community affairs and immediate past president of the ECAJ, given an Order of Australia (AM) for his work in multiculturalism, interfaith dialogue, and enhancing Australia's reputation internationally, and Jillian Segal, a vice president of the NSW Jewish Board of Deputies, for her work in business law and for the community through a range of organizations. Those named Officers of the Order of Australia (AO) included Justice Alan Goldberg, former deputy president of the ECAJ; Geoffrey Levy, for his services to establish the Rugby World Cup in 1987; and Allan Moss, for

his services to the investment banking industry. The Medal of the Order of Australia (OAM) was awarded to Sydney Benjamin, for his services to the community, particularly through public speaking programs and Jewish communal organizations; Helen Bersten, for work with the Australian Jewish Historical Society; Rabbi David Freilich, for services to the Council of Christian and Jews in Western Australia and the Rabbinical Association of Australia and New Zealand; and professor Ron Sekel, for his development of a hip-replacement prosthesis.

In 2005, the Jewish community mourned the passing of Lloyd Davies, a renowned literary scholar and a key figure in the successful Australian bid to host the World Shakespeare Congress in 2006; Phillip Geoffrey (Gidon) Druery, a much respected teacher at Mt. Moriah College, Sydney's largest Jewish day school; the Hon. Kenneth Marks, a former judge of the Supreme Court of Victoria and a pioneer of mediation in the Dispute Resolution Centre; and Cara Walker, cofounder of the Women's International Zionist Organisation (WIZO) Australia.

COLIN L. RUBENSTEIN

South Africa

National Affairs

THE BIG political story of the year in South Africa took place in June, when President Thabo Mbeki relieved Jacob Zuma of his duties as deputy president upon Zuma's implication in what Judge Hilary Squires called a "corrupt relationship" with convicted Indian businessman Schabir Shaik. This was not an easy decision for Mbeki, since Zuma was an extremely popular politician. Further problems arose for Zuma in December, when he was charged with raping a family friend. Both cases were scheduled to be heard in 2006.

Michael Bagraim, national chairman of the South African Jewish Board of Deputies (SAJBOD), expressed support for President Mbeki's removal of Zuma from office. "I don't really see any implications in terms of the Jewish response other than that it's reassuring for us to see the democratic institution of Parliament being implemented properly, and that a man of Zuma's stature accepted the ruling of the president. As soon as we see that, we can see that democracy works." These sentiments were echoed by Justice Dennis Davis, chairman of the Cape Council of the SAJBOD, who contended that the decision to sack Zuma "puts us at the forefront of morally accountable countries."

During 2005, the economy enjoyed its most robust year since the African National Congress (ANC), the ruling party, came to power in 1994. The growth rate touched 5 percent and business confidence soared as the country's currency, the rand, maintained its strength against European currencies and the U.S. dollar. Even ongoing unrest in poorer areas of the country failed to dent business confidence. South Africa now had over seven years of economic growth, stock market gains, and substantial foreign investment.

Yet a number of concerns remained. Among them were a housing shortage; high levels of HIV/AIDS infection, with over five million people HIV-positive; and high unemployment due to a lack of job skills among many South Africans. Wealth was still spread unevenly. While a black middle class was emerging—helped substantially by the government's Black Economic Empowerment, a form of affirmative

action in the business sector—the vast majority of the poor were black. There was talk of addressing the problem through passage of an Accelerated and Shared Growth Initiative (ASGI), to be implemented in 2007.

The wealth disparities were highlighted at the SAJBOD's biennial conference in Johannesburg by Dr. Chris Landsberg, director of the Centre for Policy Studies in Johannesburg. "Government's economic policies have not addressed the poorest-of-the-poor, and are making the wealthy wealthier," he warned. But the country was progressing, he continued. Nearly two million new homes had been built since 1994, about four-and-a-half-million households had been connected to electricity, and some 11 million had been provided with running water. The economy was creating just over 50,000 new jobs per year, although, to be sure, more than that number entered the labor market annually.

One area of concern to Jews and other cultural minorities was talk of legislation requiring "representivity," the representation of ethnic groups according to their proportion in the population. If carried out, such a system could bar the Jewish community from maintaining its own institutions, forcing Jewish old-age homes, for example, to serve a majority of black, non-Jewish clients.

The issue was discussed at a meeting of the Cape Council of the SAJBOD. F. W. de Klerk, the former president of South Africa, said it was imperative to protect minorities, and that "representivity" was "irreconcilable with the constitutional principal of cultural diversity," which required "a degree of community autonomy and acceptance that there are important spheres of life that should be free from majority interference and control." His concerns were shared by Michael Bagraim, the SAJBOD national chairman, who said: "In order to ensure the continuity of our organizations we have to insist on our right to run them as Jewish organizations. This means limiting admission to those of the Jewish faith only, if we choose. While it may constitute discrimination, we firmly believe that the discrimination is reasonable and perfectly acceptable under our Constitution" (*SA Jewish Report*, Sept. 2).

The Gauteng Council of the SAJBOD celebrated the 50th anniversary of the Freedom Charter, a foundation document drawn up by the anti-apartheid Congress Alliance in 1955. At a formal function to mark the occasion, the chairman of the Gauteng Council, Zev Krengel, acknowledged that "the Jewish community as a whole failed to rise to the challenge posed by the apartheid years."

Israel and the Middle East

In January, Tony Leon, leader of the opposition Democratic Alliance, visited Israel and the Palestinian territories, where he with Prime Minister Ariel Sharon and senior Palestinian leaders. Leon commented on the changes he had observed since visiting two years earlier. In his view, Palestinians “on the street” were more positive about the situation. And Leon questioned whether the South African government could serve as an honest broker in the Israel-Palestine dispute, since it had taken sides against Israel’s security fence at the International Court of Justice in 2004.

Notwithstanding Leon’s comments, there were indications of warmer relations between South Africa and Israel. In June, an editorial in the *SA Jewish Report* maintained that the government “has undergone some important changes in the past few years towards a more balanced approach to the Middle East.” The editor based his assertion on South Africa’s continued support for a two-state solution and a number of developments that took place in 2004: the “warm official welcome” given to an Israeli diplomatic and trade delegation led by Ehud Olmert, then serving as Israel’s deputy prime minister and minister of trade and industry; the strict control exerted over a UN conference in Cape Town on Palestinian rights so that it did not degenerate into an anti-Semitic hate fest; the appointment of a senior ANC figure as ambassador to Israel; and “significant gestures of friendliness towards the South African Jewish community, with an implicit understanding of its strong ties to Israel” (see AJYB 2005, pp. 530–31). The editor further suggested “cooperation on civilian projects between the Israeli and South African defense industries.”

Michael Bagraim, the SAJBOD chairman, seemed to share this optimism, informing the SAJBOD biennial conference that encouraging developments in the Middle East had lessened pressure on the SAJBOD to devote its energies to the conflict, and thus enabling the organization “to pursue its core function, which is to safeguard and promote the rights and well-being of the Jewish community of South Africa.” Ilan Baruch, a career diplomat appointed in October as Israel’s new ambassador to South Africa, also noted a more positive stance towards Israel in the country.

A senior group of the Cape Council of the SAJBOD met with the visiting Palestinian deputy foreign minister, Abdullah Abdullah. Both the deputy minister and the Jewish group stressed the need for peace in the Middle East and the importance of dialogue between Jews and Muslims in Cape Town.

In February, delegates from 18 South African companies attended a

trade meeting in Tel Aviv. In November, for the first time in 12 years, a high-level trade mission of South African government and business leaders went to Israel, facilitated by the South African Israel Chamber of Commerce.

Even so, the Israeli-Palestinian impasse continued to be a source of conflict in South Africa. Comparisons between apartheid South Africa and Israel were common. In May, the Muslim Judicial Council (MJC), after a massive march, presented the Cape Council of the SAJBOD an inflammatory letter claiming that Israel was systematically destroying and desecrating Islamic holy sites, and ultimately planned to destroy the Al-Aqsa Mosque and replace it with a Jewish Holy Temple (see below).

In March, the United Jewish Communal Campaign (UJC)—formerly known as the IUA-UCF Campaign—was officially launched by Natan Sharansky, then serving as minister of Jerusalem and Diaspora affairs. Four months later, Dennis Ross was hosted by the South African Zionist Federation and WIZO. Ross gave public speeches in Cape Town and Johannesburg. The Zionist organization Habonim Dror Southern Africa celebrated its 75th anniversary.

The Israeli pullout from Gaza was closely followed by the South African community, and received considerable editorial support from the *SA Jewish Report* and most Jewish leaders.

Anti-Semitism and Racism

David Saks, senior researcher at the SAJBOD, noted that South Africa had not experienced the upsurge of anti-Semitism noted elsewhere in the world in recent years. Saks explained that “South Africa has consistently recorded fewer than 40 anti-Semitic incidents a year for at least two decades now,” and these tended to be instances of verbal abuse and hate mail rather than physical violence (*SA Jewish Report*, Feb. 25).

Anti-Semitic rhetoric often accompanied Muslim anti-Zionism. In May, the Muslim Judicial Council (MJC) organized a march of some 10,000 people to the SAJBOD’s Cape Council offices, and there presented a memorandum demanding answers to charges that Israel planned to attack Muslim holy sites in Jerusalem. The Cape Council refused to accept the memorandum, maintaining that these falsehoods ought to be presented to the Israeli embassy, but nevertheless invited the MJC to meet and discuss Muslim-Jewish relations. In replying to the invitation, the MJC secretary, Sheikh Ahmed Seddick, wrote offensive comments about Israel and Jews.

Jewish-Muslim relations remained an ongoing concern. Speaking at the annual conference of the Cape Council of the SAJBOD, its chairman, Justice Dennis Davis, acknowledged that the state of Muslim-Jewish relations was a "major failure" of his tenure, and predicted that the issue would remain a "profound challenge" for the SAJBOD for many years to come. He recalled the advice given recently by a visiting Israeli lecturer, Prof. Yehuda Bauer, who called on the world to encourage the majority of nonfundamentalist Muslims to take control of their community. "It's vitally important that we bear that wise counsel in mind as we go about our business," said Davis.

The most inflammatory racist incident during the year had nothing to do with Jews. On August 8, Mayor Nomaindia Mfeketo fired her media adviser, Blackman Ngoro, for insulting the nation's "Coloured" (mixed-race) population on his Web site. Calling black Africans "vastly superior," Ngoro referred to "coloured beggars, homeless and drunk on cheap wine."

Holocaust-Related Matters

The 60th anniversary of the liberation of Auschwitz was commemorated in Johannesburg and Cape Town in January. At a special service, the Western Cape premier, Ebrahim Rasool, called the Holocaust "the most cold-blooded, systematic, and deliberate genocide" the world had seen, and "certainly a crime against humanity." He continued, "Muslims in general and Arabs in particular can't allow their own subjective sense of what is right or wrong in the Middle East to lead to a numbing of our common humanity in that we may want to deny that Auschwitz happened Tonight's commemoration must become a fundamental pillar in our desire to make this region a home for all, whatever our perspectives on Israel and Palestine."

Commenting in an editorial, the *SA Jewish Report* (Feb. 4) suggested that Rasool's comments showed "that it is possible to have serious differences regarding the Middle East conflict, yet still see our humanity in the other side, and acknowledge their historical experience and suffering."

This Holocaust commemoration was also marked by a meeting of young Jewish and black students at the Constitutional Court in Johannesburg, where the students both celebrated South African freedom and recalled the Holocaust. Coincidentally, the renowned South-African-born actor, Sir Antony Sher, was, at the time, performing *Primo*, an adaptation of Primo Levi's *If This Is a Man*, Levi's memoir of Auschwitz.

The Cape Town Holocaust Centre maintained its full schedule of programs. It brought over Thomas Kuncewicz, director of the Auschwitz Jewish Center, to speak in Cape Town and Johannesburg. In March, an exhibition titled "Seeking Refuge," curated by the Centre, opened in Johannesburg. Its theme was the lives of the German Jewish refugees who came to South Africa. Stephen Feinberg, director of the National Outreach Education Division at the U.S. Holocaust Memorial Museum in Washington, D.C., ran a four-day seminar for educators and also presented the Centre's annual lecture. Richard Freedman was appointed director of the Centre, succeeding Myra Osrin, who retired.

In other Holocaust-related news, a contingent of South African Jews joined thousands of others from around the world for the "March of the Living" in Poland. In August, a new Raoul Wallenberg Garden was opened at the West Park Cemetery in Johannesburg.

The Holocaust featured in a minor controversy that erupted in the South African National Assembly, the lower house of Parliament, when the ANC chief whip, Mbulelo Goniwe, commented to Tony Leon, the leader of the opposition, "One thing that you forget is that you are here because of the magnanimity of the ANC. If we had chosen the path of the Nuremberg trials, all of you would be languishing in jail for the crime of apartheid that you committed." Leon, who is Jewish, and several other Democratic Alliance members walked out of the chamber.

Michael Bagraim, speaking for the SAJBOD, called Goniwe's comments "an unacceptable attack on the white minority in South Africa." "The Nuremberg Trials," explained Bagraim, "were instituted to punish those who were guilty of overseeing some of the most horrific atrocities ever committed, including the planned mass murder of millions of innocent men, women, and children. The intimation of Mr. Goniwe that all South African whites are collectively guilty of similar crimes against humanity is offensive and uncalled for."

The SAJBOD launched a complaint against Voice of the Cape, a Cape Town Muslim radio station, for broadcasting an interview with Sheikh Muhamad Colby, a South African Muslim studying at Al Azhar University in Cairo, who described Jews in conspiratorial terms, claiming, for example, that they were bent on carrying out "any form of destruction and killing and slaughtering and murdering and raping without any mercy, whether it is children, mothers, babies." The Monitoring and Complaints Unit of the Independent Communication Authority of South Africa upheld the complaint, and the station was ordered to broadcast an appropriate apology at regular intervals.

JEWISH COMMUNITY

Demography

Michael Bagraim reported that statistics available to the SAJBOD indicated that the exodus of Jews from South Africa was slowing considerably. "In addition," he added, "there is a growing, and obviously extremely encouraging phenomenon of former émigrés returning to South Africa. The Jewish day schools in Johannesburg are now making provision for the children of parents who have returned and are in the process of reestablishing themselves, while people involved in the shipping and transport business in Cape Town confirm that there is a steady trickle of Jews coming back to the country" (*SA Jewish Report*, Aug. 12).

This claim was confirmed by David Saks, who informed the SAJBOD's conference that emigration had declined sixfold. "South African Jewry in 2005 finds itself numerically stable, cohesive, and an extremely well-organized community. It is also, however, a community still licking its wounds following the most sustained period of attrition through emigration since its establishment some 165 years ago," explained Saks.

According to the 2001 census, Jews numbered between 72,000 and 80,000. Places like the Plettenberg Bay Area in the southern Cape and Nelspruit in Mpumalanga had shown substantial growth. Approximately 70 percent of Jews lived in Johannesburg. Both Cape Town and Durban were aging community, as younger people appeared to be relocating elsewhere.

Communal Affairs

The SAJBOD conducted its biennial conference in Johannesburg on the theme "Jews in a Democratic South Africa: Roles, Rights and Responsibilities." The optimism expressed during the proceedings was reflected in an editorial in the *SA Jewish Report* (Sept. 9) that praised the openness of South Africa, which "provided a tremendous opportunity for Jews to engage fully with it and help address its national concerns, such as poverty and unemployment, and we should do so."

Speaking in his capacity as national chairman, Michael Bagraim indicated that two of his objectives had been met: strengthening the SAJBOD's relations with the government and democratizing the Jewish

community. His third objective, to educate the community about the SAJBOD's work, had still to be accomplished.

It was reported that Jewish welfare in Johannesburg was now largely under the Chevrah Kadisha, originally founded many years earlier as a burial society. In addition to its own welfare projects, the Chevrah Kadisha incorporated the Jewish Community Services, the two Jewish homes for the aged, the Society for the Jewish Deaf, and Nehama, a bereavement organization.

The Jewish Guild Linksfield Bowling Club in Johannesburg, founded in 1897, was saved from a financial crisis by two businessmen, Abe and Solly Krok. "The Jewish Guild is the only Jewish club on the continent of Africa," explained club president, Henry Cohen. "It is the only club that flies the Israeli flag together with the South African and club flags" (*SA Jewish Report*, June 6).

Shortly after the SAJBOD's biennial conference, the Cape Council of the SAJBOD hosted the Commonwealth Jewish Council (CJC) at its biennial conference. The guest of honor, Western Cape premier Ebrahim Rasool, used the occasion to warn against religious extremism. "Fundamentalism is the gathering together of people who don't know what to do with the uncertainty in their hearts; it is fear of the future that expresses itself in a yearning for the past." The SAJBOD also hosted the African Jewish Congress, with delegates from sub-Saharan countries and the British Commonwealth attending. Late in the year, the Gauteng Council of the SAJBOD organized an open forum to question the chairman, Zev Kregel, about the SAJBOD's work.

Moonyeen Castle was elected chair of the Cape Council of the SAJBOD. She was the first woman to hold this post since the inception of the SAJBOD in 1904.

The involvement of the SAJBOD in Tsunami relief at the end of 2004 was widely praised. The SAJBOD set up a special disaster-relief fund and worked in conjunction with the government in organizing a rescue plan for stranded South Africans and delivering medical supplies. Over 2,000 South African vacationers were caught up in the tragedy, and four members of the Jewish community lost their lives.

The death of Pope John Paul II was mourned and his life praised in an article by Michael Bagraim. "No pope has ever done more towards healing the age-old breach between Judaism and Christianity, combat anti-Semitism, and establish ties between the Vatican and the State of Israel," he wrote (*SA Jewish Report*, Apr. 15). Toward the end of the year,

Bagraim spoke of excellent Jewish-Christian relations in South Africa. "We are meeting on a constant basis with Christian leaders at all levels, finding much common ground and forging warm ties of friendship" (*SA Jewish Report*, Oct. 28).

Numerous Jewish organizations contributed towards welfare programs. The United Sisterhood, for example, provided aid for South African children through Our Children's Fund and other projects. ORT continued to train the disadvantaged, and Durban Jews awarded scholarships, helped equip schools, and carried out HIV/AIDS work in disadvantaged communities. A Durban HIV/AIDS project received the *Mail & Guardian* Investing in Life Award for independent foundations and not-for-profit organizations. The award was given specifically to the Chiva/KwaZulu-Natal Paediatric ARV Training Initiative, a project funded, managed and coordinated by the Durban Jewish community. The Union of Jewish Women continued to involve itself in a range of activities, including the Rape Crisis Project, HIV/AIDS prevention, adult education, soup kitchens, postpartum depression groups, and kosher meals-on-wheels.

MaAfrika Tikkun, which coordinated the community's projects to help black South Africans, continued with a very active program. Marc Lubner, who replaced Herby Rosenberg as chief executive after Rosenberg's retirement, reported that the organization was establishing community centers in many areas of the country. He described them as "weather ships" from which the programs would operate, including crèches, soup kitchens, and after-school care. "MaAfrika Tikkun should be seen as an oasis in the desert of pain and suffering," explained Lubner. "But we have to forge alliances with others, such as medical groups and government offices, to assist with documentation and grants, all of which will be based in our central location. We cannot do it on our own."

In Cape Town, MaAfrika Tikkun partnered with the municipal administration and the Department of Water Affairs and Forestry in a flagship project, the Nelson Mandela Peace Park in Delft, outside the city. The project was then extended to Mfuleni in Khayalitsha, a township outside Cape Town.

In May, the senior leadership of the Jewish community met with Jacob Zuma, then serving as deputy president, to discuss the needs and concerns of the Jewish community and to ask how it might help improve life for everyone in the country. Coping with HIV/AIDS was high on the agenda.

Religion

Rabbi Dr. Warren Goldstein was inaugurated chief rabbi in a ceremony at Bet Hamedrash Hagadol in Sandton, Johannesburg. Among the dignitaries present were President Mbeki and his wife. Addressing the gathering, the president described the moment as "an auspicious occasion, both for the Jewish community of South Africa and the country as a whole." After recalling the contribution of South African Jewry, which had "enriched, and continues to enrich the marvelous tapestry of South Africa," he expressed confidence that this would continue under the new chief rabbi.

Rabbi Goldstein spoke of the illustrious lineage of the Jewish people, including its reception of the Torah on Mt. Sinai and the millennia of learning by its sages. He called on all Jews to apply Jewish values as citizens of South Africa and thus to participate in the moral regeneration of society. He also paid tribute to his predecessor, Rabbi Cyril Harris, who was in poor health and unable to attend. Shortly after his inauguration, Rabbi Goldstein launched a series of seminars on ethics for Jewish professionals in the fields of health care, law, and business.

The new chief rabbi, like all those holding the office before him, was Orthodox. During the year, the community's Orthodox establishment was challenged on three separate occasions, stirring debate over whether a more religiously pluralistic system might be better for South African Jewry. The first two incidents were provoked by Orthodox Jews who were more liberal than the official leadership.

An American homosexual Orthodox rabbi, Steven Greenberg, caused a stir when he arrived in South Africa to participate in discussions of the film *Trembling Before God*, in which he appeared, and to lecture for various audiences. The Johannesburg bet din (religious court) objected to the screening, and its head challenged Rabbi Greenberg's claim to Orthodoxy. Initially denied a platform, he was eventually allowed to speak.

The Greenberg controversy triggered communal discussion about the power of the Orthodox rabbinate. "Have we become a theocracy with the Orthodox community running the show, where there is only one view and one truth?" asked Justice Davis, chairman of the SAJBOD Cape Council. Davis characterized "fundamentalism" as a worldwide problem, even among Jews. "Conservative and Reform Jews struggle with their identity, and shouldn't be discarded on the altar of fundamentalism. Gender, the

battle between particularism and universalism, were issues that would have to be addressed," he declared.

Battle lines formed again in the fall over an "egalitarian Orthodox" service held on the second day of Rosh Hashanah in Cape Town. The chief rabbi's office issued a statement indicating that the service could not be termed Orthodox since it did not conform to Jewish law. "Different trends of Judaism have come and gone," explained the chief rabbi, "and that's why, in terms of Jewish continuity and survival, the closer we are in alignment with Judaism that has stood the test of time, one which is based on complete adherence to the code of Jewish law and to all the principles of our faith—that is the Judaism which has a future."

But Justice Davis, one of the prime supporters of the controversial service, called, first, for respect for all Jewish denominations, and then proceeded to defend the specific innovation under discussion from the charge of transgressing the strictures of Orthodoxy. "In the egalitarian Orthodox framework," he said, "there is in fact a very restricted role for women . . . They are entitled to be called up to the Torah, can read the haftarah, can sing *Ein K'Eloheinu*, *Adon Olam*, *Yigdal*, and can deliver sermons, but ultimately men still have a very dominant role in all of this."

The most serious clash came when the chief rabbi refused to share a platform with a Reform rabbi who had been asked to speak at a service in memory of Yitzhak Rabin, the Israeli prime minister assassinated in 1995. Rabbi Goldstein justified his stance by citing "a 40-year-old document [known as the Concordat] signed by one of my illustrious predecessors, Chief Rabbi B. M. Casper and the head minister of the Reform movement at the time. The joint historic accord states that 'from the religious point of view there is an unbridgeable gulf between Orthodoxy and Reform.' Therefore it has been the South African Jewish community's custom that an Orthodox rabbi cannot share a speaking platform with a Reform leader and that all official functions are Orthodox. The organizers of the Rabin memorial in Johannesburg deviated from these well established rules and asked a Reform minister to speak. Consequently and unfortunately, I was forced to withdraw . . ."

Several sharp criticisms of Rabbi Goldstein's behavior were published in the *SA Jewish Report*. A group calling itself "Jews for Pluralism" noted that the Concordat had also stated that in "social, welfare and other nonreligious matters, Orthodox and Reform should cooperate . . . in the general communal interest," and argued that the Rabin memorial event came under that rubric. Mendel Kaplan, a leading communal figure and former chairman of the governing body of the World Jewish Congress,

wrote that there was no room for division in South African Jewry. He asked, "Are we going to become a community pushed by a small minority to be intolerant of the broad house of Judaism?" Justice Davis added his voice, calling on South African Jews to "achieve a balance of the promotion of our own conception of Judaism in our own way and constructing a simultaneous sense of a community unified in its respect for, among other things, Jewish diversity."

Answering his critics, Chief Rabbi Goldstein explained that "I have to preach what I believe is in the best interests of the community. . . . As chief rabbi of every single Jew in this country, I preach Torah Judaism in its authentic form. I can't with a clear conscience call something Judaism if it is not. Politically, it would have been much easier for me to go [to the memorial service]—I so badly wanted to," but "a good leader has to have the courage to say what he feels is the truth, even if it's going to make him unpopular."

The dispute was also the subject of an editorial, "Seeking shalom bayit," in the *SA Jewish Report* (Nov. 25). The Jewish weekly described the incident as "a sad event for the community" and offered its pages to facilitate dialogue. Community leaders were called upon to exercise "wise and active leadership" and to restore harmony. "It would be a good thing for the leadership of the community to use this forum now for calming tempers and negotiating a way out of the confrontation, which seems to have reached an inconclusive and unsatisfactory stalemate," the paper suggested.

In September, Rabbi Cyril Harris, the former chief rabbi, passed away at the age of 68. Tributes poured in from Jews and non-Jews from across the country, bearing testimony to the significant role Harris played in South Africa since his arrival in 1988. "A great leader," "A source of blessing," "A teacher and a friend," "A man for all seasons," "Conscience of the community," "A man of courage and conviction," "The people's chief rabbi," were just some of the encomiums showered upon the late chief rabbi.

His successor, Chief Rabbi Goldstein, called in December for the establishment of a "Moral Bill of Rights." In a democratic society, he maintained, safeguarding human rights was essential, and "the broad acceptance of the need for human responsibilities had also to become part of the common culture." South Africa, he said, "needed a document of common moral values that all South Africans would adhere to" (*SA Jewish Report*, Dec. 2).

In other religious news, the Ohr Sameyach congregation in Cape Town bid farewell to Rabbi Jonathan Shippel; the Wynberg Hebrew Congre-

gation in Cape Town celebrated its centenary; a new synagogue was opened in Benoni, near Johannesburg, to replace the old one that had closed in 2004; Somerset Strand Synagogue in the Western Cape dedicated a new building; the Glendinningvale Synagogue was closed in Port Elizabeth; and Pretoria's Mahon L'Hora'a, an advanced yeshiva, reported that 18 students had obtained rabbinical ordination since its inception four years earlier.

Illustrating the trend toward the establishment of many small Orthodox synagogues, there were now 50 places of worship in Johannesburg (all but four of them Orthodox), as compared to 30 active synagogues in 1970, despite a 40-percent decline in the size of the city's Jewish community over the 35 years.

Education

The seemingly excessive number of Jewish day schools in Johannesburg in proportion to the population was a subject of discussion. Those critical of the trend argued that children were too thinly spread, with classes so small as to limit interaction and opportunities for friendship, and possibly creating psychological problems. Furthermore, they said, the upkeep of so many schools could prove to be financially ruinous.

There were others, however, who pointed out that the reason for the proliferation of fringe schools, especially among the ultra-Orthodox, was the great difficulty that different Jewish movements confronted in coming to an agreement about curriculum. Fay Lewis, who chaired the Johannesburg Board of Jewish Education, had no objections to the initiation of new schools so long as they were financially viable.

The Isaac and Jessie Kaplan Centre for Jewish Studies and Research at the University of Cape Town celebrated its 25th anniversary with a gala dinner and keynote lecture by Prof. Yehuda Bauer, the noted Holocaust scholar (see above, p. 548).

Culture

The Johannesburg Art Gallery held an exhibition, "Kentrige Fever," by the renowned South African artist, William Kentridge. The exhibition then went on an international tour. The South African Jewish Museum hosted an exhibition, "Helen Suzman: Fighter for Human Rights," curated by the Isaac and Jessie Kaplan Centre for Jewish Studies and Research at the University of Cape Town.

Suzman was the best known of those liberals who devoted their lives to the fight for human rights and the rule of law in South Africa. From the start of a political career that spanned almost four decades, she challenged the iniquity of apartheid and used her membership in Parliament to expose the inhumanity of a system that came to be defined as a crime against humanity. Launching the exhibition, Colin Eglin, a former leader of the Progressive Party and colleague of Suzman, expressed the hope that it "will not only serve as a historical record, but will be an inspiration for the future and will make us realize that we have a responsibility to keep alive in the community the liberal and democratic values for which Helen has fought so bravely."

The catalog for an exhibition at the South African Jewish Museum, "Treasures of Japanese Art: The Isaac Kaplan Collection," was awarded first prize in the exhibition catalog category at the annual South African Museum Association conference.

Publications of interest included *Music in the Holocaust: Confronting Life in the Nazi Ghettos and Camps* by Shirli Gilbert; *Meyer Dovid Hersh—Rand Pioneer, Historian and Recorder of Jewish Life in Early Johannesburg*, edited by Joshua Levy; *Jewish Life in the South African Country Communities, Vol. 2*, edited by Lisa Greenstein; *Chaos Theory of the Heart and Other Poems* by Lionel Abrahams; *Into the Past* by renowned paleontologist Phillip Tobias; and *Carrots and Sticks: The TRC and the South African Amnesty Process* by Jeremy Sarkin.

Professor Jeanne Zaidel-Rudolph wrote a special composition, "Lifestyle," for the Nqgobo Women of the Eastern Cape. The piece was performed by Xhosa traditional singers at the Women's Day event at the Cape Town City Hall.

The *SA Jewish Report* celebrated its seventh anniversary. The weekly was the only national Jewish paper. "Our target readership includes Jews affiliated to synagogues or community organizations, as well as 'unaffiliated' Jews more involved in general society, in business, politics, the arts, professions, etc. Politically and religiously we are open to a wide spectrum of views," explained the editor, Geoff Sifrin.

Personalia

Chief Rabbi Cyril Harris, who died during the year (see above, p. 000), was given a posthumous OBE (Order of the British Empire) for his services to Jewish communities and intercommunal relations in South Africa; Rabbi Dr. David Sherman was posthumously awarded the Order

of the Disa by the Western Cape premier for his contributions to human rights; Sir Aaron Klug, the South-African-born and Cambridge-based Nobel laureate in chemistry, was honored with the Order of Mapangubwe Gold Cross; Justice Albie Sachs was awarded the Annetje Fels Kupferschidt Award by the Netherlands Auschwitz Committee; Raymond Hack, a prominent lawyer, was appointed CEO of the South African Football Association; Harry Schwarz, a former prominent politician and ambassador to the U.S., was named an honorary fellow of the Hebrew University of Jerusalem; and Errol Anstey received the Herzl Award, given by the World Zionist Organization for outstanding young volunteers to the Zionist cause.

Among prominent South African Jews who died in 2005 were Chief Rabbi Harris (see above, p. 555); Professor Asher Dubb, an eminent neurologist; Rabbi Dr. David Sherman, a long-serving Reform leader; Dr. Solly Aronovsky, founder of the Johannesburg Young People's Symphony Orchestra; Lionel Abrahams, writer and poet; Solly Kessler, communal leader; Lionel Hodes, former secretary general of the South African Zionist Federation (SAZF); Harry Klass, prominent Hebrew Order of David leader; Shimmy Katz, water polo player and administrator; Leon Markowitz, former mayor of Cape Town; Eleanor Goldin, Jewish day school educator; Fanny Lockitch, communal worker; and David Melamet, prominent jurist.

MILTON SHAIN

World Jewish Population, 2006

THE WORLD'S JEWISH POPULATION was estimated at 13.090 million at the beginning of 2006—an increase of about 53,000 over the previous year's revised estimate.¹ While world total population grew by 1.3 percent in 2005, the world Jewish population grew by 0.4 percent. Israel's Jewish population grew by 1.5 percent and the rest of world Jewry diminished on aggregate by –0.3 percent.

Israel's Jewish population (not including more than 300,000 non-Jewish immigrants admitted in the framework of the Law of Return) surpassed 5.3 million in 2006, or 40.6 percent of world Jewry. This represented not only a population increase of more than 76,000 over 2005, but also a landmark watershed in Jewish population history. Indeed, after critically reviewing all available evidence on Jewish demographic trends, it is now plausible to claim that Israel has overcome the United States in hosting the largest Jewish community worldwide. Demography—through its daily, imperceptibly slow and multiform action—has produced a transition of singular symbolic relevance for Jewish history and destiny, at least with regard to the *core* Jewish population, not inclusive of non-Jewish members of Jewish households and other non-Jews of Jewish ancestry. For the first time since the first century C.E., a plurality of world Jewry may be claimed to reside in the historical homeland.

Israel's Jewish population growth—even if slower than during the 1990s—reflects the continuing substantial natural increase generated by a combination of relatively high fertility (2.7 children, on average, in 2004) and young age composition (over 25 percent below age 15). Neither of these two factors prevails in any other Jewish community worldwide, where instead, besides the possible impact of international migration, Jewish populations tend to decrease at variable rates.

This is also true in the United States, where two competing major surveys independently conducted in 2001—the National Jewish Population

¹The previous estimates, as of January 1, 2005, were published in AJYB 2005, vol. 105, pp. 87–122. See also Sergio DellaPergola, Uzi Rebhun, and Mark Tolts, "Prospecting the Jewish Future: Population Projections 2000–2080," AJYB 2000, vol. 100, pp. 103–46; and previous AJYB volumes for further details on earlier estimates.

Survey (NJPS) and the American Jewish Identity Survey (AJIS), both discussed below—indicated a *core* Jewish population of 5,515,000 in 1990, and between 5,200,000 and 5,340,000, respectively, in 2001. Population projections had long predicted an eventual decrease in *core* Jewish population in the U.S., reflecting a slowing down of international immigration, postponed and infrequent Jewish marriages, growing frequencies of out-marriage (over 50 percent of Jews currently marrying), low Jewish fertility (less than two children per woman), attribution to the Jewish side of a minority of the children of intermarriages, and noticeable aging (nearly 20 percent of the Jewish population is above age 65).

Admittedly, the quality of U.S. Jewish population estimates cannot be compared with the more rigorous Israeli sources, hence rendering comparisons provisional in the absence of better data.² Even more significantly, the nature of Jewish identification tends to reflect the very different constraints and opportunities of a relatively closed society still surrounded by a hostile environment, as in Israel, versus the open environment of the United States where a multiplicity of overlapping identities can be legitimately held under the general identification of “American.” Our estimate of 5,275,000 core Jews in the U.S. at the beginning of 2006—as against 5,313,800 in Israel—is a cautious compromise between the two major 2001 Jewish surveys, also accounting for the findings of many other general American social surveys as well as population extrapolations produced under different assumptions (see below).

Table 1 illustrates the very different courses of Jewish population change in the U.S. and in Israel between 1945 and 2005. After World War II, Israel (then Palestine) had a Jewish population of over half a million, which grew by nearly ten times in the subsequent 60 years thanks to mass immigration and fairly high and stable reproduction patterns. In the U.S., the initial Jewish population, approaching 4.5 million in 1945, grew by about one million until around 1990, but later developments point to a moderate downturn. One important caveat is that the *expanded* concept of Jewish population, as set forth in the Law of Return—which, along with Jews, grants Israeli citizenship also to their non-Jewish children, grandchildren, and the respective spouses—would cover, in the U.S., over 10 million individuals, as against 5.6 million in Israel.

But beyond definitions and data accuracy, it is important to recognize

²Sources and findings are reviewed in Sergio DellaPergola, “Was It the Demography? A Reassessment of U.S. Jewish Population Estimates, 1945–2001,” *Contemporary Jewry* 25 (2005), pp. 85–131.

TABLE 1. CORE JEWISH POPULATION IN THE UNITED STATES AND IN ISRAEL, 1945–2006^a

Year	United States	Israel
1945	4,359,000	565,000
1950	4,680,000	1,203,000
1955	4,941,000	1,591,000
1960	5,197,000	1,911,000
1965	5,300,000	2,299,000
1970	5,370,000	2,582,000
1975	5,387,000	2,959,000
1980	5,435,000	3,283,000
1985	5,500,000	3,517,000
1990	5,515,000	3,947,000
1995	5,450,000	4,522,000
2000	5,350,000	4,955,000
2006	5,275,000	5,313,800

^aSources: United States: adapted from Sergio DellaPergola, "Was It the Demography? A Reassessment of U.S. Jewish Population Estimates, 1945–2001," *Contemporary Jewry* 25, 2005, pp. 85–131. Relies on: Ira Rosenwaike, "A Synthetic Estimate of American Jewish Population Movement over the Last Three Decades," in U. O. Schmeltz and Sergio DellaPergola, eds., *Papers in Jewish Demography 1977* (Jerusalem, 1980), pp. 83–102; U.S. Bureau of the Census, *Current Population Survey, 1958*; NJPS 1970; NJPS 1990; NJPS 2001; AJIS 2001. Israel: Central Bureau of Statistics.

that in no way can the recent momentum of Jewish population change in the U.S. (at best tending to zero population growth) be compared with that of Israel. This makes the apparent transition of Israel into the largest Jewish community in the world increasingly grounded on empirical foundations. Projecting the ongoing demographic trends and assuming continuity in the major factors of Jewish population change—admittedly a heavy assumption—the future scenario of an absolute majority of world Jewry living in the State of Israel gains plausibility.

Whether components of population change will remain stable or evolve differently is, of course, a relevant subject for policy planning and interventions in Israel and throughout the global Jewish community. The purpose of such interventions may be to alter the course of social developments that are viewed as carrying unwanted implications. The future is therefore not entirely predictable, but several important lessons

from the past may help in formulating reasonable expectations for the foreseeable future.

DETERMINANTS OF JEWISH POPULATION CHANGE

Major geopolitical and socioeconomic changes have affected the world scene since the end of the 1980s, particularly the political breakup of the Soviet Union, Germany's reunion, the European Union's gradual expansion to 25 states with the addition of ten new members in 2004, South Africa's transition to a new democratic regime, political and economic instability in several Latin American countries, and the volatile situation in Israel and the Middle East—including the Oslo agreements, the second intifada, the withdrawal from Gaza, and hostilities on the northern border.

Jewish population trends were most sensitive to these developments. Large-scale emigration from the former Soviet Union (FSU) and rapid population growth in Israel were the most visible effects, accompanied by other significant Jewish population transfers. Reflecting geographical mobility and increased fragmentation but also new consolidation of the global system of nations, over 80 percent of world Jewry live in two countries, the United States and Israel, and 95 percent are concentrated in the ten largest country communities. Six of the G8 countries³ (the United States, France, Canada, the United Kingdom, the Russian Republic, and Germany) comprise 87 percent of the total Jewish population outside of Israel. The aggregate of these major Jewish population centers virtually determines the assessment of world Jewry's total size and trends. The continuing realignment of world Jewish population geography toward the major centers of development provides a yardstick for explanation and prediction.⁴

One fundamental aspect of population in general and of Jewish population in particular is its perpetual change. Population size and composition reflect a continuous interplay of three major determinants. Two of these are shared by all populations: (a) the balance of vital events (births and deaths); and (b) the balance of international migration (immigration and emigration). Both of these factors affect increases or decreases in the

³The eight leading economies in the world, also comprising Japan and Italy.

⁴See Sergio DellaPergola, Uzi Rebhun, and Mark Tolts, "Contemporary Jewish Diaspora in Global Context: Human Development Correlates of Population Trends," *Israel Studies* 11, 1 (2005), pp. 61–95.

physical presence of individuals in a given place. The third determinant consists of identificational changes (accessions and secessions), and applies only to populations—usually referred to as subpopulations—that are defined by some cultural, symbolic or other specific peculiarity, as is the case with Jews. This type of passage from one state to another does not affect people's physical presence, but rather their willingness or ability to identify with a particular religious, ethnic or otherwise culturally defined group. Sometimes the change receives formal sanction through a religious ceremony of one sort or another. However, the emotional and quantitative significance of such passages as recorded in individual perceptions, quite apart from any ceremony, cannot be undervalued.

The country figures presented here for 2006 were updated from those for 2005 in accordance with the known or estimated changes in the interval—vital events, migrations, and identificational changes. In our updating procedure, whether or not exact data on intervening changes were available, we consistently applied the known or assumed direction of change, and accordingly added to or subtracted from previous Jewish population estimates. If there is evidence that intervening changes balanced each other off, Jewish population remained unchanged. This procedure proved highly efficient in the past, so that when improved Jewish population figures became available, reflecting a new census or survey, our annually updated estimates generally proved on target.

The more recent findings basically confirm the estimates we reported in previous AJYB volumes and, perhaps more importantly, our interpretation of the trends now prevailing in the demography of world Jewry.⁵ Concisely stated, these involve a positive balance of vital events (Jewish births and deaths) in Israel and a negative one in nearly all other Jewish communities; a positive migration balance for Israel, the United States, Germany, Canada, Australia, and a few other Western countries, and a negative one in Latin America, South Africa, Eastern Europe, Muslim countries, and some Western European countries as well; a positive balance of accessions and secessions in Israel, and an uncertain, often negative balance elsewhere.

⁵For historical background, see Roberto Bachi, *Population Trends of World Jewry* (Jerusalem, 1976); U.O. Schmelz, "Jewish Survival: The Demographic Factors," AJYB 1981, vol. 81, pp. 61–117; U.O. Schmelz, *Aging of World Jewry* (Jerusalem, 1984); Sergio DellaPergola, "Changing Cores and Peripheries: Fifty Years in Socio-demographic Perspective," in Robert S. Wistrich, ed., *Terms of Survival: The Jewish World since 1945* (London, 1995) pp. 13–43; Sergio DellaPergola, *World Jewry beyond 2000: Demographic Prospects* (Oxford, 1999).

While allowing for improvements and corrections, the 2006 population estimates highlight the increasing complexity of the sociodemographic and identificational processes underlying the definition of Jewish populations, and hence the estimates of their sizes. This complexity is magnified at a time of pervasive international migration, often implying multiple residences and double counts of people who are on the move or are permanently sharing their time between different places. Consequently, the analyst has to come to terms with the paradox of the *permanently provisional* nature of Jewish population estimates.

SOURCES OF DATA

Figures on population size, characteristics, and trends are primary tools in the evaluation of Jewish community needs and prospects at the local level and internationally. The estimates for major regions and individual countries reported in this overview reflect a prolonged and ongoing effort to study scientifically the demography of contemporary world Jewry.⁶ Data collection and comparative research have benefited from the collaboration of scholars and institutions in many countries, including replies to direct inquiries regarding current estimates. It should be emphasized, however, that the elaboration of a worldwide set of estimates for the Jewish populations of the various countries is beset with difficul-

⁶Many of these activities are carried out by, or in coordination with, the Division of Jewish Demography and Statistics at the A. Harman Institute of Contemporary Jewry (ICJ), the Hebrew University of Jerusalem. Thanks are due to our team members Benjamin Anderman, Judith Even, Uzi Rebhun, Dalia Sagi, and Mark Tolts. This article was completed in the 2006 spring semester while we were on leave at the Steinhardt Social Research Institute, Brandeis University, Waltham, Mass., for whose hospitality and support we are grateful. We also gratefully acknowledge the collaboration of many institutions and individuals in the different countries who supplied information or otherwise helped for this update. We thank in particular Ralph Weill (Basel), Simon Cohn and Claude Kandyoti (Brussels), András Kovacs (Budapest), Yaacov Rubel (Buenos Aires), Salomon Benzaquen and Tony Beker de Weinraub (Caracas), Frank Mott (Columbus, Ohio), Ellen Rubinstein (Frankfurt a. M.), Frans van Poppel (The Hague), Lina Filiba (Istanbul), Norma Gurovich, Israel Pupko, and Emma Trahtenberg (Jerusalem), David Saks (Johannesburg), Rona Hart and Marlena Schmool (London), Mauricio Lulka (Mexico City), Rafael Porzecanski (Montevideo), Evgueni Andreev and Eugeni Soroko (Moscow), Laurence Kotler-Berkowitz (New York), René Decol (São Paulo), Ira Sheskin (Miami), Erik H. Cohen (Ramat Gan), Gary Eckstein (Sydney), Leonard Saxe (Waltham, Mass.), and Hania Zlotnik (the UN). We sadly acknowledge the recent loss of three leading scholars who made significant contributions to the research community in methods development, data collection, and analysis: Egon Mayer of the City University of New York, Vivian Klaff of the University of Delaware, and Joe Waksberg of Westat.

ties and uncertainties.⁷ Users of Jewish population estimates should be aware of these difficulties and of the inherent limitations of our estimates.

The new figures on Israel, the U.S., and the rest of world Jewry reflect updated information on Jewish population that became available following the major round of national censuses and Jewish population surveys in countries with large Jewish populations over the period 1999–2006. This new evidence generally confirmed our previous estimates, but sometimes suggested upward or downward revisions.

While over the last decade the database available for a critical assessment of the worldwide Jewish demographic picture has significantly expanded, in general, the amount and quality of documentation on Jewish population size and characteristics is still far from satisfactory. In recent years, however, important new data and estimates have been made available for several countries through official population censuses and Jewish-sponsored sociodemographic surveys. National censuses yielded results on Jewish populations in Ireland, the Czech Republic, and India (1991); Romania and Bulgaria (1992); the Russian Republic and Macedonia (1994); Israel (1995); Canada, South Africa, Australia, and New Zealand (1996 and 2001); Belarus, Azerbaijan, Kazakhstan, and Kyrgyzstan (1999); Brazil, Mexico, Switzerland, Estonia, Latvia, and Tajikistan (2000); the United Kingdom, Hungary, Croatia, Lithuania, and Ukraine (2001); the Russian Republic and Georgia (2002); and Moldova (2004). Permanent national population registers, including information on the Jewish religious, ethnic or national group, exist in several European countries—Switzerland, Norway, Finland, Estonia, Latvia, and Lithuania—and in Israel.

In addition, independent sociodemographic studies have provided valuable information on Jewish demography and socioeconomic stratification, as well as on Jewish identification. Surveys were conducted over the last several years in South Africa (1991 and 1998); Mexico (1991 and 2000); Lithuania (1993); the United Kingdom and Chile (1995); Venezuela (1998–99); Israel, Hungary, the Netherlands, and Guatemala (1999); Moldova and Sweden (2000); France and Turkey (2002); and Argentina (2003 and 2004). In the U.S., important new insights were provided by two large surveys, the National Jewish Population Survey (NJPS

⁷For overviews of subject matter and technical issues see Paul Ritterband, Barry A. Kosmin, and Jeffrey Scheckner, "Counting Jewish Populations: Methods and Problems," *AJYB* 1988, vol. 88, pp. 204–21; and Sergio DellaPergola, "Demography," in Martin Goodman, ed., *The Oxford Handbook of Jewish Studies* (Oxford, 2002), pp. 797–823.

2000–01) and the American Jewish Identity Survey (AJIS 2001), and the Heritage, Ancestry, and Religious Identity Survey (HARI 2003). Several further Jewish population studies were separately conducted in major U.S. cities (notably New York City in 2002, and Boston in 2005—the fifth decennial study in that metropolitan area) and in other countries. Additional evidence on Jewish population trends can be obtained from the systematic monitoring of membership registers, vital statistics, and migration records available from Jewish communities and other Jewish organizations in many countries or cities, notably in the United Kingdom, Germany, Italy, Buenos Aires, and São Paulo. Detailed data on Jewish immigration routinely collected in Israel help in the assessment of changing Jewish population sizes in other countries. Some of this ongoing research is part of a coordinated effort aimed at updating the profile of world Jewry.⁸

DEFINITIONS

A major problem with Jewish population estimates periodically circulated by individual scholars or Jewish organizations is a lack of coherence and uniformity in the definitional criteria followed—when the issue of defining the Jewish population is addressed at all. Simply stated, the quantitative study of Jewish populations can rely only on operational, not normative, definitional criteria. Three major concepts must be considered in order to put the study of Jewish demography on serious comparative ground.

In most countries outside of Israel, the *core Jewish population*⁹ in-

⁸Following an International Conference on Jewish Population Problems held in Jerusalem in 1987, initiated by the late Roberto Bachi of the Hebrew University and sponsored by major Jewish organizations worldwide, an International Scientific Advisory Committee (ISAC) was established under the chairmanship of Sidney Goldstein. See Sergio DellaPergola and Leah Cohen, eds., *World Jewish Population: Trends and Policies* (Jerusalem, 1992). An Initiative on Jewish Demography, sponsored by the Jewish Agency during the tenure of Chairman Salai Meridor, led to an international conference held in Jerusalem in 2002 and to an effort of data collection and analysis implemented over the years 2003–05. Since 2003, the Jewish People Policy Planning Institute (JPPPI), founded by Yehezkel Dror and chaired by Ambassador Dennis Ross, has provided a framework for policy analyses and suggestions, including Jewish population issues. See Sergio DellaPergola, *Jewish Demography: Facts, Outlook, Challenges*, JPPPI Alert Paper 2 (Jerusalem, 2003); and *The Jewish People Policy Planning Institute Annual Assessment 2004–05, Between Thriving and Decline* (Jerusalem, 2005).

⁹The term was initially suggested in Barry A. Kosmin, Sidney Goldstein, Joseph Waksberg, Nava Lerer, Ariela Keysar, and Jeffrey Scheckner, *Highlights of the CJF 1990 National Jewish Population Survey* (New York, 1991).

cludes all those who, when asked, identify themselves as Jews; or, if the respondent is a different person in the same household, are identified by him/her as Jews. This is an intentionally comprehensive and pragmatic approach reflecting the nature of most available sources of data on Jewish population. In countries other than Israel, such data often derive from population censuses or social surveys where interviewees have the option to decide how to answer relevant questions on religious or ethnic preferences.

Such a definition of a person as a Jew, reflecting *subjective* feelings, broadly overlaps but does not necessarily coincide with Halakhah (rabbinic law) or other normatively binding definitions. Inclusion does *not* depend on any measure of that person's Jewish commitment or behavior in terms of religiosity, beliefs, knowledge, communal affiliation, or otherwise. The *core* Jewish population includes all converts to Judaism by any procedure, as well as other people who declare they are Jewish. Also included are persons of Jewish parentage who claim no current religious or ethnic identity. Persons of Jewish parentage who adopted another religion are usually excluded, as are other individuals who in censuses or surveys explicitly identify with a non-Jewish group without having converted out.

In the State of Israel, personal status is subject to the rulings of the Ministry of the Interior, which relies on criteria established by rabbinical authorities. In Israel, therefore, the *core* Jewish population does not simply express subjective identification but reflects definite legal rules, those of Halakhah. Documentation to prove a person's Jewish status may include non-Jewish sources.

The question whether Jewish identification according to this *core* definition can or should be mutually exclusive with other religious corporate identities emerged on a major scale in the course of the 2000–01 NJPS. The solution chosen—admittedly after much debate—was, under certain circumstances, to allow for Jews with multiple religious identities to be included in the standard definition of Jewish population.¹⁰ A cate-

¹⁰In that survey, at least in the version initially processed and circulated by UJC, “a Jew is defined as a person whose religion is Judaism, OR whose religion is Jewish and something else, OR who has no religion and has at least one Jewish parent or a Jewish upbringing, OR who has a non-monotheistic religion and has at least one Jewish parent or a Jewish upbringing.” See Laurence Kotler-Berkowitz, Steven M. Cohen, Jonathon Ament, Vivian Klaff, Frank Mott, and Danyelle Peckerman-Neuman, with Lorraine Blass, Debbie Bursztyn, and David Marker, *The National Jewish Population Survey 2000–01: Strength, Challenge, and Diversity in the American Jewish Population* (New York, 2003). See also

gory of Persons of Jewish Background (PJBs) was introduced: some of these were included in the Jewish population count and others were not. By the same token, Jews with multiple ethnic identities were included in the standard Jewish population count in Canada. The adoption of such extended criteria by the research community tends to stretch Jewish population definitions, with an expansive effect on Jewish population size beyond usual practices in the past and beyond the abovementioned typical *core* definition. These procedures tend to limit the comparability of the same Jewish population over time, and of different Jewish populations at the same time.

The *enlarged Jewish population*¹¹ includes the sum of (a) the *core* Jewish population; (b) all other persons of Jewish parentage who—by *core* Jewish population criteria—are *not* Jewish currently (or at the time of investigation); and (c) all of the respective further non-Jewish household members (spouses, children, etc.). These non-Jews with Jewish background, as far as they can be ascertained, include: (a) persons who have themselves adopted another religion, even though they may claim to be also Jewish by ethnicity or religion—with the caveat just mentioned for recent U.S. and Canadian data; and (b) other persons with Jewish parentage who disclaim being Jews. As noted, some PJBs who do not pertain to the *core* Jewish population naturally belong under the *enlarged* definition.¹² It is customary in sociodemographic surveys to consider the religio-ethnic identification of parents. Some censuses, however, do ask about more distant ancestry. For both conceptual and practical reasons, the *enlarged* definition does not include other non-Jewish relatives who lack a Jewish background and live in exclusively non-Jewish households.

The *Law of Return*, Israel's distinctive legal framework for the acceptance and absorption of new immigrants, awards Jewish new immigrants immediate citizenship and other civil rights. According to the current, amended version of the Law of Return, a Jew is any person born to a Jewish mother or converted to Judaism (regardless of denomination—Orthodox, Conservative, or Reform), who does not have another religious

Contemporary Jewry (the scholarly journal of the Association for the Scientific Study of Jewry, edited by Samuel Heilman), vol. 25 (2005), which is devoted to critical essays and analyses of NJPS method and findings.

¹¹The term *enlarged Jewish population* was initially suggested by Sergio DellaPergola, "The Italian Jewish Population Study: Demographic Characteristics and Trends," in U.O. Schmelz, P. Glikson, and S.J. Gould, eds., *Studies in Jewish Demography: Survey for 1969–1971* (Jerusalem-London, 1975), pp. 60–97.

¹²Kotler-Berkowitz et al., *National Jewish Population Survey 2000–01*.

identity. By ruling of Israel's Supreme Court, conversion from Judaism, as in the case of some ethnic Jews who currently identify with another religion, entails loss of eligibility for Law of Return purposes. The law as such does not affect a person's Jewish status—which, as noted, is adjudicated by Israel's Ministry of Interior and rabbinical authorities—but only the specific benefits available under the Law of Return. The law extends its provisions to all current Jews, their children, and grandchildren, as well as to the respective Jewish or non-Jewish spouses. As a result of its three-generation and lateral extension, the Law of Return applies to a large population, one of significantly wider scope than *core* and *enlarged* Jewish populations defined above.¹³ It is quite difficult to estimate what the total size of the *Law of Return* population could be. These higher estimates are not discussed below systematically, but some notion of their possible extent is given for the major countries.

The significant involvement of major Jewish organizations in Israel and in the U.S.—such as the Jewish Agency, the American Jewish Joint Distribution Committee, or UJC—in sponsoring data collection tends to complicate research issues. Organizations are motivated by their mission toward their constituencies rather than by unequivocal analytic criteria. In turn, the understandable interest of organizations to continue functioning and securing budgetary resources tends to bring them to focus on Jewish populations increasingly more similar to the *enlarged* than to the *core* definition.

The following estimates of Jewish population distribution in each continent (Table 2 below), country (Tables 3–10), and major metropolitan areas (Table 11) consistently aim at the concept of *core* Jewish population. The *core* is indeed the necessary starting point for any relevant elaboration about the *enlarged*.

PRESENTATION AND QUALITY OF DATA

Until 1999, Jewish population estimates presented in the *American Jewish Year Book* referred to December 31 of the year preceding by two the date of publication. Since 2000 our estimates refer to January 1 of the current year of publication. Efforts to provide the most recent possible

¹³For a concise review of the rules of attribution of Jewish personal status in rabbinic and Israeli law, including reference to Jewish sects, isolated communities, and apostates, see Michael Corinaldi, "Jewish Identity," chap. 2 of his *Jewish Identity: The Case of Ethiopian Jewry* (Jerusalem, 1998).

picture entail a short span of time for evaluation and correction of available information, hence a somewhat greater margin of inaccuracy. Indeed, where appropriate, we revised our previous estimates in the light of newly accrued information on Jewish populations (Tables 2 and 3). Corrections were also applied retrospectively to the 2005 figures for major geographical regions so as to ensure a better base for comparisons with the 2006 estimates. Corrections of the latest estimates, if needed, will be presented in future volumes of the AJYB.

We provide separate figures for each country with approximately 100 or more resident *core* Jews. Residual estimates of Jews living in other smaller communities supplement some of the continental totals. For each of the reported countries in each continent, the four columns in Tables 4–8 provide an estimate of midyear 2005 total population,¹⁴ the estimated 1/1/2006 Jewish population, the proportion of Jews per 1,000 of total population, and a rating of the accuracy of the Jewish population particular estimate.

There is wide variation in the quality of the Jewish population estimates for different countries. For many Diaspora countries it would be best to indicate a range (minimum–maximum) rather than a definite figure for the number of Jews. It would be confusing, however, for the reader to be confronted with a long list of ranges; this would also complicate the regional and world totals. The figures actually indicated for most of the Diaspora communities should be understood as being the central value of the plausible range of the respective core Jewish populations. The relative magnitude of this range varies inversely to the accuracy of the particular estimate.

The three main elements that affect the accuracy of each estimate are the nature and quality of the base data, how recent the base data are, and the method of updating. A simple code combining these elements is used to provide a general evaluation of the reliability of the Jewish population figures reported in the detailed tables below. The code indicates different quality levels of the reported estimates: (A) Base figure derived from countrywide census or relatively reliable Jewish population survey; updated on the basis of full or partial information on Jewish population movements in the respective country during the intervening period. (B) Base figure derived from less accurate but recent countrywide Jewish

¹⁴Data and estimates are derived from Population Reference Bureau, *2005 World Population Data Sheet* (Washington, D.C., 2006).

population data; partial information on population movements in the intervening period. (C) Base figure derived from less recent sources, and/or unsatisfactory or partial coverage of a country's Jewish population; updated according to demographic information illustrative of regional demographic trends. (D) Base figure essentially speculative; no reliable updating procedure. In categories (A), (B), and (C), the year in which the country's base figure or important partial updates were obtained is also stated. For countries whose Jewish population estimate for 2006 was not only updated but also revised in the light of improved information, the sign "X" is appended to the accuracy rating.

An additional tool for updating Jewish population estimates is provided by several sets of demographic projections developed at the Institute of Contemporary Jewry of the Hebrew University of Jerusalem.¹⁵ Such projections, based on available data on Jewish population composition by age and sex, extrapolate the most likely observed or expected Jewish population trends over the first decades of the twenty-first century. Even where reliable information on the dynamics of Jewish population change is not immediately available, the powerful connection that generally exists between age composition of a population and the respective vital statistics and migration movements helps provide plausible scenarios of the developments bound to occur in the short term. Where better data were lacking, we used indications from these projections to refine the 2006 estimates as against previous years. On the other hand, projections are shaped by a comparatively limited set of assumptions, and need to be periodically updated in the light of actual demographic developments.

WORLD JEWISH POPULATION SIZE

The size of world Jewry at the beginning of 2006 was assessed at 13,089,800. Jews constituted 2.02 per 1,000 of the world's total population of 6,477 million. One in about 495 people in the world is a Jew. According to the revised figures, between January 1, 2005 and January 1, 2006, the Jewish population grew by an estimated 52,900 people, or about 0.4 percent. This compares with a total world population growth rate of 1.3 percent (0.1 percent in more developed countries, 1.5 percent in less developed countries). Despite all the imperfections in the estimates, world

¹⁵DellaPergola, Rebbun, and Tolts, "Prospecting the Jewish Future," and unpublished tabulations. A new round of population projections currently undertaken in the light of the latest data helped in the current assessment.

Jewry continued to be close to zero population growth, with increase in Israel (1.5 percent) overcoming decline in the Diaspora (–0.3 percent).

Table 2 gives an overall picture of Jewish population for the beginning of 2006 as compared to 2005. For 2005 the originally published estimates are presented along with somewhat revised figures that take into account, retrospectively, the corrections made in certain country estimates in the light of improved information. These corrections resulted in a net reduction of the 2005 estimated size of world Jewry by 1,500. Explanations are given below of the reasons for these minor corrections.

The number of Jews in Israel rose from 5,237,600 in 2005 to 5,313,800 at the beginning of 2006, an increase of 76,200 people, or 1.5 percent. In contrast, the estimated Jewish population in the Diaspora diminished from 7,795,000 (according to the revised figures) to 7,776,000—a decrease of 19,000 people, or –0.3 percent. These changes reflect the continuing Jewish emigration from the FSU and other countries, but also the internal decrease typical of the aggregate of Diaspora Jewry. In 2005, the estimated Israel-Diaspora net migratory balance (immigration minus emigration) amounted to a minimal gain of core Jews for Israel.¹⁶ This calculation includes Israeli citizens born abroad who entered Israel for the first time. Therefore, internal demographic evolution (including vital events and conversions) produced nearly all of the growth among the Jewish population in Israel, and most of the decline in the Diaspora.

Recently, instances of accession or “return” to Judaism can be observed in connection with the absorption in Israel of immigrants from Eastern Europe, Ethiopia, and, to a minor extent, other countries such as Peru and India, under the comprehensive provisions of the Israeli Law of Return and Law of Entrance.¹⁷ The return or first-time access to Judaism of some of such previously unincorporated or unidentified individuals contributed to slowing down the pace of decline of the relevant Diaspora Jewish populations and some gains for the Jewish population in Israel.

As noted, corrections should be introduced in previously published Jewish population estimates in the light of new information that has become available. Table 3 provides a synopsis of the world Jewish population estimates relating to the period 1945–2006, as first published each year in the *American Jewish Year Book* and as corrected retroactively, incorporating

¹⁶Israel Central Bureau of Statistics, *Monthly Bulletin of Statistics* (Jerusalem, 2006).

¹⁷As noted, the Law of Return applies to Jews and their extended families. The Law of Entrance applies to all others.

TABLE 2. ESTIMATED CORE JEWISH POPULATION, BY CONTINENTS AND MAJOR GEOGRAPHICAL REGIONS, 2005 AND 2006^a

Region	2005			2006		Yearly	Jews p. 1000
	Original Abs. N.	Revised ^b Abs. N.	Percent ^c	Abs. N.	Percent ^c	% Change 2005–2006	Total Population
World	13,034,100	13,032,600	100.0	13,089,800	100.0	0.4	2.0
Diaspora	7,796,500	7,795,000	59.8	7,776,000	59.4	–0.3	1.2
Israel	5,237,600	5,237,600	40.2	5,313,800	40.6	1.5	760.1
America, Total	6,049,500	6,049,500	46.4	6,043,200	46.2	–0.1	6.8
North ^d	5,652,000	5,652,000	43.4	5,648,500	43.2	–0.1	17.2
Central	51,900	51,900	0.4	51,800	0.4	–0.2	0.3
South	345,000	344,600	2.6	342,900	2.6	–0.5	0.9
Europe, Total	1,519,600	1,519,600	11.7	1,505,500	11.5	–0.9	1.9
European Union ^b	1,121,000	1,121,000	8.6	1,121,300	8.6	0.0	2.5
Other West	19,700	19,700	0.2	19,700	0.2	0.0	1.6
Former USSR ^e	344,800	344,800	2.6	330,800	2.5	–4.1	1.6
Other East and Balkans ^e	34,100	34,100	0.3	33,700	0.3	–1.2	0.5
Asia, Total	5,277,100	5,277,100	40.5	5,353,300	40.9	1.4	1.4
Israel	5,237,600	5,237,600	40.2	5,313,800	40.6	1.5	760.1
Former USSR ^e	20,300	20,300	0.2	19,900	0.2	–2.0	0.3
Other	19,200	19,200	0.1	19,600	0.1	2.1	0.0
Africa, Total	78,800	78,300	0.6	77,700	0.6	–0.8	0.1
North ^f	4,800	4,300	0.0	4,200	0.0	–2.3	0.0
South ^g	74,000	74,000	0.6	73,500	0.6	–0.7	0.1
Oceania ^h	109,100	109,100	0.8	110,100	0.8	0.9	3.3

^aJanuary 1.^bIncluding European Union's ten new entries.^cMinor discrepancies due to rounding.^dU.S.A. and Canada.^eAsian regions of Russia and Turkey included in Europe. Baltic countries included in European Union.^fIncluding Ethiopia.^gSouth Africa, Zimbabwe, and other sub-Saharan countries.^hAustralia, New Zealand.

all subsequent revisions. These revised data correct, sometimes significantly, the figures published until 1980 by other authors and since 1981 by ourselves. Thanks to the development over the years of an improved database, these new revisions are not necessarily the same revised estimates that we published year by year in the AJYB based on the information that was available at each date. It is likely that further retrospective revisions may become necessary reflecting ongoing and future research.

The revised figures in Table 3 clearly portray the slowing down of Jewish population growth globally since World War II. Based on a post-Shoah world Jewish population estimate of 11,000,000, a growth of 1,079,000 occurred between 1945 and 1960, followed by growths of 506,000 in the 1960s, 234,000 in the 1970s, 49,000 in the 1980s, and 32,000 in the 1990s. While it took 13 years to add one million to world Jewry's postwar size, over 46 years were needed to add another million. Since 2000, the slow rhythm of Jewish population growth has slightly recovered, mostly reflecting the growing share of Israel out of the world total. Table 3 also outlines the slow Jewish population growth rate as compared to total population growth globally, and the declining Jewish share of world population. In 2006, the Jewish share of world population (2.02 per 1,000) was less than half what it was in 1945 (4.75 per 1,000).

POPULATION DISTRIBUTION BY MAJOR REGIONS AND COUNTRIES

Over 46 percent of the world's Jews reside in the Americas, with over 43 percent in North America. About 41 percent live in Asia, including the Asian republics of the former USSR (but not the Asian parts of the Russian Republic and Turkey)—most of them in Israel. Europe, including the Asian territories of the Russian Republic and Turkey, accounts for about 12 percent of the total. Fewer than 2 percent of the world's Jews live in Africa and Oceania. Among the major geographical regions listed in Table 1, the number of Jews in Israel—and, consequently, in total Asia—increased in 2006. Moderate Jewish population gains were also estimated in Oceania (Australia and New Zealand). We estimate that Jewish population size diminished to variable extents in North, Central, and South America, in the former Soviet republics in Europe and Asia, and in Africa. These regional changes reflect the trends apparent in the Jewish population in each of the major countries with some notable exceptions within regions, such as the growth of Germany within the EU. We now turn to a review of recent trends in the largest Jewish populations.

TABLE 3. WORLD JEWISH POPULATION, ORIGINAL AND CORRECTED ESTIMATES, AND TOTAL POPULATION, 1945–2006

Year	Jewish Population			World Population		Jews per 1000 of Total Pop.
	Original Estimate ^a	Corrected Estimate ^b	Yearly % Change ^c	Total (Millions) ^d	Yearly % Change	
1945, May 1	11,000,000	11,000,000		2,315		4.75
1950, Jan. 1	11,303,400	11,297,000	0.57	2,524	1.87	4.48
1960, Jan. 1	12,792,800	12,079,000	0.67	3,027	1.83	3.99
1970, Jan. 1	13,950,900	12,585,000	0.41	3,702	2.03	3.40
1980, Jan. 1	14,527,100	12,819,000	0.18	4,447	1.85	2.88
1990, Jan. 1	12,810,300	12,868,000	0.04	5,282	1.74	2.44
2000, Jan. 1	13,191,500	12,900,000	0.02	6,000	1.30	2.15
2005, Jan. 1	13,034,100	13,032,600	0.20	6,396	1.29	2.04
2006, Jan. 1	13,089,800		0.44	6,477	1.27	2.02

^aAs published in *American Jewish Year Book*, various years. Some of the estimates reported here as of Jan. 1 were originally published as of Dec. 31 of previous year.

^bBased on updated, corrected, or otherwise improved information. Original estimates for 1990 and after, and all revised estimates: Division of Jewish Demography and Statistics, The A. Harman Institute of Contemporary Jewry, The Hebrew University of Jerusalem.

^cBased on revised estimates, besides last year.

^dMidyear estimate of preceding year. Source: Population Reference Bureau.

North America

In the United States (Table 4), two major studies were recently undertaken, the 2000–01 National Jewish Population Survey (NJPS)¹⁸ and the 2001 American Jewish Identity Survey (AJIS).¹⁹ The NJPS was sponsored the United Jewish Communities (UJC), the coordinating body for the local Jewish federations in the U.S., and advised by a National Technical Advisory Committee chaired by the late Vivian Klaff and by Frank Mott. A national stratified random-digit-dialing (RDD) sample covered the whole U.S., subdivided into seven strata based on pre-survey estimates of Jewish population density, with sampling probabilities proportional to Jewish density in each stratum. Over 175,000 households were screened

¹⁸Kotler-Berkowitz et al., *National Jewish Population Survey, 2000–2001*.

¹⁹Egon Mayer, Barry Kosmin, and Ariela Keysar, *American Jewish Identity Survey 2001—AJIS Report—An Exploration in the Demography and Outlook of a People* (New York, 2002). See also Barry A. Kosmin, Egon Mayer, and Ariela Keysar, *American Religious Identification Survey 2001* (New York, 2001).

for possible inclusion based on four questions: (1) What is your religion (or that of other adults in the household), if any? (2) Do you or does any other adult in the household have a Jewish mother or a Jewish father? (3) Were you or any other adult in the household raised Jewish? (4) Do you, or does any other adult in the household, consider your/him/herself Jewish for any reasons? Answers to these questions included options other than yes or no, thus allowing for a nondichotomist resolution of Jewish population definition. From the beginning, such screening criteria were expected to produce results not strictly comparable with the 1990 NJPS.

The final unweighted sample included 4,220 Jewish respondents and 303 people of Jewish background (PJB), for a total of 4,523 Jewish households; 625 non-Jews of Jewish background; and 4,027 non-Jews, for a total of 9,175 respondent households. The 4,027 non-Jewish households were interviewed for a National Survey of Religion and Ethnicity (NSRE) to collect data necessary for weighting and thus estimating the size of the Jewish population, and to provide comparative data to Jews and PJBs on sociodemographic topics. The rate of response to the screening interview was 28 percent. Weights were directly or indirectly estimated and applied to adjust for the number of telephone lines in the household, and to match sample household and respondent data to the U.S. Census totals for sampling strata, age, gender, and region.²⁰

Following claims of excessively low respondent rates, selective population undercounts, and other inappropriate procedures during and following fieldwork, the NJPS was submitted to independent professional scrutiny. It was concluded that the study—although handicapped by several methodological shortcomings such as low response rates, inconsistent survey coverage of relevant subpopulations, and loss of documentation—stood within the range of professionally acceptable research standards and biases.²¹

The total Jewish population was estimated at 5.2 million, including 4.3 million with clearly Jewish connections, 800,000 persons of Jewish background but whose Jewish identification was less clear, and over 100,000 persons in institutions (the actual NJPS number was below 5.1 million, but a round estimate of 5.2 million was arrived at by including persons

²⁰Kotler-Berkowitz et al., *National Jewish Population Survey 2000–01*. See also Charles Kadushin, Leonard Saxe, and Benjamin Phillips, "More Nevuchim (A Guide for the Perplexed) for NJPS 2000–01," *Contemporary Jewry* 25 (2005), pp. 1–32.

²¹Mark Schulman, "National Jewish Population Survey 2000–01: Study Review Memo," prepared for the United Jewish Communities, 2003.

in institutions and persons who did not report their age). Respondents from the first group, the 4.3 million, were administered a long-form questionnaire, while most respondents from the second, the 800,000, were administered a short-form questionnaire that covered a limited selection of the survey's variables—namely, those on Jewish identification. The total number of Jews plus non-Jews of Jewish background (including those with no Jewish connections) was estimated at 6.7 million. The total number of individuals in the 2.9 million households with at least one Jewish member was estimated at 8.7 million, significantly higher than in 1990.

Even as one major national Jewish population survey (the NJPS) was being undertaken, an alternative one (the 2001 AJIS) was being developed, testifying to substantive disagreements within the Jewish community and among its researchers about how to go about such a project. The privately sponsored AJIS, directed by the late Egon Mayer and by Barry Kosmin, was based on a national RDD sample. Out of all successful contacts, a total of 50,238 respondents agreed to be interviewed. After a series of screening questions quite similar to those of NJPS 1990, 1,668 respondents qualified to be included in a survey of American Jewish households. The response rate was 18 percent.²² The estimated core Jewish population, including Jews with no religion and Jews by choice, as well as Jews in institutions, was 5,340,000. Of these, 3,460,000 were born Jews whose religion was Judaism, 170,000 were converts to Judaism/Jews by choice, and 1,710,000 were born Jews with no religion. The total of Jews and others of Jewish origin was 7,690,000. The total in all households surveyed, including those without any current “core” Jew, was 9,740,000, excluding persons in institutions. The AJIS data (and not those of the 2000–01 NJPS) conceptually match the 1990 NJPS figures.

Combined reading of these two major current surveys suggests a core Jewish population in the range of 5.20–5.35 million in 2001. Even accepting the higher figure, the revised 2001 estimate was about 300,000–400,000 short of the 5.7 million we had projected for 2002 based on the 5.515 million estimated for mid-1990 by the previous NJPS.²³ There had indeed been a Jewish influx during the 1990s of at least 200,000 new immigrants—from the former Soviet Union, Israel, Latin America, South Africa, Iran, and Western Europe. However, continuing low Jewish fertility rates, the consequent aging in population composition, and

²²Mayer, Kosmin, and Keysar, *American Jewish Identity Survey*; and Barry A. Kosmin, personal communication to the author.

²³See Kosmin et al., *Highlights of the CJF 1990 National Jewish Population Survey*.

TABLE 4. ESTIMATED CORE JEWISH POPULATION DISTRIBUTION IN THE AMERICAS, 1/1/2006

Country	Total Population	Jewish Population	Jews per 1,000 Population	Accuracy Rating
Canada	32,200,000	373,500	11.6	B 2001
United States	296,500,000	5,275,000	17.8	B 2001
Total North America ^a	328,827,000	5,648,500	17.2	
Bahamas	300,000	300	1.0	D
Costa Rica	4,300,000	2,500	0.6	C 1993
Cuba	11,300,000	500	0.1	C 1990
Dominican Republic	8,900,000	100	0.0	D
El Salvador	6,900,000	100	0.0	C 1993
Guatemala	12,700,000	900	0.1	A 1999
Jamaica	2,700,000	300	0.1	B 1995
Mexico	107,000,000	39,800	0.4	B 2001
Netherlands Antilles	215,000	200	0.9	B 1998
Panama	3,200,000	5,000	1.6	C 1990
Puerto Rico	3,900,000	1,500	0.4	C 1990
Virgin Islands	115,000	300	2.6	C 1986
Other	24,470,000	300	0.0	D
Total Central America	186,000,000	51,800	0.3	
Argentina	38,600,000	184,500	4.8	B 2003
Bolivia	8,900,000	500	0.1	C 1999
Brazil	184,200,000	96,500	0.5	B 2001
Chile	16,100,000	20,700	1.3	C 1991
Colombia	46,000,000	3,100	0.1	C 1996
Ecuador	13,000,000	900	0.1	C 1985
Paraguay	6,200,000	900	0.1	B 1997
Peru	27,900,000	2,200	0.1	C 1993
Suriname	400,000	200	0.5	C 1986
Uruguay	3,400,000	18,000	5.3	B 2006 X
Venezuela	26,700,000	15,400	0.6	B 1999
Total South America ^a	372,400,000	342,900	0.9	
Total	887,227,000	6,043,200	6.8	

^aIncluding countries not listed separately.

comparatively weak propensities to identify with Judaism among younger adults of mixed Jewish and non-Jewish ancestry apparently led to a significantly lower total core population size. In the historical perspective of Jewish population research in the U.S. over the last 50 years, the new findings appeared quite consistent with figures and projections grounded on earlier sources, and more likely to be the product of actual demographic trends than an artifact of insufficient data.²⁴

A further national study of American Jews was the Heritage and Religious Identification Survey (HARI), conducted in two phases in 2001–02 for the Institute for Jewish & Community Research.²⁵ A total of 10,204 individuals were interviewed using random-digit-dialing procedures at a response rate of 29 percent. Since this sample was considerably smaller than those in the two previously mentioned surveys, the corresponding statistical errors are much higher. The published estimate of the number of Jews, according to this study, is 6.0 million, defined as those who say Judaism is their religion or who had a Jewish background (parent or upbringing). Since this definition does not specify the current identificational status of adults, it is conceptually closer to the *enlarged* Jewish population than to the *core* Jewish population as defined above. Another 4.2 million individuals were defined as of “Jewish heritage,” and 2.5 million more as “connected non-Jewish adults.” The grand total of 12,735,000 tends to go not just in the conceptual direction of Israel’s Law of Return, but even beyond it.

An important project now undertaken at the Steinhardt Social Research Institute (SSRI) at Brandeis University may provide, in due course, new clues regarding Jewish population size and characteristics in the U.S. A systematic compilation of major national social surveys was obtained, each including a Jewish subsample. The combination of many such relatively small subsamples will allow for a meta-analysis of a large Jewish subpopulation in the context of U.S. total population.²⁶

On the basis of first returns, this innovative effort seems more to confirm than to contradict existing notions about Jewish population size.

²⁴DellaPergola, “Was It the Demography?”

²⁵Gary Tobin and Sid Groeneman, *Surveying the Jewish Population in the United States—Part 1: Population Estimate; Part 2: Methodological Issues and Challenges* (San Francisco, 2003).

²⁶The project is being directed by Leonard Saxe. See Elizabeth Tighe, Leonard Saxe, Darren Brown, Jennifer Dilinger, Aron Klein, and Ashley Hill, *Research Synthesis of National Survey Estimates of the U.S. Jewish Population; Project Summary, Method and Analysis Plan* (Waltham, Mass., 2005).

Based on a review of 74 studies conducted over the period 1990–2005, the median share of Jews among the respondents was 1.94 percent. Allowing for the observed lower share of Jews under age 20, the ratio of Jews to non-Jews aged 20 and above—the typical respondents to surveys—is 0.935. The percentage of Jews among total U.S. population, including adults and children, is thus downwardly corrected to 1.814 percent. The 2000 U.S. Census gave a total U.S. population of 281,421,906. A median of 1.814 percent Jews would correspond to 5,104,993 individuals. The average survey response rate on religion was 95 percent. Adjusting the Jewish population upward for nonresponse or no religion reported, the Jewish population estimate becomes 5,373,677. This estimate, besides being quite similar to the AJIS reported above, refers to a period of over 15 years whose midpoint would correspond to a date in the late 1990s. As noted, in 2001 both NJPS and AJIS indicated an ongoing Jewish population reduction. Projecting the SSRI data to 2006, we infer that the likely outcome would be somewhat lower than the original calculation.

As for evidence from the major local Jewish community studies, a 2002 study of the Jews in New York, the largest U.S. metropolitan community, pointed to a stable Jewish population of 1.4 million in the extended eight-borough area, but, for the first time in over three-quarters of a century, fewer than one million Jews lived in New York City's five boroughs.²⁷ This can be explained by geographical mobility to the West and to the South of the U.S. However a 2005 study of the Jewish community in the Boston metropolitan area found significantly fewer Jews than had been assumed based on reports of previous years, requiring a retrospective downward revision.²⁸

In the light of this abundant and intriguing evidence, our national estimate for 2006 assumes that U.S. Jewry, continuing the pattern evident in the 2001 surveys, is characterized by a lack of growth—in fact, actual population decrease—despite continuing immigration. U.S. Jewry has an aging population composition, and its effectively Jewish fertility levels are significantly below what is necessary for generational replacement, due in part to the only very incomplete inclusion of the children of outmarriages. The number of immigrants has diminished, especially from the FSU. Under the present circumstances, we estimate an annual total of about 50,000 Jewish births, nearly 60,000 Jewish deaths, and 5,000 net immigrants in the U.S. We therefore suggest a reduction by 5,000 from our 2005 estimate of 5,280,000 million, to 5,275,000 in 2006.

²⁷See <http://www.ujafedny.org/site/PageServer?pagename=jewishcommunitystudy>.

²⁸See Leonard Saxe, Charles Kadushin, and Graham Wright, *2005 Boston Jewish Community Study* (Waltham, Mass., 2006).

In Canada the situation is somewhat different. The 2001 population census²⁹ indicated a decrease in the number of Jews according to ethnicity (including those declaring a religion other than Judaism) from 369,565 in 1991 to 348,605 in 2001 (–20,960, or 5.7 percent). Of the ethnic Jews in 2001, 186,475 indicated that Jewish was their sole ethnicity, and the other 162,130 mentioned it as one of their several ethnic identities. The percentage with an exclusively Jewish ethnicity thus amounted to only 53 percent of all those reporting a Jewish ethnicity, as compared to 66 percent in 1991 and 90 percent in 1981. On the other hand, the number of Canada's Jews according to religion increased from 318,070 in 1991 to 329,995 in 2001 (+11,925, or 3.7 percent). It should be noted that 22,365 Jews entered the country during the ten-year interval between the two censuses, and consequently the Jewish population would have decreased by 10,440 (–3.3 percent) were it not for this immigration.

Keeping in mind that some ethnic Jews are not Jewish by religion and that an even greater number of Jews by religion do not declare a Jewish ethnicity, a combined estimate of 370,520 obtained for Canada's Jewish population, up 4 percent from 356,315 in 1991.³⁰ Assuming continuing immigration to Canada, we evaluate the 2006 Jewish population at 373,500, the world's fourth largest. This figure is not strictly congruent with the concept of *core* Jewish population, as it includes some individuals for whom Jewish was only one among multiple ethnic identities. Some of these would probably more accurately be included in the non-Jewish component of the *enlarged* Jewish population. Taking into account all ethnic Jews who profess a non-Jewish religion, and other non-Jewish household members, an enlarged Jewish population of above 450,000 would probably obtain.

Latin America

In Latin America, the Jewish population was generally in decline, reflecting recurring economic and local security concerns. In Argentina, nearly 6,000 Jews emigrated to Israel in 2002—the highest figure ever in a single year from that country—due to the dire economic conditions and special incentives offered on the Israeli side. In 2003 the economic situation eased somewhat and Israel suspended its incentives. About 1,500 Jews emigrated from Argentina to Israel in 2003, declining to 458 in 2004

²⁹Detailed information on census returns is available online from Statistics Canada. See <http://www.statcan.ca>

³⁰Charles Shahrar, *The Jewish Community of Canada* (Toronto, 2004).

and to 397 in 2005.³¹ Based on the experience of previous years, approximately 20 percent of these migrants were non-Jewish household members in the *enlarged* population. Partial evidence from different sources indicated that less than half of total Jewish emigration from Argentina went to Israel. Contrary to some rumors, the official data pointed to high permanence rates in Israel of the new immigrants, at least during the first year, and an expected attrition of about 10 percent leaving within the first three years.³² We consequently assessed Argentina's Jewish population at 184,500 in 2006, the world's seventh largest.

In 2004 and 2005 two new Jewish population surveys were undertaken in the Buenos Aires metropolitan area (AMBA). Initial claims of a Jewish population of 244,000³³ appeared to be founded on significantly inconsistent definitional criteria. Of the 244,000, 64,000 reported to be of Christian religion, and about another 20,000 reported some Jewish ancestry but did not consider themselves Jewish. Overall, 161,000 people in the AMBA considered themselves totally or partly Jewish—consistent with our 2004 estimate of 165,000. This figure for the larger urban concentration appeared coherent with our 185,000 countrywide *core* estimate. The 244,000 figure would be a good estimate of the *enlarged* Jewish population in Greater Buenos Aires, while over 300,000 persons were identified, in the same survey, to be in some way of Jewish origin or attached to a person of Jewish origin. Another survey limited to the City of Buenos Aires pointed to a significantly aging composition of the core Jewish population, also reflecting the emigration of younger households over recent years.³⁴ The current situation implies a yearly loss of about 500–1,000 through a negative balance of Jewish births and deaths, and emigration.

The 2000 census of Brazil indicated a rather stable Jewish population of 86,828, up from 86,416 in 1991.³⁵ Considering the possible noninclusion of individuals who did not answer the census question on religion, we assessed Brazil's Jewish population at 97,000 in 2003. Allowing for moderate emigration (286 went to Israel in 2005); we estimate the Jewish

³¹See Israel Central Bureau of Statistics, <http://www.cbs.gov.il>

³²Shmuel Adler, *Emigration among Immigrants from Argentina that Arrived During the Period 1.1.89–31.12.02* (Jerusalem, 2004).

³³Adrian Jmelniczky and Ezequiel Erdei, *Estudio de Población Judía en Ciudad de Buenos Aires y Gran Buenos Aires (AMBA)* (Buenos Aires, 2005).

³⁴Yaacov Rubel, *La Población Judía de la Ciudad de Buenos Aires, Perfil Socio-Demográfico* (Buenos Aires, 2005).

³⁵See <http://www.ibge.br>; René D. Decol, "Brazilian Jews: a Demographic Profile," unpublished paper delivered at the International Conference on Jewish Demography, Jerusalem, 2002.

population at 96,500 in 2006—the world's tenth largest. This appeared consistent with a systematic documentation effort undertaken by the Jewish Federation of São Paulo that found a total of 47,286 Jews,³⁶ and an assumption that about one half of Brazil's Jews live in that city. Brazil's enlarged Jewish population (including non-Jewish members of Jewish households) was assessed at 132,191 in 1980 and 117,296 in 1991,³⁷ and presumably exceeded 120,000 in 2000.

In Mexico, the 2000 census indicated a Jewish population of 45,260 aged 5 and over.³⁸ Of these, 32,464 lived in the metropolitan area of the capital, Mexico City, while a most unlikely 12,796 were reported in states other than the Federal District and Mexico State—consistent with erratic figures in past censuses. Allocation of the 0–4 age group based on a 2000 Jewish survey determined a corrected estimate of about 35,000 Jews in Greater Mexico City, and 40,000 nationwide. A Jewish population survey undertaken in 2000 provided a countrywide estimate of 39,870 Jews, of which 37,350 were in Mexico City.³⁹ This confirmed the results of a previous 1991 survey.⁴⁰ In 2006, allowing for minor emigration, we estimated the Jewish population at 39,800, the world's 14th largest.

The fourth largest Jewish community in Latin America is located in Chile,⁴¹ whose relatively stable Jewish population is now larger than those of Uruguay⁴² and Venezuela.⁴³ Both of the latter countries experienced

³⁶FISESP (Federação Israelita do Estado de São Paulo), *Recadastramento comunitário 2000–01* (São Paulo, 2002).

³⁷René Decol, *Imigrações urbanas para o Brasil: o caso dos Judeus*, unpublished Ph.D. dissertation, Universidade Estadual, 1999.

³⁸See Instituto Nacional de Estadística, Geografía e Informática, *XII Censo General de Población y Vivienda 2000* (Mexico City, 2002).

³⁹Comunidad Judía de México, *Estudio socio-demográfico 2000* (Mexico City, unpublished tables, 2000).

⁴⁰Sergio DellaPergola and Susana Lerner, *La población judía de México: Perfil demográfico, social y cultural* (México-Jerusalén, 1995). The project, conducted cooperatively by the Centro de Estudios Urbanos y de Desarrollo Urbano (CEDDU), El Colegio de México, and the Division of Jewish Demography and Statistics of the A. Harman Institute of Contemporary Jewry, The Hebrew University, was sponsored by the Asociación Mexicana de Amigos de la Universidad Hebrea de Jerusalén.

⁴¹Gabriel Berger et al., *Estudio Socio-Demográfico de la Comunidad Judía de Chile* (Santiago-Buenos Aires, 1995).

⁴²Nicole Berenstein and Rafael Porzecanski, *Perfil de los egresados de la Red Formal de Educación Judía Uruguay* (Montevideo, 2001).

⁴³Sergio DellaPergola, Salomon Benzaquen, and Tony Beker de Weinraub, *Perfil sociodemográfico y cultural de la comunidad judía de Caracas* (Caracas, 2000). The survey was sponsored by the Asociación Israelita de Venezuela, the Union Israelita de Caracas, and the Asociación de Amigos de la Universidad Hebrea de Jerusalén.

significant Jewish emigration in recent years. Around 2000, about 20 percent of the former pupils of Jewish schools in Uruguay and over one-third of the adult children of Caracas Jews lived in a different country. Based on the recent evidence, the Jewish population estimate for Uruguay was downwardly revised to 18,000.

European Union

Jewish population in Europe (Table 5) tended to be increasingly concentrated in the western part of the continent, and within the European Union. On May 1, 2004, the EU expanded from 15 to 25 countries, incorporating the three Baltic nations that had been part of the Soviet Union (Estonia, Latvia, and Lithuania), another five that had been Soviet satellites (the Czech Republic, Hungary, Poland, Slovakia, and Slovenia), and two southern European insular countries (Cyprus and Malta). The EU thus encompassed an estimated 1,121,300 Jews in 2006, comprising 74 percent of the continent's total Jewish population. The other former Soviet republics in Europe outside the EU comprised 330,800 Jews, or 22 percent of European Jewry. All other European countries comprised 53,400 Jews, less than 4 percent of the Jews of Europe. The EU's expanded format symbolized an important historical landmark: the virtual boundary between Western and Eastern Europe was erased, while further Eastern European countries, such as Romania, Bulgaria, and Croatia, were bound for incorporation within the EU in the near future. Ongoing disagreements about the possible incorporation of Turkey in a longer term revealed the fundamental dilemma of Europe's cultural and geopolitical boundaries facing an Islamic country.

The largest Jewish community in Europe was in France, where a new countrywide survey undertaken at the beginning of 2002 suggested a downward revision to 500,000 *core* Jews plus an additional 75,000 non-Jewish members of Jewish households.⁴⁴ Before the survey, our Jewish population estimate stood at 519,000. The difference, cumulated over several years, was primarily due to a growing pace of Jewish emigration not only to Israel but also to Canada and other countries. Aliyah to Israel amounted to 2,545 in 2005—an increase of more than 25 percent over 2004. Jewish emigration tended to respond to increasing anti-Jewish manifestations, including physical violence. A survey of Jewish tourists

⁴⁴See Erik H. Cohen with Maurice Ifergan, *Les Juifs de France: Valeurs et identité* (Paris, 2002).

from France to Israel revealed that about 125,000 people, more than 30 percent of all French Jews aged 15 and over, had visited Israel.⁴⁵ Of these, 23 percent (about 29,000) affirmed their intention to move to Israel in the near future. A distant second candidate for possible emigration was the U.S. Of course migration intentions are not a proxy for actual migration decisions, but they indicate a growing feeling of insecurity within French Jewry. Our 2006 estimate for the Jewish community of France therefore shrinks to 491,500, the third largest in the world.

In the United Kingdom, the 2001 national population census provided detailed data about religion for the first time since the nineteenth century.⁴⁶ The total Jewish population of 266,741 for England, Wales, Scotland, and Northern Ireland closely approximated our 273,500 estimate for 2002. However, considering that 22.8 percent of the UK population indicated that they had no religion and that another 7.3 percent did not answer the question—at a time when much of the organized Jewish community publicly supported participation in the census—we suggested raising the estimate to 300,000 for 2001. More detailed data from the same census for Scotland (some of its questions were different from those asked in the rest of the UK) indicated 6,448 people currently reporting Jewish religion, as compared to a total of 7,446 who said they were raised as Jews—a net lifetime loss of 13 percent.⁴⁷ Vital statistics routinely collected by the Board of Deputies Community Research Unit for Jews of the UK as a whole show a continuing excess of Jewish deaths (3,670 in 2002, 3,592 in 2003, and 3,257 in 2004) over Jewish births (2,665 in 2002, and the same in 2003).⁴⁸ The diminishing number of deaths is an obvious symptom of a shrinking population that loses about 1,000 people yearly through a negative vital balance. Shrinking synagogue membership is another indicator. Household membership declined by 17.8 percent over the period 1990–2005, and by 4.5 percent (nearly 1 percent per year) between 2001 and 2005.⁴⁹ Taking into account some minor emigration as

⁴⁵Erik H. Cohen, *Les touristes de France en Israël 2004* (Jerusalem, 2005).

⁴⁶The census is available at <http://www.ons.gov.uk>. See also Barry Kosmin and Stanley Werman, *Commentary on Census Religion Question* (London, 2002), a publication of the JPR (Institute for Jewish Policy Research).

⁴⁷Also see *JPR/News*, Spring 2003, p. 6.

⁴⁸The Board of Deputies of British Jews, Community Research Unit, *Report on Community Vital Statistics 2004* (London, 2005). See also Stephen Miller, Marlena Schmool, and Antony Lerman, *Social and Political Attitudes of British Jews: Some Key Findings of the JPR Survey* (London, 1996).

⁴⁹Rona Hart and Edward Kafka, *Trends in British Synagogue Membership, 1990–2005/6* (London, 2006).

TABLE 5. ESTIMATED CORE JEWISH POPULATION DISTRIBUTION IN EUROPE,
1/1/2006

Country	Total Population	Jewish Population	Jews per 1,000 Population	Accuracy Rating
Austria	8,200,000	9,000	1.1	B 2001
Belgium	10,500,000	31,200	3.0	C 2002
Denmark	5,400,000	6,400	1.2	C 2001
Finland	5,200,000	1,100	0.2	B 1999
France ^a	60,700,000	491,500	8.1	B 2002
Germany	82,500,000	118,000	1.4	B 2004
Greece	11,100,000	4,500	0.4	B 1995
Ireland	4,100,000	1,200	0.3	B 2001
Italy	58,700,000	28,600	0.5	B 2002
Luxembourg	500,000	600	1.2	B 2000
Netherlands	16,300,000	30,000	1.8	B 2000
Portugal	10,500,000	500	0.0	C 1999
Spain	42,500,000	12,000	0.3	D
Sweden	9,000,000	15,000	1.7	C 1999
United Kingdom	60,300,000	297,000	4.9	B 2001
[Total European Union 15]	385,600,000	1,046,600	2.7	
Estonia	1,300,000	1,900	1.5	B 2005 X
Latvia	2,300,000	9,800	4.3	B 2005 X
Lithuania	3,400,000	3,200	0.9	B 2001
Czech Republic	10,200,000	4,000	0.4	C 2001
Hungary	10,100,000	49,700	4.9	C 2001
Poland	38,200,000	3,200	0.1	C 2001
Slovakia	5,400,000	2,700	0.5	C 2001
Slovenia	2,000,000	100	0.1	C 1996
Other ^b	1,400,000	100	0.1	D
Total European Union 25	459,900,000	1,121,300	2.4	
Gibraltar	25,000	600	24.0	B 1991
Norway	4,600,000	1,200	0.3	B 1995
Switzerland	7,400,000	17,900	2.4	A 2000
Total other West Europe ^c	12,495,000	19,700	1.6	

TABLE 5.—(Continued)

Country	Total Population	Jewish Population	Jews per 1,000 Population	Accuracy Rating
Belarus	9,800,000	18,200	1.9	B 2003 X
Moldova	4,200,000	4,600	1.1	C 2000
Russia ^d	143,000,000	228,000	1.6	B 2002
Ukraine	47,100,000	80,000	1.7	B 2001
Total FSU Republics	204,100,000	330,800	1.6	
[Total FSU in Europe] ^e	211,100,000	345,700	1.6	
Bosnia-Herzegovina	3,800,000	500	0.1	C 2001
Bulgaria	7,700,000	2,000	0.3	C 2001
Croatia	4,400,000	1,700	0.4	C 2001
Macedonia (FYR)	2,000,000	100	0.1	C 1996
Romania	21,600,000	10,100	0.5	B 2001
Serbia-Montenegro	10,700,000	1,500	0.1	C 2001
Turkey ^d	72,900,000	17,800	0.2	B 2002
Total other East Europe and Balkans ^c	126,300,000	33,700	0.5	
Total	802,795,000	1,505,500	1.9	

^aIncluding Monaco.^bCyprus and Malta.^cIncluding countries not listed separately.^dIncluding Asian regions.^eIncluding Baltic countries.

well, we estimated the UK's total Jewish population at 297,000 in 2006, the world's fifth largest.

In Germany, Jewish immigration, which had brought into the country about 190,000 Jews and non-Jewish family members between 1989 and 2004, significantly diminished. The German government, under pressure because of high unemployment and a crumbling welfare system, limited Jewish immigration from the FSU in 2005. On January 1, 2005, the previous special immigration law (*Kontingentsflüchtlingsgesetz*) was replaced by a new immigration law (*Zuwanderungsgesetz*) intended to regulate and limit all migration into Germany. Jews were to be included, and thus lose

their privileged status as *Kontingentflüchtlinge*. Under the new law, integration into German society and good economic prospects ranked well before any other consideration, and required Jews aspiring to immigrate to Germany to first prove that a community would accept them as members. Prior knowledge of the German language was required, and potential Jewish immigrants now also had to prove that they would not be dependent on welfare and that they were willing to integrate into the German labor market.⁵⁰

In 2005, 3,124 immigrants from the former Soviet Union were recorded as new members of German Jewish communities, as compared to 4,757 in 2004, 6,224 in 2003 and 6,597 in 2002.⁵¹ Admission criteria in the community follow Jewish rabbinical rules. The total number of *core* Jews registered with the central Jewish community grew to 107,677 at the beginning of 2006, as compared to 105,733 in 2005 and 102,472 in 2004. Of the current total, fewer than 10,000 were part of the initial pool of 28,081 members that existed at the end of 1990, and the rest were recent immigrants. Between 2002 and 2004, the enlarged total of Jews and non-Jewish family members who came to Germany from the FSU was larger than the respective number of FSU migrants to Israel, but that was no longer the case in 2005 (see above, p. 000).

The age composition of the Jewish old-timers—and even more so of the newcomers—was extremely skewed to the elderly. In 2005 there were 128 Jewish births and 1,178 Jewish deaths recorded by the Jewish community in Germany, as well as 61 conversions to Judaism and 308 conversions from Judaism. This explains why the growth of the Jewish community is significantly less than the total number of new immigrants. Allowing for delays in joining the organized community and a preference on the part of some members of a minority not to identify officially with its institutions, we assess Germany's *core* Jewish population at 118,000, the world's eighth largest. The *enlarged* Jewish population, inclusive of the non-Jewish relatives of immigrants, must be approaching 200,000, and creates an entirely new framework for Jewish social and cultural life in Germany, but also significant dependence on welfare services.⁵²

⁵⁰Jewish People Policy Planning Institute, *Annual Assessment 2006, Deltas Creating Opportunities and Threats*, Executive Report 3 (Jerusalem, 2006).

⁵¹Zentralwohlfahrtsstelle der Juden in Deutschland (ZWJD), *Mitgliederstatistik; Der Einzelnen Jüdischen Gemeinden und Landesverbände in Deutschland* (Frankfurt a.M., 2006).

⁵²Julius H. Schoeps, Willy Jasper, and Bernard Vogt, eds., *Ein neues Judentum in Deutschland. Fremd und Eigenbilder der russisch-jüdischen Einwanderer* (Potsdam, 1999).

In Hungary, our core estimate of just below 50,000 (the world's 13th largest) reflects the unavoidably negative balance of Jewish births and deaths in a country where the total population's vital balance has been negative for several years in a row. Indeed, a Jewish survey in 1999 indicated a conspicuously larger *enlarged* Jewish population.⁵³ However, a demographic extrapolation based on the usually accepted number of post-Holocaust core Jewish survivors and accounting for the known or estimated numbers of births, deaths, and emigrants since 1945 closely matches our assessment. It should be noted that in the 2001 Hungarian census a scant 13,000 people reported themselves Jewish by religion.

Belgium's Jewish population was estimated above 30,000, the 15th largest worldwide. Stable numbers reflected the presence of a traditional Orthodox community in Antwerp and the growth of a large European administrative center in Brussels. Local Jewish population estimates were quite obsolete in comparison with those of most other EU countries, but the reported order of magnitude was supported by indirect evidence, such as the number of votes collected by Jewish candidates during the 2003 legislative elections.

The next two largest Jewish communities, both in the EU and globally, were those in the Netherlands and Italy. In the Netherlands, a survey in 2000 estimated a Halakhic Jewish population of 30,072, of which perhaps as many as a third were immigrants from Israel, and an enlarged Jewish population of 43,305.⁵⁴ In Italy, total Jewish community membership—which historically comprised the overwhelming majority of the country's Jewish population—declined from 26,706 in 1995 to 25,143 in 2001.⁵⁵ Our estimate, slightly below 29,000, adequately allocates for nonmembers.

⁵³András Kovács, *Zsidók és Zsidóság a Mai Magyarországon: Egy szociológiai kutatás eredményei* [Jews and Jewry in Contemporary Hungary: Results of a Sociological Survey] (Budapest, 2002).

⁵⁴Hanna van Solinge and Marlene de Vries, eds., *De Joden in Nederland Anno 2000: Demografisch profiel en binding aan het joodendom* (Amsterdam, 2001). The survey was undertaken as a collaborative effort between the Stichting Joods Maatschappelijk Werk and NIDI (Netherlands Interdisciplinary Demographic Institute). See also C. Kooyman and J. Almagor, *Israelis in Holland: A Sociodemographic Study of Israelis and Former Israelis in Holland* (Amsterdam, 1996).

⁵⁵Unione delle comunità ebraiche italiane, *IV Congresso, relazione del consiglio* (Roma, 2002); and Yaakov Andrea Lattes, *Sull'assimilazione in Italia e i metodi per affrontarla* (Ramat Gan, Israel, 2005).

Former Soviet Union

In the former Soviet Union, rapid Jewish population decrease continued, reflecting an overwhelming surplus of Jewish deaths over births, high rates of outmarriage and low rates of Jewish identification of the children, and conspicuous though diminishing emigration. Our 2006 assessment of the total *core* Jewish population in the aggregate of the 15 former Soviet republics was 365,600, of which 345,700 lived in Europe and 19,900 in Asia. At least as many non-Jewish family members were part of the respective *enlarged* households. The ongoing process of demographic decline was compensated to some extent by the revival of Jewish cultural and religious activities, including Jewish education.⁵⁶

In the Russian Republic, the October 2002 census indicated 233,600 Jews, as against our *core* Jewish population estimate of 252,000 for the beginning of 2003 (derived from the February 1994 Russian Microcensus estimate of 409,000 Jews).⁵⁷ Allowing for some census undercounts after the compulsory item on ethnicity (*natsyonalnost*) on identification documents was canceled and not stating an ethnicity was allowed for the first time, we estimate the Jewish population at 228,000 in 2006, the sixth largest in the world.

Russian Jewry was clearly more demographically stable and resilient than was the case in the other former Soviet republics. This was partly a consequence of Jewish migrations between the various republics and also the lower emigration propensities from Moscow and some of the other main urban areas.⁵⁸ Nevertheless, the striking imbalance of Jewish births and deaths, and continuing emigration meant ongoing population decline and an elderly age composition. The decline in the number of births to at least one Jewish parent could be estimated at 8,006 in 1988 and 2,177 in 1998. Recorded Jewish deaths were 13,826 in 1988 and 9,103 in 1998. As a result, the estimated negative balance of these vital events was -5,820

⁵⁶Zvi Gitelman, "Becoming Jewish in Russia and Ukraine," in Zvi Gitelman, Barry Kosmin, and András Kovács, eds., *New Jewish Identities: Contemporary Europe and Beyond* (Budapest/New York, 2003), pp. 105–37.

⁵⁷Mark Tolts, "Demographic Trends among the Jews of the Former Soviet Union," paper presented at the International Conference in Honor of Professor Mordechai Altshuler on Soviet and Post-Soviet Jewry, Jerusalem, 2003, published in German translation in *Menora: Jahrbuch für deutsch-jüdische Geschichte* 2004, 15 (Berlin/Wien, 2005) pp. 15–44; Mark Tolts, "The Post-Soviet Jewish Population in Russia and the World," *Jews in Russia and Eastern Europe* 1 (52), Summer 2004, pp. 37–63.

⁵⁸Mark Tolts, "Mass *Aliyah* and Jewish Emigration from Russia: Dynamics and Factors," *East European Jewish Affairs* 33, Winter 2003, pp. 71–96.

in 1988 and -6,926 in 1998.⁵⁹ These changes occur in the context of the net population decrease being experienced by the Russian Republic in general, as well as by other European republics of the FSU.

In the Ukraine, the population census undertaken on December 5, 2001, yielded 104,600 Jews, whereas we had expected 100,000 on January 1, 2002. Considering that our baseline for the latter estimate were the 487,300 Jews counted in the previous census of January 1989, the fit between expected and actual results was quite remarkable.⁶⁰ Taking into account the dramatic pace of emigration since 1989, the other major intervening changes among Ukraine's Jews, and the continuing emigration at the end of 2001, the census fully confirmed our previous assessment of ongoing demographic trends. Adding continuing emigration, we assess the 2006 core Jewish population at 80,000, the 11th largest in the world.

Of the other former Soviet republics in Europe, the main Jewish population was in Belarus, now downwardly revised to 18,200. After the accession to the European Union of the three Baltic states of Estonia, Latvia, and Lithuania, Jewish population has been fairly stable, assessed overall in 2006 at 14,900, after minor revisions for the two first. Pending a new census, a survey in Moldova found an *enlarged* Jewish population of 9,240 in 2000.⁶¹ We assess the *core* Jewish population at 4,600 in 2006.

Rest of Europe

After Hungary joined the EU together with Poland (whose latest census indicated a Jewish population of 1,100), the Czech Republic, Slovakia, and Slovenia, only 53,400 Jews remained in Europe outside the EU or the FSU. Of these 19,700 lived in Western Europe, primarily in Switzerland (17,900)⁶² and 33,700 lived in Eastern Europe and the Balkans, primarily in Turkey. A survey in Istanbul pointed to widespread aging in a community that has experienced significant past emigration. In Istanbul,

⁵⁹Mark Tolts, "Demographic Trends Among the Jews in the Three Post-Soviet Slavic Republics," paper presented at the 14th World Congress of Jewish Studies, Jerusalem, July 2005.

⁶⁰Ukrainian Ministry of Statistics, *Population Census 2001* (Kyiv, 2002); Mark Tolts, *Main Demographic Trends of the Jews in Russia and the FSU* (Jerusalem, 2002).

⁶¹Malka Korazim and Esther Katz, "Patterns of Jewish Identity in Moldova: The Behavioral Dimension," in Gitelman, Kosmin, and Kovács, eds., *New Jewish Identities*, pp. 159-70.

⁶²Bundesamt für Statistik, *Wohnbevölkerung nach Religion 2000* (Neuchâtel, 2005).

14 percent of the Jewish population was under age 18, as compared to 18 percent above age 65.⁶³

Asia

Jewish population in Asia is mostly affected by the trends in Israel (Table 6). At the beginning of 2006, Israel's core Jewish population reached 5,313,800, forming an enlarged Jewish population of 5,613,600 when combined with 299,800 non-Jewish members of Jewish households.⁶⁴ There was a modest increase in the number of converts to Judaism (about 1,900 in 2005, as compared to 1,730 in 2004, 919 in 2003, and 3,533 in 2002). The majority were new immigrants from Ethiopia, while a few hundreds were immigrants from the FSU.⁶⁵ In 2005, 25,300 new immigrants arrived in Israel, of whom 15,700 were Jewish.⁶⁶ Current emigration reduced this to a net Jewish migration balance of 7,200.⁶⁷

Israel's Jewish fertility rate continued to be stable at 2.6–2.7 children per woman, higher than that of every other developed country and probably twice or more the effective Jewish fertility level across Diaspora Jewish communities. In 2004, for the first time ever, more than 100,000 Jewish babies were born in Israel, helping to determine a net natural increase of 67,300. In 2005, 101,200 Jewish births and 34,100 deaths produced a net balance of 67,200.

Of the 5,313,800 core Jews in 2006, 5,073,800 lived within the pre-1967 borders plus East Jerusalem and the Golan Heights, where they formed 75.2 percent of the total legally permanent population, and about 240,000 lived in the West Bank, forming over 10 percent of the total population. If the Gaza area is added, Jews formed 6.6 percent of the combined West Bank and Gaza population. In August 2005, about 8,000 Jewish Israelis had to leave their residences in the Gaza Strip and in northern Samaria in the framework of the Israeli government's disengagement plan. They

⁶³Data provided through the courtesy of the Jewish Community Council.

⁶⁴Central Bureau of Statistics, *Statistical Abstract of Israel*, 57 (Jerusalem, 2006). See also <http://www.cbs.gov.il>

⁶⁵Raly Sa'ar, "Family members of converts not allowed to immigrate with them to Israel," *Ha'aretz*, June 3, 2004.

⁶⁶These data include over 4,000 returning Israelis and immigrant citizens, plus the foreign-born children of Israelis on their first-time entrance into the country. Not included are foreign workers and illegal residents.

⁶⁷Israel's total international migration balance in 2005 was 16,300, also including a net total of 4,400 non-Jewish immigrants under the Law of Return, and a net total of 4,700 (about half of them Muslims) under the family-reunion provisions.

TABLE 6. ESTIMATED CORE JEWISH POPULATION DISTRIBUTION IN ASIA, 1/1/2006

Country	Total Population	Jewish Population	Jews per 1,000 Population	Accuracy Rating
Israel ^a	6,750,700	5,073,800	751.6	A 2006
West Bank and Gaza ^b	3,640,000	240,000	65.9	A 2006
Total Israel and Palestine	10,320,700	5,313,800	514.9	
Azerbaijan	8,400,000	6,800	0.8	C 1999
Georgia	4,500,000	3,500	0.8	B 2002
Kazakhstan	15,100,000	3,700	0.2	B 1999
Kyrgyzstan	5,200,000	800	0.2	B 1999 X
Turkmenistan	5,200,000	300	0.1	C 2000
Uzbekistan	26,400,000	4,800	0.2	C 2000
Total former USSR in Asia ^c	74,600,000	19,900	0.3	
China ^d	1,303,700,000	1,500	0.0	D X
India	1,103,600,000	5,000	0.0	B 1996
Iran	69,500,000	10,800	0.2	C 1986
Japan	127,700,000	1,000	0.0	C 1993
Korea, South	48,300,000	100	0.0	C 1998
Philippines	84,800,000	100	0.0	D
Singapore	4,300,000	300	0.1	C 1990
Syria	18,400,000	100	0.0	C 1995
Taiwan	22,700,000	100	0.0	D
Thailand	65,000,000	200	0.0	C 1998
Yemen	20,700,000	200	0.0	C 1995
Other	893,411,400	200	0.0	D
Total other Asia	3,762,111,400	19,600	0.0	
Total	3,847,032,100	5,349,000	1.4	

^aTotal population of Israel, including Jews in West Bank and Gaza, 1/1/2006: 6,990,700.

^bTotal Palestinian population in West Bank and Gaza: 1/1/2006: 3,330,000 (our revised estimate).

^cIncluding Armenia and Tajikistan. Not including Asian regions of Russian Republic.

^dIncluding Hong Kong and Macao.

were mostly relocated in temporary or permanent housing within Israel's "Green Line," with a minority resettling in the West Bank and the Golan Heights.

Jews represented 76.0 percent of a total population of 6,990,700 in the State of Israel, including East Jerusalem, the Golan Heights, and the Jewish but not the Palestinian population in the West Bank and Gaza. Considering the total Jewish and Palestinian legal population resident in the State of Israel and under the Palestinian Authority, evaluated at 10,320,700, Jews represented 51.5 percent, or slightly more than half. All of the preceding figures relate to the *core* Jewish population. If the 299,800 non-Jewish members of Jewish households are added to the Jewish side, the *enlarged* Jewish population of 5,613,600 thus obtained represented 80.3 percent of Israel's population (as defined above), and 54.4 percent of the total population of Israel and the Palestinian territories. With the further addition of about 180,000 non-Jewish foreign workers residing in Israel, the figures for *core* and *enlarged* Jewish population represented, respectively, 50.6 and 53.5 percent of the total population present in Israel and the Palestinian territories, estimated at 10,500,700 in 2006.

These estimates depend, of course, on the assessment of the total Palestinian population of the West Bank and Gaza, a matter that became the subject of a high-profile debate in the media following the assertion by a group of American and Israeli investigators that current population estimates from Palestinian sources were inflated.⁶⁸ The Palestinian Central Bureau of Statistics, after a downward revision of over 100,000 to account for expected immigration that did not materialize, estimated the population in the Palestinian territories at 3,762,005 by July 1, 2006, including East Jerusalem.⁶⁹ Our own independent assessment, after allocating 240,000 East Jerusalem Arabs to the Israeli side and taking into account an actually negative migration balance of Palestinians, and further corrections, was 3,330,000 on January 1, 2006.⁷⁰ The faster pace of population growth among Arabs was supported by fertility rates still close

⁶⁸Bennett Zimmerman, Roberta Seid, Michael Wise, Yoram Ettinger, David Shahaf, Ezra Sohar, David Passig, and Avraham Shvout, *Arab Population In the West Bank & Gaza: The Million-and-a-Half Person Gap* (Washington, 2005); Bennett Zimmerman, Roberta Seid, and Michael L. Wise, *The Million-Persons Gap: The Arab Population in the West Bank and Gaza*, Begin-Sadat Center for Strategic Studies, Mideast Security and Policy Studies no. 65 (Ramat Gan, 2005).

⁶⁹See www.pcbs.org

⁷⁰Sergio DellaPergola, "Battle of numbers: Jewish minority by 2020," *Jerusalem Post*, May 17, 2005.

to five children per woman, resulting in about a 3-percent annual increase in the West Bank and Gaza and 2.8 percent within Israel. This positively generated a gradual attrition in the extant Jewish majority over the whole territory between the Mediterranean Sea and the Jordan River, and within the State of Israel itself.⁷¹

In the rest of Asia, the Jewish population consisted mainly of the rapidly declining communities in the FSU's eight Asian republics, the largest of which was Azerbaijan with 6,800 Jews, followed by Uzbekistan (4,800), Kazakhstan (3,700), and Georgia (3,500).⁷² The largest Jewish population in a single country in Asia besides Israel was in Iran. Our estimate there reflects an effort to monitor widespread emigration since the Islamic revolution of the late 1970s. Small Jewish populations, partly of temporary sojourners, exist in various South and East Asian countries. Rapid economic development and growing relations with Israel render these countries more receptive to a Jewish presence, which—while still very small—is growing.

Africa

Jewish population in Africa was mostly concentrated in South Africa (Table 7). According to the 2001 census,⁷³ the white Jewish population amounted to 61,675. After factoring in the national nonresponse rate of 14 percent, a corrected estimate of 72,000 obtained. Allowing for the Jews reported among South Africa's nonwhites (11,979 blacks, 1,287 coloreds, and 615 Indians, many of whom practice other religions) we assessed the total size of the Jewish community at 75,000 in 2001. Taking into account a moderate continuation of emigration, we estimate South Africa's Jewish population at 72,000 in 2006, the world's 12th largest.

Our revised estimates for North Africa acknowledge the ongoing reduction in the small Jewish populations remaining in Morocco and Tunisia, now assessed at 4,000 overall.

⁷¹For an extensive discussion of the background, thrust, and implications of past and current population changes see Sergio DellaPergola, "Demographic Trends in Israel and Palestine: Prospects and Policy Implications," *AJYB* 2003, vol. 103, pp. 3–68. See also Arnon Sofer and Yevguenia Bistrow, *Israel Demography 2004–20 in the Light of Disengagement* (Haifa, 2004; in Hebrew).

⁷²Tofts, "Demographic Trends among the Jews of the Former Soviet Union."

⁷³See David Saks, "Community Stable, Ageing—Census," *South African Jewish Report* (Johannesburg, 2003). See also Barry A. Kosmin, Jaqueline Goldberg, Milton Shain, and Shirley Bruk, *Jews of the New South Africa: Highlights of the 1998 National Survey of South African Jews* (London, 1999).

TABLE 7. ESTIMATED CORE JEWISH POPULATION DISTRIBUTION IN AFRICA,
1/1/2006

Country	Total Population	Jewish Population	Jews per 1,000 Population	Accuracy Rating
Egypt	74,000,000	100	0.0	C 1998
Ethiopia	77,400,000	100	0.0	C 1998
Morocco	30,700,000	3,000	0.1	C 2006 X
Tunisia	10,000,000	1,100	0.1	C 2003
Total North Africa ^a	271,200,000	4,200	0.0	
Botswana	1,600,000	100	0.1	C 1993
Congo D.R.	60,800,000	100	0.0	C 1993
Kenya	33,800,000	400	0.0	C 1990
Namibia	2,000,000	100	0.1	C 1993
Nigeria	131,500,000	100	0.0	D
South Africa	46,900,000	72,000	1.5	B 2001
Zimbabwe	13,000,000	400	0.0	B 2001
Other	345,200,000	300	0.0	D
Total other Africa	634,800,000	73,500	0.1	
Total	906,000,000	77,700	0.1	

^aIncluding countries not listed separately.

Oceania

Continuing immigration produced some increase in the size of Jewish populations in Oceania (Table 8). Australia's 2001 census indicated a Jewish population of 83,500, up about 4,000 from 1996.⁷⁴ Taking into account nonresponse but also the community's rather old age composition, we estimate the core Jewish population at 103,000 in 2006, the ninth largest in the world. The 2001 census also pointed to some Jewish population increase in New Zealand, assessed at a total of 7,000.

⁷⁴Australian Bureau of Statistics, *Population Census 2001* (Canberra, 2002). See also Gary Eckstein, *Demography of the Sydney Jewish Community 2001* (Sydney, 2003).

DISPERSION AND CONCENTRATION

Reflecting global Jewish population stagnation along with growing concentration in a few countries, 97.4 percent of world Jewry live in the largest 15 communities, and, excluding Israel from the count, 96.1 percent live in the 14 largest communities of the Diaspora, of which 68.3 percent in the United States (Table 9).

In 2006, there were at least 100 Jews in 94 different countries (Table 10). Two countries had Jewish populations above 5 million each (Israel and the U.S.), another seven had more than 100,000 Jews, three had 50,000–100,000, five had 25,000–50,000, ten had 10,000–25,000, and 67 countries had less than 10,000. These 67 communities overall accounted for 1 percent of world Jewry. In only six communities outside of Israel did Jews constitute at least about 5 per 1,000 (0.5 percent) of their country's total population. In descending order by the relative weight (not size) of their Jewish population they were Gibraltar (24.0 Jews per 1,000 inhabitants), the U.S. (17.8), Canada (11.6), France (8.1), Uruguay (5.3), and Australia (5.0).

By combining the two criteria of Jewish population size and density, we obtain the following taxonomy of the 26 Jewish communities with populations over 10,000 (excluding Israel). There are four countries with over 100,000 Jews and at least 5 Jews per 1,000 of total population: the U.S., France, Canada, and Australia; another four countries with over 100,000 Jews and at least 1 per 1,000 of total population: the UK, Argentina, Russia, and Germany; one country with 10,000–100,000 Jews and at least 5 per 1,000 of total population: Uruguay; nine more

TABLE 8 ESTIMATED CORE JEWISH POPULATION DISTRIBUTION IN OCEANIA, 1/1/2006

Country	Total Population	Jewish Population	Jews per 1,000 Population	Accuracy Rating
Australia	20,400,000	103,000	5.0	B 2001
New Zealand	4,100,000	7,000	1.7	A 2001
Other	8,500,000	100	0.0	D
Total	33,000,000	110,100	3.3	

TABLE 9. COUNTRIES WITH LARGEST CORE JEWISH POPULATIONS, 1/1/2006

Rank	Country	Jewish Population	% of Total Jewish Population			
			In the World		In the Diaspora	
			%	Cumulative %	%	Cumulative %
1	Israel	5,313,800	40.6	40.6	=	=
2	United States	5,275,000	40.3	80.9	68.3	68.3
3	France	491,500	3.8	84.6	6.3	74.6
4	Canada	373,500	2.9	87.5	4.8	79.4
5	United Kingdom	297,000	2.3	89.8	3.8	83.2
6	Russia	228,000	1.7	91.5	2.9	86.2
7	Argentina	184,500	1.4	92.9	2.4	88.5
8	Germany	118,000	0.9	93.8	1.5	90.0
9	Australia	103,000	0.8	94.6	1.3	91.4
10	Brazil	96,500	0.7	95.3	1.2	92.6
11	Ukraine	80,000	0.6	96.0	1.0	93.6
12	South Africa	72,000	0.6	96.5	0.9	94.6
13	Hungary	49,700	0.4	96.9	0.6	95.2
14	Mexico	39,800	0.3	97.2	0.5	95.7
15	Belgium	31,200	0.2	97.4	0.4	96.1

countries with 10,000–100,000 Jews and at least 1 per 1,000 of total population: Ukraine, South Africa, Hungary, Belgium, the Netherlands, Chile, Belarus, Switzerland, and Sweden; and eight countries with 10,000–100,000 Jews and less than 1 per 1,000 of total population: Brazil, Mexico, Italy, Turkey, Venezuela, Spain, Iran, and Romania.

The overwhelmingly urban concentration of Jewish populations globally is evinced by the fact that in 2006 more than half (51.9 percent) of world Jewry lives in only five metropolitan areas—Tel Aviv, New York, Jerusalem, Los Angeles, and Haifa. Two-thirds of world Jewry (66.6 percent) lives in those five areas plus Southeast Florida, Be'er Sheva, Philadelphia, Paris, Chicago, and Boston. The largest 22 Jewish population concentrations encompass 78 percent of all Jews worldwide (Table 11).⁷⁵ The Jewish population in the Tel Aviv urban conurbation

⁷⁵For Israel estimates see Israel Central Bureau of Statistics, *Statistical Abstract of Israel* 57 (Jerusalem, 2006), Table 2-15. For U.S. estimates see Ira M. Sheskin and Arnold Dashevsky, "U.S. Jewish Population, 2006," above, pp. 133–93.

TABLE 10. DISTRIBUTION OF THE WORLD'S JEWS, BY NUMBER, AND PROPORTION (PER 1,000 POPULATION) IN EACH COUNTRY, 1/1/2006

Number of Jews in Country	Jews per 1,000 Population					
	Total	0.0-0.9	1.0-4.9	5.0-9.9	10.0-24.9	25.0+
Number of Countries						
Total ^a	94	63	24	3	3	1
100-900	36	32	3	-	1	-
1,000-4,900	24	21	3	-	-	-
5,000-9,900	7	2	5	-	-	-
10,000-24,900	10	5	4	1	-	-
25,000-49,900	5	2	3	-	-	-
50,000-99,900	3	1	2	-	-	-
100,000-999,900	7	-	4	2	1	-
1,000,000 or more	2	-	-	-	1	1
Jewish Population Distribution (Absolute Numbers)						
Total ^a	13,089,800	303,100	1,210,300	612,500	5,649,100	5,313,800
100-900	11,200	9,400	1,200	-	600	-
1,000-4,900	60,600	50,900	9,700	-	-	-
5,000-9,900	49,000	11,800	37,200	-	-	-
10,000-24,900	155,900	66,100	71,800	18,000	-	-
25,000-49,900	179,300	68,400	110,900	-	-	-
50,000-99,900	248,500	96,500	152,000	-	-	-
100,000-999,900	1,795,500	-	827,500	594,500	373,500	-
1,000,000 or more	10,588,800	-	-	-	5,275,000	5,313,800
Jewish Population Distribution (Percent of World's Jews)						
Total ^a	100.0	2.3	9.2	4.7	43.2	40.6
100-900	0.1	0.1	0.0	0.0	0.0	0.0
1,000-4,900	0.5	0.4	0.1	0.0	0.0	0.0
5,000-9,900	0.4	0.1	0.3	0.0	0.0	0.0
10,000-24,900	1.2	0.5	0.5	0.1	0.0	0.0
25,000-49,900	1.4	0.5	0.8	0.0	0.0	0.0
50,000-99,900	1.9	0.7	1.2	0.0	0.0	0.0
100,000-999,900	13.7	0.0	6.3	4.5	2.9	0.0
1,000,000 or more	80.9	0.0	0.0	0.0	40.3	40.6

^aGrand total includes countries with fewer than 100 Jews, for a total of 1,100 Jews. Minor discrepancies due to rounding. Israel includes West Bank and Gaza.

TABLE 11. METROPOLITAN AREAS WITH LARGEST CORE JEWISH POPULATIONS, 1/1/2006

Rank	Metro Area ^a	Country	Jewish Population	Share of World's Jews	
				%	Cumulative %
1	Tel Aviv ^{b,c}	Israel	2,751,600	21.0	21.0
2	New York ^d	U.S.	2,051,000	15.7	36.7
3	Jerusalem ^e	Israel	670,000	5.1	41.8
4	Los Angeles ^d	U.S.	668,000	5.1	46.9
5	Haifa ^b	Israel	657,000	5.0	51.9
6	Southeast Florida ^{d, f}	U.S.	498,000	3.8	55.7
7	Be'er Sheva ^b	Israel	349,000	2.7	58.4
8	Philadelphia ^d	U.S.	285,000	2.2	60.6
9	Paris ^g	France	284,000	2.2	62.7
10	Chicago ^d	U.S.	265,000	2.0	64.8
11	Boston ^d	U.S.	235,000	1.8	66.6
12	San Francisco ^d	U.S.	218,000	1.7	68.2
13	London ^h	United Kingdom	195,000	1.5	69.7
14	Toronto ⁱ	Canada	180,000	1.4	71.1
15	Washington ^j	U.S.	166,000	1.3	72.4
16	Buenos Aires ^k	Argentina	165,000	1.3	73.6
17	Baltimore ^j	U.S.	106,000	0.8	74.4
18	Detroit ^d	U.S.	103,000	0.8	75.2
19	Moscow ^l	Russia	95,000	0.7	75.9
20	Montreal ⁱ	Canada	93,000	0.7	76.7
21	Cleveland ^d	U.S.	86,000	0.7	77.3
22	Atlanta ^j	U.S.	86,000	0.7	78.0

^aMost metropolitan areas include extended inhabited territory and several municipal authorities around central city. Definitions vary by country. Some of the estimates may include non-core Jews.

^bAs newly defined in the 1995 Israeli Census.

^cIncludes Ramat Gan, Bene Beraq, Petach Tikvah, Bat Yam, Holon, Rishon Lezion, Netanya, and Ashdod, each with a Jewish population above 100,000.

^dConsolidated Metropolitan Statistical Area (CMSA).

^eIncludes the whole Jerusalem District and parts of Judea and Samaria District.

^fMiami-Ft. Lauderdale and West Palm Beach-Boca Raton CMSA.

^gDepartments 75, 77, 78, 91, 92, 93, 94, 95.

^hGreater London and contiguous postcode areas.

ⁱCensus Metropolitan Area.

^jMetropolitan Statistical Area (MSA).

^kCapital Federal and Gran Buenos Aires Partidos (AMBA).

^lTerritory administered by city council.

extending from Netanya to Ashdod now exceeds by far that in the New York Standard Metropolitan Area extending from south New York State to parts of Connecticut, New Jersey, and Pennsylvania. Of the 22 largest metropolitan areas of Jewish residence, 12 are located in the U.S., four in Israel, two in Canada, and one each in France, the UK, Argentina, and Russia.

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COMMUNITY RELATIONS

AMERICAN COUNCIL FOR JUDAISM (1943).
PO Box 9009, Alexandria, VA 22304.
(703)836-2546. Pres. Stephen L. Naman;
Exec. Dir. Rabbi Howard A. Berman.
Seeks to advance the universal principles
of a Judaism free of nationalism, and the
national, civic, cultural, and social inte-
gration into American institutions of
Americans of Jewish faith. *Issues of the
American Council for Judaism; Special In-
terest Report.* (www.ACJNA.ORG)

AMERICAN JEWISH COMMITTEE (1906). The
Jacob Blaustein Building, 165 E. 56 St.,
NYC 10022. (212)751-4000. FAX:
(212)750-0326. Pres. E. Robert Good-

kind; Exec. Dir. David A. Harris. Protects
the rights and freedoms of Jews the world
over; combats bigotry and anti-Semitism
and promotes democracy and human
rights for all; works for the security of Is-
rael and deepened understanding between
Americans and Israelis; advocates public-
policy positions rooted in American de-
mocratic values and the perspectives of
Jewish heritage; and enhances the creative
vitality of the Jewish people. Includes
Jacob and Hilda Blaustein Center for
Human Relations, Project Interchange,
William Petschek National Jewish Family
Center, Jacob Blaustein Institute for the
Advancement of Human Rights, Institute
on American Jewish-Israeli Relations.

American Jewish Year Book; Commentary; AJC Journal. (WWW.AJC.ORG)

AMERICAN JEWISH CONGRESS (1918). 825 Third Ave., Ste. 1800, NYC 10022. (212)879-4500. FAX: (212)249-3672. E-mail: pr@ajcongress.org. Pres. Paul S. Miller; Exec. Dir. Neil B. Goldstein. Works to foster the creative survival of the Jewish people; to help Israel develop in peace, freedom, and security; to eliminate all forms of racial and religious bigotry; to advance civil rights, protect civil liberties, defend religious freedom, and safeguard the separation of church and state; "The Attorney General for the Jewish Community." *Congress Monthly; Judaism; Inside Israel; Radical Islamic Fundamentalism Update.* (WWW.AJCONGRESS.ORG)

AMERICAN JEWISH PUBLIC RELATIONS SOCIETY (1957). 575 Lexington Ave., Suite 600, NYC 10022. (212)644-2663. FAX: (212)644-3887. Pres. Diane J. Ehrlich; V-Pres., membership, Lauren R. Marcus. Advances professional status of public-relations practitioners employed by Jewish organizations and institutions or who represent Jewish-related clients, services, or products; upholds a professional code of ethics and standards; provides continuing education and networking opportunities at monthly meetings; serves as a clearinghouse for employment opportunities. *AJPRS Reporter; AJPRS Membership Directory.*

ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH (1913). 823 United Nations Plaza, NYC 10017. (212)885-7700. FAX: (212) 867-0779. E-mail: webmaster@adl.org. Natl. Chmn. Barbara B. Balser; Natl. Dir. Abraham H. Foxman. Seeks to combat anti-Semitism and to secure justice and fair treatment for all citizens through law, education, and community relations. *ADL on the Frontline; Law Enforcement Bulletin; Dimensions: A Journal of Holocaust Studies; Hidden Child Newsletter; International Reports; Civil Rights Reports.* (WWW.ADL.ORG)

ASSOCIATION OF JEWISH COMMUNITY RELATIONS WORKERS (1950). 7800 Northaven Road, Dallas, TX 75230. (214)615-5229. FAX: (214)373-3186. Pres. Marlene Gorin. Aims to stimulate higher standards of professional practice in Jewish community relations; encourages re-

search and training toward that end; conducts educational programs and seminars; aims to encourage cooperation between community-relations workers and those working in other areas of Jewish communal service.

CANFEI NESHARIM (2002). 111 Eighth Ave., 11th Floor, NYC 10011. (212)284-6745. E-mail: info@canfeinesharim.org. Exec. Dir. Evonne Marzouk. Educates about protecting the environment, from the perspective of Torah and Jewish law; encourages actions to protect the environment. *Compendium of Sources in Torah and Halacha* (biennial); *Newsletter* (monthly e-mail). (WWW.CANFEINESHARIM.ORG)

CENTER FOR JEWISH COMMUNITY STUDIES (1970). 1515 Locust St., Suite 703, Philadelphia, PA 19102. (215)772-0564. FAX: (215)772-0566. E-mail: jcpa@netvision.net.il or cjcs@worldnet.att.net. Jerusalem office: Jerusalem Center for Public Affairs. Pres. Amb. Dore Gold; Dir. Gen. Zvi Marom; Chmn. Bd. of Overseers Michael Rukin. Worldwide policy-studies institute devoted to the study of Jewish community organization, political thought, and public affairs, past and present, in Israel and throughout the world. Publishes original articles, essays, and monographs; maintains library, archives, and reprint series. *Jerusalem Letter/Viewpoints; Jewish Political Studies Review.* (WWW.JCPA.ORG)

CENTER FOR RUSSIAN JEWRY WITH STUDENT STRUGGLE FOR SOVIET JEWRY/SSSJ (1964). 240 Cabrini Blvd., #5B, NYC 10033. (212) 928-7451. FAX: (212)795-8867. Dir./Founder Jacob Birnbaum; Chmn. Dr. Ernest Bloch. Campaigns for the human rights of the Jews of the former USSR, with emphasis on emigration and Jewish identity; supports programs for needy Jews there and for newcomers in Israel and USA, stressing employment and Jewish education. As the originator of the grassroots movement for Soviet Jewry in the early 1960s, possesses unique archives.

COALITION ON THE ENVIRONMENT & JEWISH LIFE (1993). 443 Park Ave. S., 11th fl., NYC 10016-7322. (212)684-6950, ext. 210. FAX: (212)686-1353. E-mail: info@coejl.org. Exec. Dir. Adam C. Stern. Promotes environmental education, advocacy, and action in the American Jew-

ish community. Sponsored by a broad coalition of Jewish organizations; member of the National Religious Partnership for the Environment. *Bi-annual newsletter*. (WWW.COEJL.ORG)

COMMISSION ON SOCIAL ACTION OF REFORM JUDAISM (1953, joint instrumentality of the Union for Reform Judaism and the Central Conference of American Rabbis). 633 Third Ave., 7th fl., NYC 10017. (212)650-4160. FAX: (212)650-4229. E-mail: csarj@urj.org. Wash. Office: 2027 Massachusetts Ave., NW, Washington, DC 20036. Chmn. Robert Heller; Dir. Rabbi Daniel Polish; Dir. Religious Action Center of Reform Judaism, Rabbi David Saperstein. Policy-making body that relates ethical and spiritual principles of Judaism to social-justice issues; implements resolutions through the Religious Action Center in Washington, DC, via advocacy, development of educational materials, and congregational programs. *Tzedek V'Shalom* (social action newsletter); *Chai Impact* (legislative update).

CONFERENCE OF PRESIDENTS OF MAJOR AMERICAN JEWISH ORGANIZATIONS (1955). 633 Third Ave., NYC 10017. (212) 318-6111. FAX: (212)644-4135. E-mail: info@prescon.org. Chmn. Harold Tanner; Exec. V.-Chmn. Malcolm Hoenlein. Seeks to strengthen the U.S.-Israel alliance and to protect and enhance the security and dignity of Jews abroad. Toward this end, the Conference of Presidents speaks and acts on the basis of consensus of its 54 member agencies on issues of national and international Jewish concern.

CONSULTATIVE COUNCIL OF JEWISH ORGANIZATIONS-CCJO (1946). 420 Lexington Ave., Suite 1731, NYC 10170. (212) 808-5437. Chmn. Ady Steg & Clemens N. Nathan. A nongovernmental organization in consultative status with the UN, UNESCO, ILO, UNICEF, and the Council of Europe; cooperates and consults with, advises, and renders assistance to the Economic and Social Council of the UN on all problems relating to human rights and economic, social, cultural, educational, and related matters pertaining to Jews.

COORDINATING BOARD OF JEWISH ORGANIZATIONS (1947). 2020 K Street, NW, 7th Floor, Washington, D.C. 20006. (202)857-

6540. FAX: (202)857-6689. Exec. V. Pres. Daniel S. Mariaschin. To promote the purposes and principles for which the UN was created.

COUNCIL OF JEWISH ORGANIZATIONS IN CIVIL SERVICE, INC. (1948). 45 E. 33 St., Rm. 601, NYC 10016. (212)689-2015. FAX: (212)447-1633. Pres. Louis Weiser; 1st V.-Pres. Melvyn Birnbaum. Supports merit system; encourages recruitment of Jewish youth to government service; member of Coalition to Free Soviet Jews, NY Jewish Community Relations Council, NY Metropolitan Coordinating Council on Jewish Poverty, Jewish Labor Committee, America-Israel Friendship League. *Council Digest*.

INSTITUTE FOR PUBLIC AFFAIRS (see UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA)

INTERNATIONAL LEAGUE FOR THE REPATRIATION OF RUSSIAN JEWS, INC. (1963). 2 Fountain Lane, Suite 2J, Scarsdale, NY 10583. (914)683-3225. FAX: (914)683-3221. Pres. Morris Brafman; Chmn. James H. Rapp. Helped to bring the situation of Soviet Jews to world attention; catalyst for advocacy efforts, educational projects, and programs on behalf of Russian Jews in the former USSR, Israel, and U.S. Provides funds to help Russian Jewry in Israel and the former Soviet Union.

JEWISH COUNCIL FOR PUBLIC AFFAIRS (formerly NATIONAL JEWISH COMMUNITY RELATIONS ADVISORY COUNCIL) (1944). 443 Park Ave. S., 11th fl., NYC 10016-7322. (212)684-6950. FAX: (212)686-1353. E-mail: jcpainfo@thejcpa.org. Chair Marie Abrams; Exec. Dir. Rabbi Steve Gutow. National coordinating body for the field of Jewish community relations, comprising 13 national and 122 local Jewish community-relations agencies. Promotes understanding of Israel and the Middle East; supports Jewish communities around the world; advocates for equality and pluralism, and against discrimination, in American society. Through the Council's work, its constituent organizations seek agreement on policies, strategies, and programs for effective utilization of their resources for common ends. *Insider (Weekly)*. (WWW.JEWISHPUBLICAFFAIRS.ORG)

JEWISH LABOR COMMITTEE (1934). Atran Center for Jewish Culture, 25 E. 21 St.,

NYC 10010. (212)477-0707. FAX: (212)477-1918. Pres. Stuart Appelbaum; Exec. Dir. Avram B. Lyon. Serves as liaison between the Jewish community and the trade union movement; works with the U.S. and international labor movement to combat anti-Semitism, promote intergroup relations, and engender support for the State of Israel and Jews in and from the former Soviet Union; promotes teaching in public schools about the Holocaust and Jewish resistance; strengthens support within the Jewish community for the social goals and programs of the labor movement; supports Yiddish-language and cultural institutions. *Jewish Labor Committee Review; Issues Alert; Alumni Newsletter.*

—, NATIONAL TRADE UNION COUNCIL FOR HUMAN RIGHTS (1956). Atran Center for Jewish Culture, 25 E. 21 St., NYC 10010. (212)477-0707. FAX: (212)477-1918. Exec. Dir. Avram Lyon. Works with the American labor movement in advancing the struggle for social justice and equal opportunity, and assists unions in every issue affecting human rights. Fights discrimination on all levels and helps to promote labor's broad social and economic goals.

JEWISH PEACE FELLOWSHIP (1941). Box 271, Nyack, NY 10960. (914)358-4601. FAX: (914)358-4924. E-mail: jpf@forusa.org. Hon. Pres. Rabbi Philip Bentley; Ch. Murray Polner. Unites those who believe that Jewish ideals and experience provide inspiration for a nonviolent philosophy and way of life; offers draft counseling, especially for conscientious objection based on Jewish "religious training and belief"; encourages Jewish community to become more knowledgeable, concerned, and active in regard to the war/peace problem. *Shalom/Jewish Peace Letter.* (WWW.JEWISHPEACEFELLOWSHIP.ORG)

JEWISH WAR VETERANS OF THE UNITED STATES OF AMERICA (1896). 1811 R St., NW, Washington, DC 20009. (202)265-6280. FAX: (202)234-5662. E-mail: jwv@jwv.org. Natl. Exec. Dir. Herb Rosenbleeth; Natl. Commander Daniel Weiss. Seeks to foster true allegiance to the United States; to combat bigotry and prevent defamation of Jews; to encourage the doctrine of universal liberty, equal rights, and full justice for all; to cooperate with and support existing educational

institutions and establish new ones; to foster the education of ex-servicemen, ex-servicewomen, and members in the ideals and principles of Americanism. *Jewish Veteran.*

—, NATIONAL MUSEUM OF AMERICAN JEWISH MILITARY HISTORY (1958). 1811 R St., NW, Washington, DC 20009. E-mail: nmajmh@nmajmh.org. (202)265-6280. FAX: (202)234-5662. Pres. Edwin Goldwasser; Archivist Tom Wildenberg. Documents and preserves the contributions of Jewish Americans to the peace and freedom of the United States; educates the public concerning the courage, heroism, and sacrifices made by Jewish Americans who served in the armed forces; and works to combat anti-Semitism. *The Jewish War Veteran.*

NATIONAL ASSOCIATION OF JEWISH LEGISLATORS (1976). 65 Oakwood St., Albany, NY 12208. (518)527-3353. FAX: (518)458-8512. E-mail: najl01@aol.com. Exec. Dir. Marc Hiller; Pres. Sen. Richard Cohen, Minn. state senator. A nonpartisan Jewish state legislative network focusing on domestic issues and publishing newsletters. Maintains close ties with the Knesset and Israeli leaders.

NCSJ: ADVOCATES ON BEHALF OF JEWS IN RUSSIA, UKRAINE, THE BALTIC STATES AND EURASIA (formerly AMERICAN JEWISH CONFERENCE ON SOVIET JEWRY) (1964; reorg. 1971). 1640 Rhode Island Ave., NW, Suite 501, Washington, DC 20036-3278. (202)898-2500. FAX: (202)898-0822. E-mail: ncsj@ncsj.org. N.Y. office: 823 United Nations Plaza, NYC 10017. (212)808-0295. Chmn. Robert J. Moth, M.D.; Pres. Dr. Joel M. Schindler; Eexec. Dir. Mark B. Levin. Coordinating agency for major national Jewish organizations and local community groups in the U.S., acting on behalf of Jews in the former Soviet Union (FSU); provides information about Jews in the FSU through public education and social action; reports and special pamphlets, special programs and projects, public meetings and forums. *Newswatch; annual report; action and program kits; Tekuma.* (WWW.NCSJ.ORG)

—, SOVIET JEWRY RESEARCH BUREAU. Chmn. Denis C. Braham; Pres. Howard E. Sachs. Organized by NCSJ to monitor emigration trends. Primary task is the ac-

cumulation, evaluation, and processing of information regarding Jews in the FSU, especially those who apply for emigration.

NATIONAL JEWISH COMMUNITY RELATIONS ADVISORY COUNCIL (see JEWISH COUNCIL FOR PUBLIC AFFAIRS)

NATIONAL JEWISH DEMOCRATIC COUNCIL (1990). 777 N. Capital St., NE, Suite 305, Washington, DC 20002. (202)216-9060. FAX: (202)216-9061. E-mail: info@njdc.org. Chmn. Michael Adler; Exec. Dir. Ira N. Forman. An independent organization committed to strengthening Jewish participation in the Democratic party primarily through grassroots activism. The national voice of Jewish Democrats, NJDC is dedicated to fighting the radical right and promoting Jewish values and interests in the Democratic party. (www.NJDC.ORG)

REPUBLICAN JEWISH COALITION (1985). 50 F Street, NW Suite 100, Washington, DC 20001. (202) 638-6688. FAX: (202)638-6694. E-mail: rjc@rjchq.org. Natl. Chmn. Sam Fox; Exec. Dir. Matthew Brooks. Promotes involvement in Republican politics among its members; sensitizes Republican leaders to the concerns of the American Jewish community; promotes principles of free enterprise, a strong national defense, and an internationalist foreign policy. *RJC Bulletin*. (www.RJCHQ.ORG)

SHALEM CENTER (1994). 5505 Connecticut Avenue, NW, No. 1140, Washington, DC 20015. (877)298-7300. FAX: (888)766-1506. E-mail: shalem@shalem.org.il. Pres. Yoram Hazony (Israel); Academic Director, Daniel Polisar (Israel). The purposes and activities of the Shalem Center are to increase public understanding and conduct educational and research activities on the improvement of Jewish national public life, and to develop a community of intellectual leaders to shape the state of Israel into a secure, free, and prosperous society. *Azure*. (www.SHALEM CENTER.ORG)

SHALOM CENTER (1983). 6711 Lincoln Dr., Philadelphia, PA 19119. (215)844-8494. E-mail: shalomctr@aol.com. (Part of Aleph Alliance for Jewish Renewal.) Exec. Dir. Rabbi Arthur Waskow. National resource and organizing center for Jewish perspectives on dealing with overwork in American society, environmental

dangers, unrestrained technology, militarism, and corporate irresponsibility. Initiated A.J. Heschel 25th Yahrzeit observance. Trains next generation of *tikkun olam* activists. Holds colloquia on issues like environmental causes of cancer. *New Menorah*. (www.SHALOMCTR.ORG)

STUDENT STRUGGLE FOR SOVIET JEWRY (see CENTER FOR RUSSIAN JEWRY)

UN WATCH (1993). 1, rue de Varembe, PO Box 191, 1211 Geneva 20, Switzerland. (41-22)734.14.72. FAX: (41-22)734.16.13. E-mail: unwatch@unwatch.org. Exec. Dir. Hillel Neuer; Chm. Amb. Alfred H. Moses. An affiliate of the AJC, UN Watch measures UN performance by the yardstick of the UN's Charter; advocates the non-discriminatory application of the Charter; opposes the use of UN fora to attack Israel and promote anti-Semitism; and seeks to institutionalize at the UN the fight against worldwide anti-Semitism. *The Wednesday Watch* (English and Spanish). (www.UNWATCH.ORG)

UCSJ: UNION OF COUNCILS FOR JEWS IN THE FORMER SOVIET UNION (formerly UNION OF COUNCILS FOR SOVIET JEWS) (1970). 1819 H St., NW, Suite 230, Washington, DC 20005. (202)775-9770. FAX: (202)775-9776. E-mail: ucsj@ucsj.com. Pres. Yosef I. Abramowitz; Natl. Dir. Micah H. Naftalin. Devoted to promoting religious liberty, freedom of emigration, and security for Jews in the FSU (former Soviet Union) through advocacy and monitoring of anti-Semitism, neo-facism, human rights, rule of law, and democracy. Offers educational, cultural, medical, and humanitarian aid through the Yad L'Yad partnership program pairing Jewish communities in the US and the FSU; advocates for refuseniks and political prisoner. (www.FSUMONITOR.COM)

WORLD CONGRESS OF GAY, LESBIAN, BISEXUAL & TRANSGENDER JEWS (1980). 8 Letitia St., Philadelphia, PA 19106-3050. (609)396-1972. FAX: (215)873-0108. E-mail: president@wcgljo.org. Pres. Scott R. Gansl (Philadelphia, PA); V.-Pres. Francois Spiero (Paris, France). Supports, strengthens, and represents over 67 Jewish gay and lesbian organizations across the globe and the needs of gay and lesbian Jews generally. Challenges homophobia and sexism within the Jewish community

and responds to anti-Semitism at large. Sponsors regional and international conferences. *The Digest*. (WWW.WCGLJO.ORG)

WORLD JEWISH CONGRESS (1936; org. in U.S. 1939). 501 Madison Ave., 17th fl., NYC 10022. (212) 755-5770. FAX: (212)755-5883. Pres. Edgar M. Bronfman; Sec. Gen. Stephen E. Herbits. Seeks to intensify bonds of world Jewry with Israel; to strengthen solidarity among Jews everywhere and secure their rights, status, and interests as individuals and communities; to encourage Jewish social, religious, and cultural life throughout the world and coordinate efforts by Jewish communities and organizations to cope with any Jewish problem; to work for human rights generally. Represents its affiliated organizations—most representative bodies of Jewish communities in more than 80 countries and 35 national organizations in American section—at UN, OAS, UNESCO, Council of Europe, ILO, UNICEF, and other governmental, inter-governmental, and international authorities. *WJC Report*; *Boletín Informativo OJI*; *Dialogues*; *Dateline: World Jewry*; *Coloquio*; *Batfutsot*; *Gesher*. (WWW.WORLDJEWISHCONGRESS.ORG)

CULTURAL

AMERICAN ACADEMY FOR JEWISH RESEARCH (1929). 420 Walnut Street, Philadelphia, PA 19106. (215)238-1290. FAX: (215)238-1540. Pres. Robert Chazan. Encourages Jewish learning and research; holds annual or semiannual meeting; awards grants for the publication of scholarly works. *Proceedings of the American Academy for Jewish Research*; *Texts and Studies*; *Monograph Series*.

AMERICAN GATHERING OF JEWISH HOLOCAUST SURVIVORS. 122 W. 30 St., #205. NYC 10001. (212)239-4230. FAX: (212)279-2926. E-mail: mail@american-gathering.org. Pres. Benjamin Meed. Dedicated to documenting the past and passing on a legacy of remembrance. Compiles the National Registry of Jewish Holocaust Survivors-to-date, the records of more than 165,000 survivors and their families—housed at the U.S. Holocaust Memorial Museum in Washington, DC; holds an annual Yom Hashoah commemoration and occasional international gatherings; sponsors an intensive summer

program for U.S. teachers in Poland and Israel to prepare them to teach about the Holocaust. *Together* (newspaper).

AMERICAN GUILD OF JUDAIC ART (1991). 15 Greenspring Valley Rd., Owings Mills, MD 21117. (410)902-0411. FAX: (410)581-0108. E-mail: office@jewishart.org. Pres. David Klass; 1st V.-Pres. Richard McBee. A not-for-profit membership organization for those with interests in the Judaic arts, including artists, galleries, collectors & retailers of Judaica, writers, educators, appraisers, museum curators, conservators, lecturers, and others personally or professionally involved in the field. Helps to promote members' art. *Hiddur* (quarterly); *Update* (members' networking newsletter). (WWW.JEWISHART.ORG)

AMERICAN JEWISH HISTORICAL SOCIETY (1892). 15 W. 16 St., NYC 10011. (212)294-6160. FAX: (212)294-6161. E-mail: ajhs@ajhs.cjh.org. Chmn. Kenneth Bialkin; Pres./CEO Sidney Lapidus. Collects, catalogues, publishes, and displays material on the history of the Jews in America; serves as an information center for inquiries on American Jewish history; maintains archives of original source material on American Jewish history; sponsors lectures and exhibitions; makes available audiovisual material. *American Jewish History*; *Heritage*. (WWW.AJHS.ORG)

AMERICAN JEWISH PRESS ASSOCIATION (1944). Natl. Admin. Off.: 1828 L St. NW, Suite 720, Washington, DC 20036. (202)785-2282. FAX: (202)785-2307. E-mail: toby@ajpa.org. Pres. Aaron Cohen; Exec. Dir. Toby Dershowitz. Seeks the advancement of Jewish journalism and the maintenance of a strong Jewish press in the U.S. and Canada; encourages the attainment of the highest editorial and business standards; sponsors workshops, services for members; sponsors annual competition for Simon Rockower Awards for excellence in Jewish journalism. *Membership bulletin newsletter*.

AMERICAN SEPHARDI FEDERATION (1973). 15 W. 16 St., 6th Floor, NYC 10011. (212)294-8350. FAX: (212)294-8348. E-mail: asf@cjh.org. Pres. David E.R. Dangoor; Exec. Dir. Vivienne Roumani-Denn. The central voice of the American Sephardic community, representing a

broad spectrum of Sephardic organizations, congregations, and educational institutions. Seeks to strengthen and unify the community through education, communication, advocacy, and leadership development, creating greater awareness and appreciation of its rich and unique history and culture. *Sephardic Today*. (WWW.ASFONLINE.ORG)

AMERICAN SOCIETY FOR JEWISH MUSIC (1974). c/o The Center for Jewish History, 15 W. 16 St., NYC 10011. (212)294-8328. FAX: (212)294-6161. Pres. Michael Leavitt; V.-Pres. Judith Tischler & Martha Novick; Sec. Fortuna Calvo Roth; Bd. Chmn. Rabbi Henry D. Michelman; Treas. Cantor Nathaniel Benjamin. Promotes the knowledge, appreciation, and development of Jewish music, past and present, for professional and lay audiences; seeks to raise the standards of composition and performance in Jewish music, to encourage research, and to sponsor performances of new and rarely heard works. *Musica Judaica Journal*.

ASSOCIATION OF JEWISH BOOK PUBLISHERS (1962). c/o Jewish Book Council, 15 East 26th Street, 10th Floor, New York, NY 10010. (212)532-4949. FAX: (212)481-4174. Email: arjhill@jewishbooks.com. Pres. Ellen Frankel. As a nonprofit group, provides a forum for discussion of mutual areas of interest among Jewish publishers, and promotes cooperative exhibits and promotional opportunities for members. Membership fee is \$85 annually per publishing house.

ASSOCIATION OF JEWISH LIBRARIES (1965). 15 E. 26 St., 10th fl, NYC 10010. (212)725-5359. FAX: (212)481-4174. E-mail: ajl@jewishbooks.org. Pres. Pearl Berger; V.-Pres. Ronda Rose. Seeks to promote and improve services and professional standards in Jewish libraries; disseminates Jewish library information and guidance; promotes publication of literature in the field; encourages the establishment of Jewish libraries and collections of Judaica and the choice of Judaica librarianship as a profession; cocertifies Jewish libraries. *AJL Newsletter; Judaica Librarianship*.

B'NAI B'RITH KLUTZNICK NATIONAL JEWISH MUSEUM (1957). 1640 Rhode Island Ave., NW, Washington, DC 20036. (202)857-6583. FAX: (202)857-1099. A

center of Jewish art and history in the nation's capital, maintains temporary and permanent exhibition galleries, permanent collection of Jewish ceremonial objects, folk art, and contemporary fine art, outdoor sculpture garden and museum shop, as well as the American Jewish Sports Hall of Fame. Provides exhibitions, tours, educational programs, research assistance, and tourist information.; *Permanent collection catalogue; temporary exhibit catalogues*.

CENTRAL YIDDISH CULTURE ORGANIZATION (CYCO), INC. (1943 incorporated) (1948-non profit status). 25 E. 21 St., 3rd fl., NYC 10010. (212) 505-8305. FAX: (212)505-8044. E-mail: cycobooks@earthlink.net. Pres. Dr. Barnett Zumoff; Exec. Officer Hy Wolfe. To promote the Yiddish word that is Cyco's purpose. We do this through the promotion, publication and distribution of Yiddish books, music books, CDs, tapes and albums. All in Yiddish!

CONFERENCE ON JEWISH SOCIAL STUDIES, INC. (formerly CONFERENCE ON JEWISH RELATIONS, INC.) (1939). Bldg. 240, Rm. 103. Program in Jewish Studies, Stanford University, Stanford, CA 94305-2190. (650)725-0829. FAX: (650)725-2920. E-mail: jss@leland.stanford.edu. Pres. Steven J. Zipperstein; V.-Pres. Aron Rodrigue. *Jewish Social Studies*.

CONGREGATION BINA (1981). 600 W. End Ave., Suite 1-C, NYC 10024. (212)873-4261. E-mail: samueldivekar@hotmail.com. Pres. Joseph Moses; Exec. V.-Pres. Moses Samson; Hon. Pres. Samuel M. Daniel; Sec. Gen. Elijah E. Jhirad. Serves the religious, cultural, charitable, and philanthropic needs of the Children of Israel who originated in India and now reside in the U.S. Works to foster and preserve the ancient traditions, customs, liturgy, music, and folklore of Indian Jewry and to maintain needed institutions. *Kol Bina*.

CONGRESS FOR JEWISH CULTURE (1948). 25 E. 21 St., NYC 10010. (212)505-8040. FAX: (212)505-8044. E-mail: kongres@earthlink.net. Exec. Dir. Shane Baker. Congress for Jewish Culture administers the book store CYCO and publishes the world's oldest Yiddish journal, *The Zukunft*. Currently producing a two volume anthology of Yiddish literature in

America. Activities include yearly memorials for the Warsaw ghetto uprising and the murdered Soviet Yiddish writers, also readings and literary afternoons. *The Zukunft; Bulletin: In the World of Yiddish.*

ELAINE KAUFMAN CULTURAL CENTER (1952). 129 W. 67 St., NYC 10023. (212) 501-3303. FAX: (212)874-7865. Email: lhard@ekcc.org. Hon. Chmn. Leonard Goodman; Chmn. Elaine Kaufman; Pres. Phyllis Feder; Exec. Dir. Lydia Kontos. Offers instruction in its Lucy Moses School for Music and Dance in music, dance, art, and theater to children and adults, in Western culture and Jewish traditions. Presents frequent performances of Jewish and general music by leading artists and ensembles in its Merkin Concert Hall and Ann Goodman Recital Hall. The Birnbaum Music Library houses Jewish music scores and reference books. *In Harmony* (quarterly newsletter); *EKCC Events* (bimonthly calendar); *Bimonthly concert calendars; catalogues and brochures.* (WWW.EKCC.ORG)

HOLOCAUST CENTER OF THE UNITED JEWISH FEDERATION OF GREATER PITTSBURGH (1980). 5738 Darlington Rd., Pittsburgh, PA 15217. (412)421-1500. FAX: (412)422-1996. E-mail: lhurwitz@ujf.net. Pres. Holocaust Comm. Chair Dr. Barbara Burstin; UJF. Ch. James A. Rudolph; Dir. Linda F. Hurwitz. Develops programs and provides resources to further understanding of the Holocaust and its impact on civilization. Maintains a library, archive; provides speakers, educational materials; organizes community programs. Published collection of survivor and liberator stories. (WWW.UJFHC.NET)

HOLOCAUST MEMORIAL CENTER (1984). 28123 Orchard Lake Rd., Farmington Hills, MI 48334. (248)553-2400. FAX: (248)553-2433. E-mail: info@holocaust-center.org. Founder & Dir. Rabbi Charles Rosenzweig. America's first free-standing Holocaust center comprising a museum, library-archive, oral history collection, garden of the righteous, research institute and academic advisory committee. Provides tours, lecture series, teacher training, Yom Hashoah commemorations, exhibits, educational outreach programs, speakers' bureau, computer database on 1,200 destroyed Jewish communities, guided travel tours to concentration camps and Israel, and museum shop. Pub-

lished *World Reacts to the Holocaust; Survey of U.S. Federal, U.S. State and Canadian Provincial Support for Holocaust Education, Newsletter.*

HOLOCAUST MEMORIAL RESOURCE & EDUCATION CENTER OF CENTRAL FLORIDA (1982). 851 N. Maitland Ave., Maitland, FL 32751. (407)628-0555. FAX: (407)628-1079. E-mail: execdir@holocaustedu.org. Pres. Stan Sujka, MD; Bd. Chmn. Tess Wise. An interfaith educational center devoted to teaching the lessons of the Holocaust. Houses permanent multimedia educational exhibit; maintains library of books, videotapes, films, and other visuals to serve the entire educational establishment; offers lectures, teacher training, and other activities. *Newsletter; Bibliography; "Holocaust-Lessons for Tomorrow"; elementary and middle school curriculum.*

HOLOCAUST MUSEUM AND LEARNING CENTER IN MEMORY OF GLORIA GOLDSTEIN (1995) (formerly ST. LOUIS CENTER FOR HOLOCAUST STUDIES) (1977). 12 Millstone Campus Dr., St. Louis, MO 63146. (314)432-0020. FAX: (314)432-1277. E-mail: dreich@jfedstl.org. Chmn. Richard W. Stein; Curator/Dir. Of Ed. Dan A. Reich; Exec. Dir. Barbara Raznick; Dir. Of Admin. & Dev. Brian Bray. Develops programs and provides resources and educational materials to further an understanding of the Holocaust and its impact on civilization; has a 5,000 sq. ft. museum containing photographs, artifacts, and audiovisual displays. *Newsletter.*

INTERNATIONAL ASSOCIATION OF JEWISH GENEALOGICAL SOCIETIES (1988). 4430 Mt. Paran Pkwy NW, Atlanta, GA 30327-3747. (404)261-8662. Fax: (404) 228-7125. E-mail: homargol@aol.com. Pres. Howard Margol. Umbrella organization of more than 70 Jewish Genealogical Societies (JGS) worldwide. Represents organized Jewish genealogy, encourages Jews to research their family history, promotes new JGSs, supports existing societies, implements projects of interest to individuals researching their Jewish family histories. Holds annual conference where members learn and exchange ideas. (WWW.IAJGS.ORG)

INTERNATIONAL JEWISH MEDIA ASSOCIATION (1987). U.S.: c/o St. Louis Jewish Light, 12 Millstone Campus Dr., St.

Louis, MO 63146. (314)432-3353. FAX: (314)432-0515. E-mail: stlouislgt@aol.com and ajpamr@aol.com. Israel: PO Box 92, Jerusalem 91920. 02-202-222. FAX: 02-513-642. Pres. Robert A. Cohn (c/o St. Louis Jewish Light); Exec. Dir. Toby Dershowitz. 1828 L St. NW, Suite 402, Washington, DC 20036. (202)785-2282. FAX: (202)785-2307. E-mail: toby@dershowitz.com. Israel Liaisons Jacob Gispán & Lifsha Ben-Shach, WZO Dept. of Info. A worldwide network of Jewish journalists, publications and other media in the Jewish and general media, which seeks to provide a forum for the exchange of materials and ideas and to enhance the status of Jewish media and journalists throughout the world. *IJMA Newsletter, Proceedings of the International Conference on Jewish Media.*

INTERNATIONAL NETWORK OF CHILDREN OF JEWISH HOLOCAUST SURVIVORS, INC. (1981). 13899 Biscayne Blvd. Suite 404, N. Miami, FL 33181. (305)919-5690. FAX: (305)919-5691. E-mail: info@hdec.org. Pres. Rositta E. Kenigsberg; Founding Chmn. Menachem Z. Rosensaft. Links Second Generation groups and individuals throughout the world. Represents the shared interests of children of Holocaust survivors; aims to perpetuate the authentic memory of the Holocaust and prevent its recurrence, to strengthen and preserve the Jewish spiritual, ideological, and cultural heritage, to fight anti-Semitism and all forms of discrimination, persecution, and oppression anywhere in the world.

JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES (1947). 3101 Clifton Ave., Cincinnati, OH 45220. (513)221-1875 ext. 403. FAX: (513)221-7812. E-mail: aja@cn.huc.edu. Exec. Dir. Dr. Gary P. Zola. Promotes the study and preservation of the Western Hemisphere Jewish experience through research, publications, collection of important source materials, and a vigorous public-outreach program. *American Jewish Archives Journal, Monographs, Pamphlets, booklets, educational materials and posters.*

JEWISH AMERICAN SOCIETY FOR HISTORIC PRESERVATION (1997). 16405 Equestrian Lane, Rockville, MD 20855. (301)977-3637. FAX: (301)977-3888. E-mail: jashpl@msn.com. Pres. Jerry Klinger. Identifies and publicizes sites of American Jewish historical interest; in cooper-

ation with local historical societies and houses of worship, promotes programs to stress the commonality of the American experience. (WWW.JASHP.ORG)

JEWISH BOOK COUNCIL (1946; reorg. 1993). 15 E. 26 St., NYC 10010. (212)532-4949, ext. 297. E-mail: jbc@jewishbooks.org. Pres. Rabbi Maurice S. Corson; Bd. Chmn. Henry Everett; Exec. Dir. Carolyn Starman Hessel. Serves as literary arm of the American Jewish community and clearinghouse for Jewish-content literature; assists readers, writers, publishers, and those who market and sell products. Provides bibliographies, list of publishers, bookstores, book fairs. Sponsors National Jewish Book Awards, Jewish Book Month, Jewish Book Fair Network. *Jewish Book Annual; Jewish Book World.* (WWW.JEWISHBOOKCOUNCIL.ORG)

JEWISH FEDERATION'S LOS ANGELES MUSEUM OF THE HOLOCAUST (MARTYRS MEMORIAL) (org. mid-1960s; opened 1978). 6006 Wilshire Blvd., Los Angeles, CA 90036. (323)761-8170. FAX: (323)761-8174. E-mail: museumiemp@jewishla.org. Chmn. Gary John Schiller; Director Rachel L. Jayoela. A photo-narrative museum and resource center dedicated to Holocaust history, issues of genocide and prejudice, curriculum development, teacher training, research and exhibitions. *PAGES, a newsletter; Those Who Dared; Rescuers and Rescued; Guide to Schindler's List; Anne Frank: A Teaching.*

JEWISH HERITAGE PROJECT (1981). 150 Franklin St., #1W, NYC 10013. (212)925-9067. E-mail: jhpfh@jps.net. Exec. Dir. Alan Adelson. Strives to bring to the broadest possible audience authentic works of literary and historical value relating to Jewish history and culture. With funding from the National Endowment of the Arts, Jewish Heritage runs the National Initiative in the Literature of the Holocaust. Not a grant giving organization. Distributor of the film *Lodz Ghetto*, which it developed, as well as its companion volume *Lodz Ghetto: Inside a Community Under Siege; Better Than Gold: An Immigrant Family's First Years in Brooklyn.*

JEWISH MUSEUM (1904, under auspices of Jewish Theological Seminary). 1109 Fifth Ave., NYC 10128. (212)423-3200. FAX: (212)423-3232. Dir. Joan H. Rosenbaum;

Bd. Chmn. Robert J. Hurst. Expanded museum features permanent exhibition on the Jewish experience. Repository of the largest collection of Jewish related paintings, prints, photographs, sculpture, coins, medals, antiquities, textiles, and other decorative arts-in the Western Hemisphere. Includes the National Jewish Archive of Broadcasting. Tours, lectures, film showings, and concerts; special programs for children; cafe; shop. *Special exhibition catalogues; annual report.* (WWW.THEJEWISHMUSEUM.ORG)

JEWISH PUBLICATION SOCIETY (1888). 2100 Arch St., 2nd fl., Philadelphia, PA 19103. (215)832-0600. FAX: (215)568-2017. E-mail: jewishbook@jewishpub.org. Pres. Allan R. Frank; CEO/Ed.-in-Chief Dr. Ellen Frankel. Publishes and disseminates books of Jewish interest for adults and children; titles include TANAKH, religious studies and practices, life cycle, folklore, classics, art, history. *Booklink JPS Catalogue.* (WWW.JEWISHPUB.ORG)

JUDAH L. MAGNES MUSEUM-JEWISH MUSEUM OF THE WEST (1962). 2911 Russell St., Berkeley, CA 94705. (510)549-6950. FAX: (510)849-3673. E-mail: ppr@magnesmuseum.org. Pres. Fred Weiss; Dir. Susan Morris. Collects, preserves, and makes available Jewish art, culture, history, and literature from throughout the world. Permanent collections of fine and ceremonial art; rare Judaica library, Western Jewish History Center (archives), Jewish-American Hall of Fame. Changing exhibits, traveling exhibits, docent tours, lectures, numismatics series, poetry and video awards, museum shop. *Magnes News; special exhibition catalogues; scholarly books.*

JUDAICA CAPTIONED FILM CENTER, INC. (1983). PO Box 21439, Baltimore, MD 21282-1439. Voice Relay Service (1-800)735-2258; TDD (410)655-6767. E-mail: lweiner@jhucp.org. Pres. Lois Lilienfeld Weiner. Developing a comprehensive library of captioned and subtitled films and tapes on Jewish subjects; distributes them to organizations serving the hearing-impaired, including mainstream classes and senior adult groups, on a free-loan, handling/shipping-charge-only basis. *Newsletter.*

LEAGUE FOR YIDDISH, INC. (1979). 200 W. 72 St., Suite 40, NYC 10023. (212)787-

6675. E-mail: mschaecht@aol.com. Pres. Dr. Zuni Zelitch; Exec. Dir. Dr. Mordkhe Schaechter. Encourages the development and use of Yiddish as a living language; promotes its modernization and standardization; publisher of Yiddish textbooks and English-Yiddish dictionaries; most recent book *The Standardized Yiddish Orthography* (New York, 200); *Afn Shvel* (quarterly). (WWW.METALAB.UNC.EDU/YIDDISH/YIDLEAGUE)

LEO BAECK INSTITUTE, INC. (1955). 15 W. 16 St., NYC 10011-6301. (212)744-6400. FAX: (212)988-1305. E-mail: lbi1@lbi.org. Pres. Ismar Schorsch; Exec. Dir. Carol Kahn Strauss. A research, study, and lecture center, museum, library, and archive relating to the history of German-speaking Jewry. Offers lectures, exhibits, faculty seminars; publishes a series of monographs, yearbooks, and journals. *LBI News; LBI Yearbook; LBI Memorial Lecture; occasional papers.* (WWW.LBI.ORG)

LIVING TRADITIONS (1994), (C/O WORKMAN'S CIRCLE) 45 East 33rd Street, New York, NY 10016. (212)532-8202. E-mail: henry@livingtraditions.org. Pres. Henry Sapoznik; V-Pres. Sherry Mayrent. Nonprofit membership organization dedicated to the study, preservation, and innovative continuity of traditional folk and popular culture through workshops, concerts, recordings, radio and film documentaries; clearinghouse for research in klezmer and other traditional music; sponsors yearly weeklong international cultural event, "Yiddish Folk Arts Program/KlezKamp." *Living Traditions* (newsletter). (WWW.LIVINGTRADITIONS.ORG)

MARTIN BUBER INSTITUTE (1990), 203 Rocking Stone Ave., Larchmont, NY 10538. (914)833-7731. E-mail: HM64@columbia.edu. Hon. Chmn. Prof. Maurice Friedman; Pres. Dr. Hune Margulies. Sponsors seminars, workshops, conferences, and publications to encourage the exchange of ideas about the life and thought of Buber. *Martin Buber Review* (annual).

MEMORIAL FOUNDATION FOR JEWISH CULTURE, INC. (1964). 50 West Broadway, 34th Floor, NYC 10004. (212)425-6606. FAX: (212)425-6602. Pres. Prof. Anita Shapira; Exec. V-Pres. Jerry Hochbaum. Through the grants that it awards, encourages Jew-

ish scholarship, culture, and education; supports communities that are struggling to maintain Jewish life; assists professional training for careers in communal service in Jewishly deprived communities; and stimulates the documentation, commemoration, and teaching of the Holocaust. (WWW.MFJC.ORG)

MUSEUM OF JEWISH HERITAGE—A LIVING MEMORIAL TO THE HOLOCAUST (1984). One Battery Park Plaza, NYC 10004-1484. (212)968-1800. FAX: (212)968-1368. Bd. Chmn. Robert M. Morgenthau; Museum Pres. Dr. Alfred Gottschalk; Museum Dir. David Marwell. New York tri-state's principal institution for educating people of all ages and backgrounds about 20th-century Jewish history and the Holocaust. Repository of Steven Spielberg's *Survivors of the Shoah Visual History Foundation* videotaped testimonies. Core and special exhibitions. *18 First Place* (newsletter); *Holocaust bibliography*; *educational materials*. (WWW.MJH-NYC.ORG)

MUSEUM OF TOLERANCE OF THE SIMON WIESENTHAL CENTER (1993). 9786 W. Pico Blvd., Los Angeles, CA 90035-4792. (310)553-8403. FAX: (310)553-4521. E-mail: avra@wiesenthal.com. Dean-Founder Rabbi Marvin Hier; Assoc. Dean Rabbi Abraham Cooper; Exec. Dir. Rabbi Meyer May. A unique experiential museum focusing on personal prejudice, group intolerance, struggle for civil rights, and 20th-century genocides, culminating in a major exhibition on the Holocaust. Archives, Multimedia Learning Center designed for individualized research, 6,700-square-foot temporary exhibit space, 324-seat theater, 150-seat auditorium, and outdoor memorial plaza. (WWW.WIESENTHAL.COM)

NATIONAL FOUNDATION FOR JEWISH CULTURE (1960). 330 Seventh Ave., 21st fl., NYC 10001. (212)629-0500. FAX: (212)629-0508. E-mail: nfjc@jewishculture.org. Pres. Carol B. Spinner; Exec. Dir. Elisa Bernhardt. The leading Jewish organization devoted to promoting Jewish culture in the U.S. Manages the Jewish Endowment for the Arts and Humanities; administers the Council of American Jewish Museums and Council of Archives and Research Libraries in Jewish Studies; offers doctoral dissertation fellowships, new play commissions,

and grants for documentary films, recording of Jewish music, contemporary choreography, fiction and non-fiction writing, and cultural preservation; coordinates community cultural residencies, local cultural councils, and national cultural consortia; sponsors conferences, symposia, and festivals in the arts and humanities. *Jewish Culture News*; *Culture Currents* (electronic).

NATIONAL MUSEUM OF AMERICAN JEWISH HISTORY (1976). Independence Mall E. 55 N. Fifth St. Philadelphia, PA 19106-2197. (215) 923-3811. FAX: (215) 923-0763. E-mail: nmajh@nmajh.org. Dir./CEO Gwen Goodman. The only museum in the nation to offer education, exhibits, and programs dedicated to preserving the history and culture of the Jewish people in America; located across from the Liberty Bell. (WWW.NMAJH.ORG)

NATIONAL MUSEUM OF AMERICAN JEWISH MILITARY HISTORY (see JEWISH WAR VETERANS OF THE U.S.A.)

NATIONAL YIDDISH BOOK CENTER (1980). 1021 West St., Amherst, MA 01002. (413)256-4900. FAX: (413)256-4700. E-mail: yiddish@bikher.org. Pres. Aaron Lansky; V.-Pres. Nancy Sherman. Since 1980 the center has collected 1.5 million Yiddish books for distribution to readers and libraries worldwide; digitized more than 12,000 Yiddish titles, offered a range of educational programs in Yiddish and modern culture, and published *Pakn Treger*, an award-winning English-language magazine. (WWW.YIDDISHBOOK-CENTER.ORG)

ORTHODOX JEWISH ARCHIVES (1978). 42 Broadway, New York, NY 10004. (212)797-9000, ext. 73. FAX: (212)269-2843. Exec. V.-Pres. Rabbi Shmuel Bloom & Shlomo Gertzullin; Dir. Rabbi Moshe Kolodny. Founded by Agudath Israel of America; houses historical documents, photographs, periodicals, and other publications relating to the growth of Orthodox Jewry in the U.S. and related communities in Europe, Israel, and elsewhere. Particularly noteworthy are its holdings relating to rescue activities organized during the Holocaust and its traveling exhibits available to schools and other institutions.

RESEARCH FOUNDATION FOR JEWISH IMMIGRATION, INC. (1971). 570 Seventh Ave.,

NYC 10018. (212)921-3871. FAX: (212)575-1918. Sec./Coord. of Research Herbert A. Strauss; Archivist Dennis E. Rohrbaugh. Studies and records the history of the migration and acculturation of Central European German-speaking Jewish and non-Jewish Nazi persecutees in various resettlement countries worldwide, with special emphasis on the American experience. *International Biographical Dictionary of Central European Emigrés, 1933-1945; Jewish Immigrants of the Nazi Period in the USA.*

SEPHARDIC EDUCATIONAL CENTER (1979). 10808 Santa Monica Blvd., Los Angeles, CA 90025. (310)441-9361. FAX: (310)441-9561. E-mail: secforever@aol.com. Founder & Chmn. Jose A. Nessim, M.D. Has chapters in the U.S., North, Central, and South America, Europe, and Asia, a spiritual and educational center in the Old City of Jerusalem, and executive office in Los Angeles. Serves as a meeting ground for Sephardim from many nations; sponsors the first worldwide movement for Sephardic youth and young adults. Disseminates information about Sephardic Jewry in the form of motion pictures, pamphlets, and books, which it produces. *Hamerkaz (quarterly bulletin in English)*. (WWW.SECWORLDWIDE.ORG)

SEPHARDIC HOUSE-THE CULTURAL DIVISION OF ASF (1978). 15 West 16th Street, NYC 10011. (212)294-6170. FAX: (212)294-6149. E-mail: sephardichouse@cjh.org. Pres. Morrie R. Yohai; Dir. Dr. Janice E. Ovadia. A cultural organization dedicated to fostering Sephardic history and culture; sponsors a wide variety of classes and public programs, film festivals, publication program disseminates materials of Sephardic value; outreach program to communities outside of the New York area; program bureau provides program ideas, speakers, and entertainers; International Sephardic Film Festival every year. *Sephardic House Newsletter; Publication Catalogue*. (WWW.SEPHARDICHOUSE.ORG)

SIMON WIESENTHAL CENTER (1977). 1399 South Roxbury Drive., Los Angeles, CA 90035-4701. (310)553-9036. FAX: (310)553-4521. Email: avra@wiesenthal.com. Dean-Founder Rabbi Marvin Hier; Assoc. Dean Rabbi Abraham Cooper; Exec. Dir. Rabbi Meyer May. Regional offices in New York, Miami, Toronto, Paris, Jeru-

salem, Buenos Aires. The largest institution of its kind in N. America dedicated to the study of the Holocaust, its contemporary implications, and related human-rights issues through education and awareness. Incorporates 185,000-sq.-ft. Museum of Tolerance, library, media department, archives, "Testimony to the Truth" oral histories, educational outreach, research department, international social action. *Response Magazine*. (WWW.WIESENTHAL.COM)

SKIRBALL CULTURAL CENTER (1996), an affiliate of Hebrew Union College. 2701 N. Sepulveda Blvd., Los Angeles, CA 90049. (310)440-4500. FAX: (310)440-4595. Pres. & CEO Uri D. Herscher; Bd. Chmn. Howard Friedman. Dedicated to exploring the connections between four thousand years of Jewish heritage and the vitality of American democratic ideals. It welcomes and seeks to inspire people of every ethnic and cultural identity. Guided by our respective memories and experiences, together we aspire to build a society in which all of us can feel at home. Skirball Cultural Center achieves its mission through public programs that explore literary, visual, and performing arts from around the world; through the display and interpretation of its permanent collections and changing exhibitions; through scholarship in American Jewish history and related publications; and through outreach to the community.. (WWW.SKIRBALL.ORG)

SOCIETY FOR THE HISTORY OF CZECHOSLOVAK JEW, INC. (1961). 760 Pompton Ave., Cedar Grove, NJ 07009. (973)239-2333. FAX: (973)239-7935. Pres. Rabbi Norman Patz; V.-Pres. Prof. Fred Hahn; Sec. Anita Grosz. Studies the history of Czechoslovak Jews; collects material and disseminates information through the publication of books and pamphlets; conducts annual memorial service for Czech Holocaust victims. *The Jews of Czechoslovakia (3 vols.)*; *Review I-VI*.

THE SOCIETY OF FRIENDS OF TOURO SYNAGOGUE NATIONAL HISTORIC SITE, INC. (1948). 85 Touro St., Newport, RI 02840. (401)847-4794. FAX: (401)845-6790. E-mail: info@touro-synagogue.org. Pres. M. Bernard Aidinoff; Exec. Dir. Michael L. Balaban. Helps maintain Touro Synagogue as a national historic site, opening and interpreting it for visitors; promotes

public awareness of its preeminent role in the tradition of American religious liberty; annually commemorates George Washington's letter of 1790 to the Hebrew Congregation of Newport. *Society Update*.

———, TOURO NATIONAL HERITAGE TRUST (1984). 85 Touro St., Newport, RI 02840. (401)847-0810. FAX (401)847-8121. Pres. Bernard Bell; Chmn. Benjamin D. Holoway. Works to establish national education center within Touro compound; sponsors Touro Fellow through John Carter Brown Library; presents seminars and other educational programs; promotes knowledge of the early Jewish experience in this country.

SPIERTUS MUSEUM, SPIERTUS INSTITUTE OF JEWISH STUDIES (1968). 618 S. Michigan Ave., Chicago, IL 60605. (312)322-1747. FAX: (312)922-6406. Pres. Spertus Institute of Jewish Studies, Dr. Howard A. Sulkin. The largest, most comprehensive Judaic museum in the Midwest with 12,000 square feet of exhibit space and a permanent collection of some 10,000 works reflecting 5,000 years of Jewish history and culture. Also includes the redesigned Zell Holocaust Memorial, permanent collection, changing visual arts and special exhibits, and the children's ARTIFACT Center for a hands-on archaeological adventure. Plus, traveling exhibits for Jewish educators, life-cycle workshops, ADA accessible. *Exhibition catalogues; educational pamphlets*.

———, ASHER LIBRARY, SPIERTUS INSTITUTE OF JEWISH STUDIES (approx. 1930), 618 S. Michigan Ave., Chicago, IL 60605. (312) 322-1749, FAX (312) 922-6406. Pres. Spertus Institute of Jewish Studies, Dr. Howard A. Sulkin; Director, Asher Library, Glenn Ferdman. Asher Library is the largest public Jewish Library in the Midwest, with over 100,000 books and 550 periodicals; extensive collections of music, art, rare books, maps and electronic resources; nearly 1,000 feature and documentary films available on video cassette. Online catalogue access available. Also, the Chicago Jewish Archives collects historical material of Chicago individuals, families, synagogues and organizations. *ADA accessible*.

SURVIVORS OF THE SHOAH VISUAL HISTORY FOUNDATION (1994). PO Box 3168, Los

Angeles, CA 90078-3168. (818)777-7802. FAX: (818)866-0312. Exec. Dir. Ari C. Zev. A nonprofit organization, founded and chaired by Steven Spielberg, dedicated to videotaping and preserving interviews with Holocaust survivors throughout the world. The archive of testimonies will be used as a tool for global education about the Holocaust and to teach racial, ethnic, and cultural tolerance.

UNITED STATES HOLOCAUST MEMORIAL MUSEUM (1980; opened Apr. 1993). 100 Raoul Wallenberg Place, SW, Washington, DC 20024. (202)488-0400. FAX: (202)488-2690. Chmn. Fred S. Zeidman; Dir. Sara J. Bloomfeld. Federally chartered and privately built, its mission is to teach about the Nazi persecution and murder of six million Jews and millions of others from 1933 to 1945 and to inspire visitors to contemplate their moral responsibilities as citizens of a democratic nation. Opened in April 1993 near the national Mall in Washington, DC, the museum's permanent exhibition tells the story of the Holocaust through authentic artifacts, videotaped oral testimonies, documentary film, and historical photographs. Offers educational programs for students and adults, an interactive computerized learning center, and special exhibitions and community programs. *United States Holocaust Memorial Museum Update (bimonthly); Directory of Holocaust Institutions; Journal of Holocaust and Genocide Studies (quarterly)*. (WWW.USHMM.ORG)

WILSTEIN (SUSAN & DAVID) INSTITUTE OF JEWISH POLICY STUDIES (1998). 160 Herick Road, Newton Centre, MA 02459. (617)559-8790. FAX: (617)559-8791. E-mail: wilstein@hebrewcollege.edu. Dir. Dr. David M. Gordis; Assoc. Dir. Rabbi Zachary I. Heller; Chmn. Howard I. Friedman. The Wilstein Institute's West Coast Center in Los Angeles and East Coast Center at Hebrew College in Boston provide a bridge between academics, community leaders, professionals, and the organizations and institutions of Jewish life. The institute serves as an international research and development resource for American Jewry. *Bulletins, various newsletters, monographs, research reports, and books*.

YESHIVA UNIVERSITY MUSEUM (1973). Center for Jewish History, 15 W. 16 St., NYC

10011-6301. (212)294-8335. E-mail: dgoldman@yum.cjh.org. Dir. Sylvia A. Herskowitz; Chmn. Erica Jesselson. Collects, preserves, and interprets Jewish life and culture through changing exhibitions of ceremonial objects, paintings, rare books and documents, synagogue architecture, textiles, contemporary art, and photographs. Oral history archive. Special events, holiday workshops, live performances, lectures, etc. for adults and children. Guided tours and workshops are offered. Exhibitions and children's art education programs also at branch galleries on Yeshiva University's Main Campus, 2520 Amsterdam Ave., NYC 10033-3201. *Seasonal calendars; special exhibition catalogues; newsletters.*

YIDDISHER KULTUR FARBAND-YKUF (1937). 1133 Broadway, Rm. 820, NYC 10010. (212)243-1304. FAX: (212)243-1305. E-mail: mahosu@amc.one. Pres./Ed. Itche Goldberg. Publishes a bi-monthly magazine and books by contemporary and classical Jewish writers; conducts cultural forums; exhibits works by contemporary Jewish artists and materials of Jewish historical value; organizes reading circles. *Yiddische Kultur.*

YIVO INSTITUTE FOR JEWISH RESEARCH (1925). 15 W. 16 St., NYC 10011. (212) 246-6080. FAX: (212)292-1892. E-mail: yivomail@yivo.cjh.org. Chmn. Bruce Slovin; Exec. Dir. Dr. Carl J. Rheins. Engages in historical research and education pertaining to East European Jewish life; maintains library and archives which provide a major international, national and New York resource used by institutions, individual scholars, and the public; provides graduate fellowships in East European and American Jewish studies; offers Yiddish language classes at all levels, exhibits, conferences, public programs; publishes books. *Yedies-YIVO News; YIVO Bleter.* (WWW.YIVOINSTITUTE.ORG)

—, **MAX WEINREICH CENTER FOR ADVANCED JEWISH STUDIES/YIVO INSTITUTE** (1968). 15 W. 16 St., NYC 10011. (212)246-6080. FAX: (212)292-1892. E-mail: mweinreich@yivo.cjh.org. Provides advanced-level training in Yiddish language and literature, ethnography, folklore, linguistics, and history; offers guidance on dissertation or independent research; post-doctoral fellowships available.

YUGNTRUF-YOUTH FOR YIDDISH (1964). 200 W. 72 St., Suite 40, NYC 10023. (212)787-6675. FAX: (212)799-1517. E-mail: ruvn@aol.com. Chmn. Dr. Paul Glasser; V.-Chmn. Marc Caplan; Coord. Bruke Lang Caplan. A worldwide, non-political organization for young people with a knowledge of, or interest in, Yiddish; fosters Yiddish as a living language and culture. Sponsors all activities in Yiddish: reading, conversation, and creative writing groups; annual weeklong retreat in Berkshires; children's Yiddish play group; sale of shirts. *Yugntruf Journal.*

ISRAEL-RELATED

ABRAHAM FUND (1989). 477 Madison Ave., 4th fl., NYC 10022. (212)303-9421. FAX: (212)935-1834. E-mail: info@AbrahamFund.org. Chmn. Alan B. Slifka, Exec. V.P. Dan Pattir. The Abraham Fund Initiatives (TAFI) seeks to enhance relations between Israel's Jewish and Arab citizens by promoting increased dialogue, understanding, and democracy. Founded in 1989, TAFI has contributed more than \$8 million to community-based coexistence projects. TAFI also develops regional and national coexistence programs in partnership with other major institutions in Israel and orchestrates public advocacy campaigns to implement change.

AMEINU (formerly **LABOR ZIONIST ALLIANCE, FARBAND LABOR ZIONIST ORDER**) (1913). 114 W. 26 St., Suite 1006, NYC 10001. (212)366-1194. FAX: (212) 675-7685. E-mail: executive@ameinu.net. Pres. Kenneth Bob; Exec. Dir. Jamie Levin. Seeks to enhance Jewish life, culture, and education in U.S.; aids in building State of Israel as a cooperative commonwealth and its Labor movement organized in the Histadrut; supports efforts toward a more democratic society throughout the world; furthers the democratization of the Jewish community in America and the welfare of Jews everywhere; works with labor and liberal forces in America; sponsors Habonim-Dror labor Zionist youth movement. *Jewish Frontier.* (WWW.JEWISHFRONTIER.ORG)

AMERICA-ISRAEL CULTURAL FOUNDATION, INC. (1939). 51 E. 42nd St., Suite 400, NYC 10017. (212)557-1600. FAX: (212)557-1611. E-mail: info@aicf.org. Chmn. Emer. Isaac Stern (in memoriam); Pres. Vera Stern. Supports and encour-

ages the growth of cultural excellence in Israel through grants to cultural institutions; scholarships to gifted young artists and musicians. *Newsletter*. (WWW.AICF.ORG)

AMERICA-ISRAEL FRIENDSHIP LEAGUE, INC. (1971). 134 E. 39 St., NYC 10016. (212)213-8630. FAX: (212)683-3475. E-mail: aifl@aifl.org. Pres. Mortimer B. Zuckerman, Chmn. Bd. Kenneth J. Bialkin, Exec. V. Pres. Ilana Artman. A non-sectarian, non-partisan, not-for-profit organization which seeks to broaden the base of support for Israel among Americans of all faiths and backgrounds. Activities include educational exchanges, missions to Israel for American leadership groups, symposia and public-education activities, and the dissemination of multi media information. *Newsletter*.

AMERICAN ASSOCIATES, BEN-GURION UNIVERSITY OF THE NEGEV (1972). 1430 Broadway, 8th Floor, New York, NY 10018. (212)687-7721, (800)-AABGU. FAX: (212)302-6443. E-mail: info@aabgu.org. Pres. Zvi Alov; Exec. V-Pres. Seth Moscovitz. Since 1972, the American Associates, Ben-Gurion University of the Negev has played a vital role in building a world-class center for research and education in the desert. A nonprofit cooperation with ten regional offices throughout the United States, AABGU prides itself on its efficiency and effectiveness in raising funds to help Ben-Gurion University bring knowledge to the Negev and to the world. AABGU plays a vital role in helping BGU fulfill its unique responsibility to develop the Negev, the focus of the future of Israel. (WWW.AABGU.ORG)

AMERICAN COMMITTEE FOR SHAARE ZEDEK MEDICAL CENTER IN JERUSALEM (1949). 49 W. 45 St., Suite 1100, NYC 10036. (212)354-8801. FAX: (212)391-2674. E-mail: pr@szmc.org.il. Natl. Pres. & Chmn. Intl. Bd. of Gov. Menno Ratzker; Chair Erica Jesselson. Increases awareness and raises funds for the various needs of this 100-year old hospital, including new medical centers of excellence, equipment, medical supplies, school of nursing and research; supports exchange program between Shaare Zedek Jerusalem Medical Center and Albert Einstein College of Medicine, NY. *Heartbeat Magazine*.

AMERICAN COMMITTEE FOR SHENKAR COLLEGE IN ISRAEL, INC. (1971). 855 Ave. of the Americas, #531, NYC 10001. (212) 947-1597. FAX: (212)643-9887. E-mail: acfsc@worldnet.att.net. Pres. Nahum G. (Sonny) Shar; Exec. Dir. Charlotte A. Fainblatt. Raises funds and coordinates projects and research with Shenkar College of Engineering and Design, Israel. A unique government academic institute in Israel dedicated to education and research in areas impacting Israel's industries and its artistic and scientific development. Textile, Fashion, Interior and Product design courses are offered with Scientific courses: Plastics, Chemistry, Software and Industrial Management and Marketing. Certified by Israel's Council of Higher Education, it offers continuing education and complete testing facilities for the textile/apparel industry and plastics engineering. *Shenkar News*.

AMERICAN COMMITTEE FOR THE BEER-SHEVA FOUNDATION (1988). PO Box 179, NYC 10028. (212)534-3715. FAX: (973) 992-8651. Pres. Ronald Slevin; Sr. V-Pres. Joanna Slevin; Bd. Chmn. Sidney Cooperman. U.S. fundraising arm of the Beer-Sheva Foundation, which funds vital projects to improve the quality of life in the city of Beer-Sheva: nursery schools for pre-K toddlers, residential and day centers for needy seniors, educational programs, facilities and scholarships (especially for new olim, the physically and mentally challenged), parks, playgrounds, and other important projects. Also offers special services for immigrants — such as heaters, blankets, clothing, school supplies, etc. *Brochures*.

AMERICAN COMMITTEE FOR THE WEIZMANN INSTITUTE OF SCIENCE (1944). 130 E. 59 St., NYC 10022. (212)895-7900. FAX: (212)895-7999. E-mail: info@acwis.org. Chmn. Robert Asher; Pres. Albert Willner, M.D.; Exec. V-Pres. Martin Kraar. Through 13 regional offices in the U.S. raises funds, disseminates information, and does American purchasing for the Weizmann Institute in Rehovot, Israel, a world-renowned center of scientific research and graduate study. The institute conducts research in disease, energy, the environment, and other areas; runs an international summer science program for gifted high-school students. *In-*

terface; *Weizmann Now*; annual report. (WWW.WEIZMANN-USA.ORG)

AMERICAN FRIENDS OF ALYN HOSPITAL (1932). 51 East 42nd Street., Suite 3088, NYC 10017. (212)869-8085. FAX: (212)768-0979. E-mail: friends@alynus.org. Pres. Minette Halpern Brown; Exec. Dir. Cathy M. Lanyard. Supports the Alyn Hospital (Woldenberg Family Hospital/Pediatric and Adolescent Rehabilitation Center) in Jerusalem. Treats children suffering from birth defects (such as muscular dystrophy and spina bifida) and traumas (terrorism, car accidents, cancer, and fire), enables patients and their families to achieve independence and a better quality of life. (WWW.ALYNUSA.ORG)

AMERICAN FRIENDS OF ASSAF HAROFEH MEDICAL CENTER (1975). PO Box 21051, NYC 10129. (212)481-5653. FAX: (212) 481-5672. Chmn. Kenneth Kronen; Exec. Dir. Rhoda Levental; Treas. Robert Kastin. Support group for Assaf Harofeh, Israel's third-largest government hospital, serving a poor population of over 400,000 in the area between Tel Aviv and Jerusalem. Raises funds for medical equipment, medical training for immigrants, hospital expansion, school of nursing, and school of physiotherapy. *Newsletter*.

AMERICAN FRIENDS OF BAR-ILAN UNIVERSITY (1955). 235 Park Ave. So., NYC 10003. (212)673-3460. FAX: (212)673-4856. Email: nationaladmin@biuny.com, beverlyf@biuny.com. Chancellor Rabbi Emanuel Rackman; Chmn. Global Bd. Aharon Dahan; Pres. Amer. Bd. Melvin Stein; Exec. V.-Pres. Gen. Yehuda Halevy. Supports Bar-Ilan University, an institution that integrates the highest standards of contemporary scholarship in liberal arts and sciences with a Judaic studies program as a requirement. Located in Ramat-Gan, Israel, and chartered by the Board of Regents of the State of NY. *Bar-Ilan News*; *Bar-Ilan University Scholar*; *Heritage Newsletter*.

AMERICAN FRIENDS OF BETH HATEFUTSOH (1976). 633 Third Ave., 21st fl., NYC 10017. (212)339-6034. FAX: (212)318-6176. E-mail: afbhusa@aol.com. Pres. Stephen Greenberg; Chmn. Sam E. Bloch; Exec. Dir. Gloria Golan. Supports the maintenance and development of Beth Hatefutsoth, the Nahum Goldman

Museum of the Jewish Diaspora in Tel Aviv, and its cultural and educational programs for youth and adults. Circulates its traveling exhibitions and provides various cultural programs to local Jewish communities. Includes Jewish genealogy center (DOROT), the center for Jewish music, and photodocumentation center. *Beth Hatefutsoth* (quarterly newsletter).

AMERICAN FRIENDS OF HAIFA UNIVERSITY (see AMERICAN SOCIETY OF THE UNIVERSITY OF HAIFA)

AMERICAN FRIENDS OF HERZOG HOSPITAL/EZRATH NASHIM-JERUSALEM (1895). 800 Second Ave., 8th fl., NYC 10017. (212)499-9092. FAX: (212)499-9085. E-mail: herzogpr@hotmail.com. Co-Pres. Dr. Joy Zagoren, Amir Sternhell; Exec. Dir. Stephen Schwartz. Herzog Hospital is the foremost geriatric and psychiatric health care facility in Israel, and a leading research center in genetics, Alzheimer's and schizophrenia, with expertise in neurogeriatrics, physical rehabilitation, and long-term respiratory care. Its Israel Center for the Treatment of Psychotrauma provides therapy and seminars to help Israelis cope with the ongoing violence. (WWW.HERZOGHOSPITAL.ORG)

AMERICAN FRIENDS OF LIKUD. P.O.Box 8711, JAF Station, NYC 10116. (212)308-5595. FAX: (212)688-1327. E-mail: The-likud@aol.com. Natl. Chmn. J. Phillip Rosen, Esq; Pres. Julio Messer, M.D.; Natl. V. Pres. Jacques Torczyner; Natl. Treasurer Milton S. Shapiro, Esq.; Exec. Dir. Salomon L. Vaz Dias. promotes public education on the situation in the Middle East, particularly in Israel, as well as advancing a general awareness of Zionism; provides a solid partnership of public support for the State of Israel, its citizens and its democratically-elected governments.

AMERICAN FRIENDS OF MAGEN DAVID ADOM, ARMDI (1940). 888 Seventh Ave., Suite 403, NYC 10106. (212)757-1627. FAX: (212)757-4662. E-mail: info@afmda.org. Pres. Mark D. Lebow; Exec. V.-Pres. Daniel R. Allen. An authorized tax-exempt organization; the sole support arm in the U.S. of Magen David Adom (MDA), Israel's equivalent to a Red Cross Society; raises funds for the MDA emergency medical, ambulance, blood, and disaster services which help Israel's defense forces and civilian population. Helps to

supply and equip ambulances, bloodmobiles, and cardiac rescue ambulances as well as 45 pre-hospital MDA Emergency Medical Clinics and the MDA National Blood Service Center and MDA Fractionation Institute in Ramat Gan, Israel. *The Shield*. (WWW.AFMDA.ORG)

AMERICAN FRIENDS OF NEVE SHALOM/ WAHAT AL-SALAM (1988). 4201 Church Road, Suite 4, NYC 10013. (856) 235-3667. FAX: (856) 235-4674. E-mail: afnswas@oasisofpeace.com. Pres. Deborah First; V.-Pres. Adeeb Fadil; Exec. Dir. Deanna Armbruster. Supports and publicizes the projects of the community of Neve Shalom/Wahat Al-Salam, the "Oasis of Peace." For more than twenty years, Jewish and Palestinian citizens of Israel have lived and worked together as equals. The community teaches tolerance, understanding and mutual respect well beyond its own borders by being a model for peace and reaching out through its educational institutions. A bilingual, bicultural Primary School serves the village and the surrounding communities.

AMERICAN FRIENDS OF RABIN MEDICAL CENTER (1994). 220 Fifth Avenue, Suite 1301, NYC 10001-7708. (212) 279-2522. Fax: (212)279-0179. E-mail: afrmc826@aol.com. Bd. Chmn. Abraham E. "Barry" Cohen; Exec. Dir. Burton Lazarow. Supports the maintenance and development of this medical, research, and teaching institution in central Israel, which unites the Golda and Beilinson hospitals, providing 12% of all hospitalization in Israel. Department of Organ Transplantation performs 80% of all kidney and 60% of all liver transplants in Israel. Affiliated with Tel Aviv University's Sackler School of Medicine. *New Directions Quarterly*.

AMERICAN FRIENDS OF RAMBAM MEDICAL CENTER (1969). 226 West 26th Street, NYC 10001. (212)644-1049. FAX: (775) 562-5399. E-mail: michaelstoler@princetoncommercial.com. Pres/CEO. Michael R. Stoler. Represents and raises funds for Rambam Medical Center (Haifa), an 887-bed hospital serving approx. one-third of Israel's population, incl. the entire population of northern Israel (and south Lebanon), the U.S. Sixth Fleet, and the UN Peacekeeping Forces in the region. Rambam is the teaching hospital for the Technion's medical school.

AMERICAN FRIENDS OF THE HEBREW UNIVERSITY (1925; inc. 1931). 11 E. 69 St., NYC 10021. (212)472-9800. FAX: (212) 744-2324. E-mail: info@afhu.org. Pres. Ira Lee Sorkin; Bd. Chmn. Keith L. Sachs; Exec. Dir. Peter Willner. Fosters the growth, development, and maintenance of the Hebrew University of Jerusalem; collects funds and conducts informational programs throughout the U.S., highlighting the university's achievements and its significance. *Wisdom; Scoopus Magazine*. (WWW.AFHU.ORG)

AMERICAN FRIENDS OF THE ISRAEL MUSEUM (1972). 500 Fifth Ave., Suite 2540, NYC 10110. (212)997-5611. FAX: (212) 997-5536. Pres. Barbara Lane; Exec. Dir. Carolyn Cohen. Raises funds for special projects of the Israel Museum in Jerusalem; solicits works of art for permanent collection, exhibitions, and educational purposes. *Newsletter*.

AMERICAN FRIENDS OF THE ISRAEL PHILHARMONIC ORCHESTRA (AFIPO) (1972). 122 E. 42 St., Suite 4507, NYC 10168. (212)697-2949. FAX: (212)697-2943. Interim Pres. Lynn Syms; Exec. Dir. Suzanne K. Ponsot. Works to secure the financial future of the orchestra so that it may continue to travel throughout the world bringing its message of peace and cultural understanding through music. Supports the orchestra's international touring program, educational projects, and a wide array of musical activities in Israel. *Passport to Music (newsletter)*.

AMERICAN FRIENDS OF THE OPEN UNIVERSITY OF ISRAEL. 180 W. 80 St., NYC 10024. (212)712-1800. FAX: (212)496-3296. E-mail: afoui@aol.com. Natl. Chmn. Irving M. Rosenbaum; Exec.V.-Pres. Eric G. Heffler. *Open Letter*.(WWW.OPENU.AC.IL)

AMERICAN FRIENDS OF THE SHALOM HARTMAN INSTITUTE (1976). One Penn Plaza, Suite 1606, New York, NY 10119. (212) 268-0300. FAX: (212)239-4550. E-mail: afshi@afshi.org. Pres. Richard F. Kaufman; Exec. Dir. Robbi Bensley. Supports the Shalom Hartman Institute in Jerusalem, an international center for pluralist Jewish education and research, serving Israel and world Jewry. Founded in 1976 by David Hartman, the Institute includes: the Institute for Advanced Judaic Studies, with research centers for contemporary halakha, religious pluralism,

political thought and peace and reconciliation; the Institute for Teacher and Leadership Training, educating Israeli principals, teachers, graduate students and leaders; and the Institute for Diaspora Education, which offers seminars and sabbaticals to rabbis, educators and lay leaders of diverse ideological commitments. (WWW.HARTMANINSTITUTE.COM)

AMERICAN FRIENDS OF THE TEL AVIV MUSEUM OF ART (1974). 545 Madison Ave., 8th Floor (55 St.), NYC 10022. (212) 319-0555. FAX: (212)754-2987. Email: dnaftam@aol.com. Chmn. Steven P. Schwartz; Exec. Dir. Dorey Neilinger. Raises funds for the Tel Aviv Museum of Art for special projects, art acquisitions, and exhibitions; seeks contributions of art to expand the museum's collection; encourages art loans and traveling exhibitions; creates an awareness of the museum in the USA; makes available exhibition catalogues, monthly calendars, and posters published by the museum.

AMERICAN-ISRAEL ENVIRONMENTAL COUNCIL (formerly COUNCIL FOR A BEAUTIFUL ISRAEL ENVIRONMENTAL EDUCATION FOUNDATION) (1973). c/o Perry Davis Assoc., 25 W. 45 St., Suite 1405, NYC 10036. (212)840-1166. Fax: (212)840-1514. Pres. Alan Silberstein. A support group for the Israeli body, whose activities include education, town planning, lobbying for legislation to protect and enhance the environment, preservation of historical sites, the improvement and beautification of industrial and commercial areas, and sponsoring the CBI Center for Environmental Studies located in Yarkon Park, Tel Aviv. *Yearly newsletter; yearly theme oriented calendars in color.*

AMERICAN ISRAEL PUBLIC AFFAIRS COMMITTEE (AIPAC) (1954). 440 First St., NW, Washington, DC 20001. (202)639-5200. FAX: (202)347-4889. Pres. Howard Friedman; Exec. Dir. Howard A. Kohr. Registered to lobby on behalf of legislation affecting U.S.-Israel relations; represents Americans who believe support for a secure Israel is in U.S. interest. Works for a strong U.S.-Israel relationship. *Near East Report.* (WWW.AIPAC.ORG)

AMERICAN-ISRAELI LIGHTHOUSE, INC. (1928; reorg. 1955). 276 Fifth Ave., Suite 713, NYC 10001. (212)686-7110. Pres. Mrs. Leonard F. Dank; Sec. Mrs. Ida

Rhein. Provides a vast network for blind and physically handicapped persons throughout Israel, to effect their social and vocational integration into the mainstream of their communities. Center of Services for the blind; built and maintains Rehabilitation Center for blind and handicapped persons (Migdal Or) in Haifa.

AMERICAN JEWISH LEAGUE FOR ISRAEL (1957). 130 E. 59 St., 12th Floor, NYC 10022. (212)371-1583. FAX: (646)497-0093. E-mail: ajlims@aol.com. Pres. Dr. Martin L. Kalmanson; Exec. Dir. Jeffrey Scheckner. Seeks to unite all those who, notwithstanding differing philosophies of Jewish life, are committed to the historical ideals of Zionism; works independently of class, party, or religious affiliation for the welfare of Israel as a whole. Not identified with any political parties in Israel. Member of World Jewish Congress, World Zionist Organization. *Newsletter.* (WWW.AMERICANJEWISBLEAGUE.ORG)

AMERICAN PHYSICIANS FELLOWSHIP FOR MEDICINE IN ISRAEL (1950). 2001 Beacon St., Suite 210, Boston, MA 02135-7771. (617)232-5382. FAX: (617) 739-2616. E-mail: apf@apfmed.org. Pres. Sherwood L. Gorbach, M.D.; Exec. Dir. Ellen-Ann Lacey. Supports projects that advance medical education, research, and care in Israel and builds links between the medical communities of Israel and N. Amer.; provides fellowships for Israeli physicians training in N. Amer. and arranges lectureships in Israel by prominent N. Amer. physicians; sponsors CME seminars in Israel and N. Amer.; coordinates U.S./Canadian medical emergency volunteers for Israel. *APF News.*

AMERICAN SOCIETY FOR TECHNION-ISRAEL INSTITUTE OF TECHNOLOGY (1940). 810 Seventh Ave., 24th fl., NYC 10019. (212)262-6200. FAX: (212)262-6155. Pres. Evelyn Berger; Chmn. Larry Jackier; Exec. V.-Pres. Melvyn H. Bloom. The American Technion Society (ATS) raises funds for the Technion-Israel Institute of Technology. Based in New York City, it is the leading American organization with more than 20,000 supporters and 197 satellite offices around the country, the ATS is driven by the belief that the economic future of Israel is in high technology and the future of high technology in Israel is at the Technion. *Technion USA.* (WWW.ATS.ORG.MAIL)

AMERICAN SOCIETY FOR THE PROTECTION OF NATURE IN ISRAEL, INC. (1986). 28 Arandale Ave., Great Neck, NY 11024. (212) 398-6750. FAX: (212) 398-1665. E-mail: aspnai@aol.com. Co-Chmn. Edward I. Geffner & Russell Rothman. A non-profit organization supporting the work of SPNI, an Israeli organization devoted to environmental protection and nature education. SPNI runs 26 Field Study Centers and has 45 municipal offices throughout Israel; offers education programs, organized hikes, and other activities; seeks ways to address the needs of an expanding society while preserving precious natural resources. *SPNI News*.

AMERICAN SOCIETY FOR YAD VASHEM (1981). 500 Fifth Ave., 42nd Floor, NYC 10110-4299. (212) 220-4304. FAX: (212) 220-4308. E-mail: info@yadvashemusa.org. Chmn. Eli Zborowski; Dev. Dir. Shraga Y. Mekel; Ed. Dir. Marlene Warshawski Yahalom, Ph.D. Development and educational arm of Yad Vashem, Jerusalem, the central international authority created by the Knesset in 1953 for the purposes of commemoration and education in connection with the Holocaust. *Martyrdom and Resistance* (newsletter). (WWW.YADVASHEM.ORG)

AMERICAN SOCIETY OF THE UNIVERSITY OF HAIFA (formerly AMERICAN FRIENDS OF HAIFA UNIVERSITY) (1972). 220 Fifth Ave., Suite 1301, NYC 10001. (212) 685-7880. FAX: (212) 685-7883. E-mail: asuht@att.net. Pres. Paul Amir; Sec./Treas. Robert Jay Benowitz. Promotes, encourages, and aids higher and secondary education, research, and training in all branches of knowledge in Israel and elsewhere; aids in the maintenance and development of University of Haifa; raises and allocates funds for the above purposes; provides scholarships; promotes exchanges of teachers and students.

AMERICAN ZIONIST MOVEMENT (formerly AMERICAN ZIONIST FEDERATION) (1939; reorg. 1949, 1970, 1993). 110 E. 59 St., NYC 10022. (212) 318-6100. FAX: (212) 935-3578. E-mail: info@azm.com. Pres. Melvin Salberg; Exec. Dir. Karen J. Rubinstein. Umbrella organization for 20 American Zionist organizations and the voice of unified Zionism in the U.S. Conducts advocacy for Israel; strengthens Jewish identity; promotes the Israel experience; prepares the next generation of

Zionist leadership. Regional offices in Chicago and Dallas. Groups in Detroit, Pittsburgh, Washington, DC. *The Zionist Advocate*. (WWW.AZM.ORG)

AMERICANS FOR A SAFE ISRAEL (AFSI) (1971). 1623 Third Ave., Suite 205, NYC 10128. (212) 828-2424. FAX: (212) 828-1717. E-mail: afsi@rcn.com. Chmn. Herbert Zweibon; Exec. Dir. Helen Freedman. Seeks to educate Americans in Congress, the media, and the public about Israel's role as a strategic asset for the West; through meetings with legislators and the media, in press releases and publications AFSI promotes Jewish rights to Judea and Samaria, the Golan, Gaza, an indivisible Jerusalem, and to all of Israel. AFSI believes in the concept of "peace for peace" and rejects the concept of "territory for peace." *The Outpost* (monthly). (WWW.AFSI.ORG.AFSI)

AMERICANS FOR PEACE NOW (1984). 1815 H St., NW, Suite 920, Washington, DC 20006. (202) 728-1893. FAX: (202) 728-1895. E-mail: apndc@peacenow.org. Pres. & CEO Debra DeLee; Chmn. Patricia Barr and Luis Lainer. Conducts educational programs and raises funds to support the Israeli peace movement, Shalom Achshav (Peace Now), and coordinates U.S. advocacy efforts through APN's Washington-based Center for Israeli Peace and Security. *Jerusalem Watch*; *Peace Now News*; *Settlement Watch*; *Fax Facts*; *Middle East Update* (on-line); *Benefits of Peace*. (WWW.PEACENOW.ORG)

AMIT (1925). 817 Broadway, NYC 10003. (212) 477-4720. FAX: (212) 353-2312. E-mail: info@amitchildren.org. Pres. Jan Schechter; Exec. Dir. Arnold Gerson. The State of Israel's official reshet (network) for religious secondary technological education; maintains innovative children's homes and youth villages in Israel in an environment of traditional Judaism; promotes cultural activities for the purpose of disseminating Zionist ideals and strengthening traditional Judaism in America. *AMIT Magazine*.

AMPAL-AMERICAN ISRAEL CORPORATION (1942). 1177 Avenue of the Americas, NYC 10036. (212) 782-2100. FAX: (212) 782-2114. E-mail: ampal@aol.com. Bd. Chmn. Daniel Steinmetz; CEO Shuki Gleitman. Acquires interests in businesses located in the State of Israel or that are

Israel-related. Interests include leisure-time, real estate, finance, energy distribution, basic industry, high technology, and communications. *Annual report; quarterly reports.*

ARZA/WORLD UNION, NORTH AMERICA (1977). 633 Third Ave., 6th fl., NYC 10017-6778. (212)650-4280. FAX: (212) 650-4289. E-mail: arza/wupjna@urj.org. Pres. Rabbi Stanley M. Davids; Exec. Dir. Rabbi Andrew Davids. Membership organization dedicated to furthering the development of Progressive Judaism in Israel, the FSU, and throughout the world. Encourages Jewish solidarity, promoting religious pluralism and furthering Zionism. Works to strengthen the relationship of N. American Reform Jews with Progressive Jewish communities worldwide and to educate and inform them on relevant issues. *Quarterly newsletter.* (WWW.ARZAWUNA.ORG)

BETAR EDUCATIONAL YOUTH ORGANIZATION (1935). 4 East 34th Street, NYC, 10016. (646)742-9364. FAX: (646)742-9666. E-mail: newyork@betar.org. Pres. Dany Danon; Exec. Officer Itzik Simhon. Betar is a Zionist active college students' movement, which dedicates itself to promoting Israeli issues in the American media. Betar was founded in 1923 by Zeev Jabotinsky, among its' famous alumni are Menachem Begin and Itzhak Shamir. Betar's goal is the gathering of all Jewish people in their ancient land.

BOYS TOWN JERUSALEM FOUNDATION OF AMERICA INC. (1948). 12 W. 31 St., Suite 300, NYC 10001. (212)244-2766. (800) 469-2697. FAX: (212)244-2052. E-mail: btjny@compuserve.com. Raphael Benaroya, Pres. Michael J. Scharf; Hon. Chmn. Josh S. Weston; Chmn. Raphael Benaroya; Exec. V.-Pres. Rabbi Ronald L. Gray. Raises funds for Boys Town Jerusalem, which was established in 1948 to offer a comprehensive academic, religious, and technological education to disadvantaged Israeli and immigrant boys from over 45 different countries, including Ethiopia, the former Soviet Union, and Iran. Enrollment: over 1,000 students in jr. high school, academic and technical high school, and a college of applied engineering. Boys Town was recently designated as the "CISCO Regional Academy," the first center in Jerusalem for the instruction of the CISCO Net-

working Management Program. *BTJ Newsbrief*

BRIT TZEDEK V'SHALOM—JEWISH ALLIANCE FOR JUSTICE AND PEACE (2002). 11 E. Adams St., Suite 707, Chicago, IL 60603. (312)341-1205. FAX: (312)341-1206. E-mail: info@btvshalom.org. Pres. Marcia Freedman; Exec. Dir. Aliza Becker. Works for the achievement of a negotiated settlement of the Israeli-Palestinian conflict guided by the traditional Jewish obligation to pursue peace and justice, in the conviction that security for Israel can only be attained through the establishment of an economically and politically viable Palestinian state, necessitating an end to Israel's occupation of land acquired in the 1967 war and an end to Palestinian violence; its national office and 30 chapters around the country engage in grassroots political advocacy and public education. *Action Alerts.* (WWW.BTVSHALOM.ORG)

CAMERA—COMMITTEE FOR ACCURACY IN MIDDLE EAST REPORTING IN AMERICA (1983). PO Box 35040, Boston, MA 02135. (617)789-3672. FAX: (617)787-7853. E-mail: media@camera.org. Pres./Exec. Dir. Andrea Levin; Chmn. Joshua Katzen. CAMERA monitors media coverage of Israel, responds to error, omissions, and distortion, promotes factual information and works to educate the media and public about key issues related to conflict in the Middle East. CAMERA encourages members to participate in fostering full and fair coverage through communication with the media. *CAMERA Media Report (quarterly); CAMERA on Campus; CAMERA Media Directory, CAMERA Monographs, Action Alerts, Backgrounders.* (WWW.CAMERA.ORG)

COUNCIL FOR A BEAUTIFUL ISRAEL ENVIRONMENTAL EDUCATION FOUNDATION (see AMERICAN-ISRAEL ENVIRONMENTAL COUNCIL)

DEVELOPMENT CORPORATION FOR ISRAEL (formerly STATE OF ISRAEL BONDS) (1951). 575 Lexington Ave., 11th Floor, NYC 10022. (212)644-2663. FAX: (212) 644-3887. E-mail: raphael.rothstein@israelbonds.com. Bd. Chmn. Burton P. Resnick; Pres./CEO Joshua Matza. An international organization offering securities issued by the government of Israel. Since its inception in 1951 has secured

\$25 billion in investment capital for the development of every aspect of Israel's economic infrastructure, including agriculture, commerce, and industry, and for absorption of immigrants. *Israel Hadashot-News*. (WWW.ISRAELBONDS.COM)

DOR CHADASH (2003). 136 E. 39 St., NYC 10016. (212)696-2151. FAX: (212)684-6327. E-mail: info@dorchadashusa.org. Founder/Chmn. David Borowich; Exec. Dir. Scott Richman. A community of more than 10,000 Israeli and American Jews living in New York brought together by love of Israel; develops educational, social, and cultural programs related to Israeli themes. (WWW.DORCHADASHUSA.ORG)

EMUNAH OF AMERICA (formerly **HAPOEL HAMIZRACHI WOMEN'S ORGANIZATION**) (1948). 7 Penn Plaza, NYC 10001. (212) 564-9045, (800)368-6440. FAX: (212)643-9731. E-mail: info@emunah.org. Natl. Pres. Heddy Klein; Exec. V.-Pres. Shirley Singer. Maintains and supports 200 educational and social-welfare institutions in Israel within a religious framework, including day-care centers, kindergartens, children's residential homes, vocational schools for the underprivileged, senior-citizen centers, a college complex, and Holocaust study center. Also involved in absorption of Soviet and Ethiopian immigrants (recognized by Israeli government as an official absorption agency). *Emunah Magazine; Lest We Forget*. (WWW.EMUNAH.ORG)

FEDERATED COUNCIL OF ISRAEL INSTITUTIONS—FCII (1940). 4702 15th Ave., Brooklyn, NY 11219. (718)972-5530. Bd. Chmn. Z. Shapiro; Exec. V.-Pres. Rabbi Julius Novack. Central fund-raising organization for over 100 affiliated institutions; handles and executes estates, wills, and bequests for the traditional institutions in Israel; clearinghouse for information on budget, size, functions, etc. of traditional educational, welfare, and philanthropic institutions in Israel, working cooperatively with the Israeli government and the overseas department of the Council of Jewish Federations. *Annual financial reports and statistics on affiliates*.

FRIENDS OF ISRAEL DISABLED VETERANS—BEIT HALOCHEM (1987). 1133 Broadway, Ste. 232, NYC 10010. (212)689-3220. FAX: (212)253-4143. E-mail: info@FIDV

.org. Bd. Chmn. Richard L. Golden; Exec. Dir. Linda E. Frankel. Raises funds to assist disabled Israeli war victims, including civilian victims of terrorism; maintains four centers in Israel providing physical and emotional rehabilitation for them. (WWW.FIDV.ORG)

FRIENDS OF THE ISRAEL DEFENSE FORCES (1981). 298 5th Avenue, NYC 10001. (212) 244-3118. FAX: (212)244-3119. E-mail: fidf@fidf.com. Chmn. Marvin Josephson; Pres. Jay Zises; Natl. Dir. Brig. Gen. Eliezer Hemeli. Supports the Agudah Lema'an Hahayal, Israel's Assoc. for the Well-Being of Soldiers, founded in the early 1940s, which provides social, recreational, and educational programs for soldiers, special services for the sick and wounded, and summer programs for widows and children of fallen soldiers. (WWW.FIDF.COM)

GESHER FOUNDATION (1969). 25 W. 45 St. Suite 1405, NYC 10036. (212)840-1166. FAX: (212)840-1514. E-mail: gesherfoundation@aol.com. Pres./Founder Daniel Tropper; Chmn. Philip Schatten. Seeks to bridge the gap between Jews of various backgrounds in Israel by stressing the interdependence of all Jews. Runs encounter seminars for Israeli youth; distributes curricular materials in public schools; offers Jewish identity classes for Russian youth, and a video series in Russian and English on famous Jewish personalities.

GIVAT HAVIVA EDUCATIONAL FOUNDATION, INC. (1966). 114 W. 26 St., Suite 1001, NYC 10001. (212)989-9272. FAX: (212) 989-9840. E-mail: mail@givathaviva.org. Chmn. Yvonne Baum Silverman; Exec. Dir. Robert Levy. Supports programs at the Givat Haviva Institute, Israel's leading organization dedicated to promoting co-existence between Arabs and Jews, with 40,000 people participating each year in programs teaching conflict resolution, Middle East studies and languages, and Holocaust studies. Publishes research papers on Arab-Jewish relations, Holocaust studies, kibbutz life. In the U.S., GHEF sponsors public-education programs and lectures by Israeli speakers. *Givat Haviva News; special reports*. (WWW.DIALOGATE.ORG.IL)

HABONIM-DROR NORTH AMERICA (1935). 114 W. 26 St., Suite 1004, NYC 10001-

6812. (212)255-1796. FAX: (212)929-3459. E-mail: programs@habonimdror.org. (Mazkir Tnuva) Jamie Levin; Shliach Onri Welmer. Fosters identification with progressive, cooperative living in Israel; stimulates study of Jewish and Zionist culture, history, and contemporary society. Sponsors summer and year programs in Israel and on kibbutz, 7 summer camps in N. America modeled after kibbutzim, and *aliyah* frameworks. *B'Tnuva* (on-line and print newsletter). (WWW.HABONIMDROR.ORG)

HADASSAH, THE WOMEN'S ZIONIST ORGANIZATION OF AMERICA, INC. (1912). 50 W. 58 St., NYC 10019. (212)355-7900. FAX: (212)303-8282. Pres. June Walker; Exec. Dir. Morlie Hammer Levin. Largest women's, largest Jewish, and largest Zionist membership organization in U.S. In Israel: Founded and funds Hadassah Medical Organization, Hadassah College of Jerusalem, Hadassah Career Counseling Institute, Young Judea summer and year-course programs, as well as providing support for Youth Aliyah and JNF. U.S. programs: Jewish and women's health education; advocacy on Israel, Zionism and women's issues; Young Judea youth movement, including six camps; Hadassah Leadership Academy; Hadassah-Brandeis Institute for International Research on Jewish Women; Hadassah Foundation. *Hadassah Magazine*; *Update*; *Hadassah International Newsletter*; *Medical Update*; *American Scene*. (WWW.HADASSAH.ORG)

———, YOUNG JUDEA (1909; reorg. 1967). 50 W. 58 St., NYC 10019. (212)303-8014. FAX: (212)303-4572. E-mail: info@youngjudea.org. Natl. Dir. Doron Krakow. Religiously pluralistic, politically nonpartisan Zionist youth movement sponsored by Hadassah; seeks to educate Jewish youth aged 8-25 toward Jewish and Zionist values, active commitment to and participation in the American and Israeli Jewish communities; maintains six summer camps in the U.S.; runs both summer and year programs in Israel, and a jr. year program in connection with both Hebrew University in Jerusalem and Ben Gurion University of the Negev. College-age arm, Hamagshimim, supports Zionist activity on campuses. *Kol Hat'nua*; *The Young Judean*; *Ad Kahn*. (WWW.YOUNGJUDEA.ORG)

HASHOMER HATZAIR, SOCIALIST ZIONIST YOUTH MOVEMENT (1923). 114 W. 26 St., Suite 1001, NYC 10001. (212)627-2830. FAX: (212)989-9840. E-mail: mail@hashomerhatzair.org. Dir. Giora Salz; Natl. Sec. Moran Banai. Seeks to educate Jewish youth to an understanding of Zionism as the national liberation movement of the Jewish people. Promotes *aliyah* to kibbutzim. Affiliated with Kibbutz Artzi Federation. Espouses socialist-Zionist ideals of peace, justice, democracy, and intergroup harmony. *Young Guard*. (WWW.HASHOMERHAZAIR.ORG)

INTERNS FOR PEACE INTERNATIONAL (1976). 475 Riverside Dr., Room 240., NYC 10115. (212)870-2226. FAX: (914)686-8896. E-mail: ifpus@mindspring.com. Intl. Dir. Rabbi Bruce M. Cohen; Intl. Coord. Karen Wald Cohen. An independent, nonprofit, nonpolitical educational program training professional community peace workers. In Israel, initiated and operated jointly by Jews and Arabs; over 250 interns trained in 35 cities; over 80,000 Israeli citizens participating in joint programs in education, sports, culture, business, women's affairs, and community development; since the peace accord, Palestinians from West Bank and Gaza training as interns. Martin Luther King Project for Black/Jewish relations. *IFP Reports Quarterly*; *Guidebooks for Ethnic Conflict Resolution*. (WWW.INTERNSFORPEACE.ORG)

ISRAEL CANCER RESEARCH FUND (1975). 1290 Avenue of the Americas, NYC 10104. (212)969-9800. FAX: (212)969-9822. E-mail: mail@icrfny.org. Pres. Yashar Hirshaut, M.D.; Chmn. Leah Susskind; Exec. V.P. Donald Adelman. The largest single source of private funds for cancer research in Israel. Has a three-fold mission: To encourage innovative cancer research by Israeli scientists; to harness Israel's vast intellectual and creative resources to establish a world-class center for cancer study; to broaden research opportunities within Israel to stop the exodus of talented Israeli cancer researchers. *Annual Report*; *Research Awards*; *ICRF Brochure*; *Newsletter*.

ISRAEL HISTADRUT FOUNDATION (see ISRAEL HUMANITARIAN FOUNDATION)

ISRAEL HUMANITARIAN FOUNDATION (IHF) (1960). 276 Fifth Ave., Suite 901, NYC

10001. (212)683-5676, (800)434-5IHF. FAX: (212)213-9233. E-mail: info@ihf.net. Pres. Marvin M. Sirota; Exec. V.-Pres. Stanley J. Abrams. Since 1960, Israel Humanitarian Foundation (IHF) has funded more than 130 social service projects in Israel that provide funds and programs in a diverse range of areas. IHF strives to improve the standard of living of the Israeli population through its support for education, youth in need, elder care, the disabled, and medical care & research projects that directly benefit thousands of people in need.

ISRAEL POLICY FORUM (1993). 165 East 56th Street, 2nd Floor, NYC 10022. (212)245-4227. FAX: (212)245-0517. E-mail: ipf@ipforum.org. 1030 15 St., NW, Suite 850, Washington, DC 20005. (202)842-1700. FAX: (202)842-1722. E-mail: ipf@ipforum.org. Pres. Seymour Reich; Exec. Dir. David Elcott. An independent leadership institution whose mission is to encourage an active U.S. role in resolving the Arab-Israeli conflict. IPF generates this support by involving leaders from the business, political, entertainment, academic, and philanthropic communities in the peace effort, and by fostering a deeper understanding of the peace process among the American public. *Forum Fax*, *Washington Bulletin*, *Security Watch*. (WWW.IPFORUM.ORG)

THE JERUSALEM FOUNDATION, INC. (1966). 60 E. 42 St., Suite 1936, NYC 10165. (212) 697-4188. FAX: (212) 697-4022. E-mail: info@jfoundation.com. Chmn. Kenneth J. Bialkin; Exec. Dir. Dorothy Kauffman. A nonprofit organization devoted to improving the quality of life for all Jerusalemites, regardless of ethnic, religious, or socioeconomic background; has initiated and implemented more than 1,500 projects that span education, culture, community services, beautification, and preservation of the city's historic heritage and religious sites.

JEWISH INSTITUTE FOR NATIONAL SECURITY AFFAIRS (JINSA) (1976). (202)667-3900. E-mail: info@jinsa.org. Pres. Norman Hascoe; Exec. Dir. Tom Neumann. A nonprofit, nonpartisan educational organization working within the American Jewish community to explain the link between American defense policy and the security of the State of Israel; and within the national security estab-

lishment to explain the key role Israel plays in bolstering American interests. (WWW.JINSA.ORG)

JEWISH INSTITUTE FOR THE BLIND-JERUSALEM, INC. (1902, Jerusalem). 15 E. 26 St., NYC 10010. (212) 532-4155. FAX: (212) 447-7683. Pres. Rabbi David E. Lapp; Admin. Eric L. Loeb. Supports a dormitory and school for the Israeli blind and handicapped in Jerusalem. *INSight*.

JEWISH NATIONAL FUND OF AMERICA (1901). 42 E. 69 St., NYC 10021. (212) 879-9300. (1-800-542-TREE). FAX: (212) 570-1673. E-mail: communications@jnf.org. Pres. Ronald S. Lauder; Exec. V.-Pres. Russell F. Robinson. Jewish National Fund is the American fund-raising arm of Keren Kayemeth LeIsrael, the official land agency in Israel and is celebrating its 100th Anniversary this year. JNF works in the following areas: water resource development, afforestation and ecology, education, tourism and recreation, community development and research. (WWW.JNF.ORG)

JEWISH PEACE LOBBY (1989). 8604 Second Avenue, PMB 317, Silver Spring, MD 20910. (301)589-8764. FAX: (301)589-2722. Email: peacelobby@msn.com. Pres. Jerome M. Segal. A legally registered lobby promoting changes in U.S. policy vis-a-vis the Israeli-Palestinian conflict. Supports Israel's right to peace within secure borders; a political settlement based on mutual recognition of the right of self-determination of both peoples; a two-state solution as the most likely means to a stable peace. *Annual Report*.

KEREN OR, INC. JERUSALEM CENTER FOR MULTI-HANDICAPPED BLIND CHILDREN (1956). 350 Seventh Ave., Suite 200, NYC 10001. (212)279-4070. FAX: (212)279-4043. E-mail: kerenorinc@aol.com. Chmn. Dr. Edward L. Steinberg; Pres. Dr. Albert Hornblass; Exec. Dir. Rochelle B. Silberman. Funds the Keren-Or Center for Multi-Handicapped Blind Children at 3 Abba Hillel Silver St., Ramot, Jerusalem, housing and caring for over 70 resident and day students who in addition to blindness or very low vision suffer from other severe physical and/or mental disabilities. Students range in age from 1 1/2 through young adulthood. Provides training in daily living skills, as well as therapy, rehabilitation, and education to

the optimum level of the individual. *Insights Newsletter*.

MACCABI USA/SPORTS FOR ISRAEL (formerly UNITED STATES COMMITTEE SPORTS FOR ISRAEL) (1948). 1926 Arch St., 4R, Philadelphia, PA 19103. (215)561-6900. Fax: (215)561-5470. E-mail: maccabi@maccabiusa.com. Pres. Toni Worhman. Sponsors U.S. team for World Maccabiah Games in Israel every four years; seeks to enrich the lives of Jewish youth in the U.S., Israel, and the Diaspora through athletic, cultural, and educational programs; develops, promotes, and supports international, national, and regional athletic-based activities and facilities. *Sportscene Newsletter*; *Commemorative Maccabiah Games Journal*; *financial report*. (WWW.MACCABIUSA.COM)

MERCAZ USA (1979). 155 Fifth Ave., NYC 10010. (212)533-7800, ext. 2016. FAX: (212)533-2601. E-mail: info@mercazusa.org. Pres. Rabbi Vernon H. Kurtz; Exec. Dir. Rabbi Robert R. Golub. The U.S. Zionist organization for Conservative/Masorti Judaism; works for religious pluralism in Israel, defending and promoting Conservative/Masorti institutions and individuals; fosters Zionist education and *aliyah* and develops young leadership. *Mercaz USA Quarterly Newsletter*. (WWW.MERCAZUSA.ORG)

MERETZ USA FOR ISRAELI CIVIL RIGHTS AND PEACE (1991). 114 W. 26 St., Suite 1002, NYC 10001. (212)242-4500. FAX: (212)242-5718. E-mail: mail@meretzusa.org. Pres. Jeremiah S. Gutman; Exec. Dir. Charney V. Bromberg. A forum for addressing the issues of social justice and peace in Israel. Educates about issues related to democracy, human and civil rights, religious pluralism, and equality for women and ethnic minorities; promotes the resolution of Israel's conflict with the Palestinians on the basis of mutual recognition, self-determination, and peaceful coexistence. *Israel Horizons*. (WWW.MERETZUSA.ORG)

NA'AMAT USA, THE WOMEN'S LABOR ZIONIST ORGANIZATION OF AMERICA, INC. (1925). 350 Fifth Ave., Suite 4700, NYC 10118-4799. (212)563-5222. FAX: (212)563-5710. E-mail: naamat@naamat.org. Natl. Pres. Alice Howard. Part of the World Movement of Na'amat (Movement of Working Women and Vol-

unteers), the largest Jewish women's organization in the world, it helps provide social, educational, and legal services for women, teenagers, and children in Israel. It also advocates legislation for women's rights and child welfare in Israel and the U.S., furthers Jewish education, and supports Habonim Dror, the Labor Zionist youth movement. *Na'amat Woman magazine*. (WWW.NAAMAT.ORG)

NATIONAL COMMITTEE FOR LABOR ISRAEL (1923). 275 Seventh Ave., NYC 10001. (212)647-0300. FAX: (212)647-0308. E-mail: ncli@laborisrael.org. Pres. Jay Mazur; Exec. Dir. Jerry Goodman; Chmn. Trade Union Council Morton Bahr. Serves as a bridge among Israel's labor sector, including its General Federation of Labor, Histadrut, the American labor movement, the Jewish community and the general public. Brings together Jews and non-Jews to build support for Israel and advance closer Israel-Arab ties. Cooperates with Israel's labor sector. National in scope, it conducts education in the Jewish community and among labor groups to promote better relations with labor Israel. Raises funds for youth, educational, health, social and cultural projects in Israel from a constituency which includes labor unions, foundations, government agencies and individual donors and supporters. *Occasional background papers* (WWW.LABORISRAEL.ORG)

NEW ISRAEL FUND (1979). 1101 14th St., NW, 6th fl., Washington, DC 20005-5639. (202)842-0900. FAX: (202)842-0991. E-mail: info@nif.org. New York office: 165 E. 56 St., NYC 10022. (212)750-2333. FAX: (212)750-8043. Pres. Yoram Peri; Exec. Dir. Norman S. Rosenberg. A partnership of Israelis and North Americans dedicated to promoting social justice, coexistence, and pluralism in Israel, the New Israel Fund helps strengthen Israeli democracy by providing grants and technical assistance to the public-interest sector, cultivating a new generation of social activists, and educating citizens in Israel and the Diaspora about the challenges to Israeli democracy. *Quarterly newsletter*; *annual report*; *other reports*. (WWW.NIF.ORG)

PEF ISRAEL ENDOWMENT FUNDS, INC. (1922). 317 Madison Ave., Suite 607, NYC 10017. (212)599-1260. Chmn. Sidney A. Luria; Pres. B. Harrison Frankel;

Sec. Mark Bane. A totally volunteer organization that makes grants to educational, scientific, social, religious, health, and other philanthropic institutions in Israel. *Annual report*.

POALE AGUDATH ISRAEL OF AMERICA, INC. (1948). 2920 Avenue J, Brooklyn, NY 11210. (718)258-2228. FAX: (718)258-2288. Pres. Rabbi Fabian Schonfeld. Aims to educate American Jews to the values of Orthodoxy and aliyah; supports kibbutzim, trade schools, yeshivot, moshavim, kollelim, research centers, and children's homes in Israel. *PAI News*; *She'arim*; *Hamayan*.

—, WOMEN'S DIVISION OF (1948). Pres. Miriam Lubling; Presidium: Sarah Ivanisky, Tili Stark, Peppi Petzenbaum. Assists Poale Agudath Israel to build and support children's homes, kindergartens, and trade schools in Israel. *Yediot PAI*.

PRO ISRAEL (1990). 1328 Broadway, Suite 435, NYC. (212)594-8996. FAX: (212)594-9986. E-mail: proisrael@aol.com. Pres. Dr. Ernest Bloch; Exec. Dir. Rabbi Julian M. White. Educates the public about Israel and the Middle East; provides support for community development throughout the Land of Israel, particularly in Judea, Samaria, Gaza, and the Golan Heights. Projects include the Ariel Center for Policy Research and Professors for a Strong Israel.

RELIGIOUS ZIONISTS OF AMERICA (1909). 7 Penn Plaza, Suite 205, NYC 10001. (212)465-9234. FAX: (212)465-9246. E-mail: mizrachi@rza.org. Pres. Rabbi Yosef Blau; Exec. Dir. Alan Mond. Disseminates ideals of religious Zionism; conducts cultural work, educational program, public relations; raises funds for religious educational institutions in Israel, including yeshivot hesder and Bnei Akiva. *Voice of Religious Zionism*. (WWW.RZA.ORG)

—, BNEI AKIVA OF THE U.S. & CANADA (1934). 7 Penn Plaza, Suite 205, NYC 10001. (212)465-9536. FAX: (212)465-2155. Shaliah, Rabbi Shaul Feldman; Natl. Dir. Steve Frankel. The only religious Zionist Youth movement in North America, Educating thousands of youths from grade school throughout the US and Canada. We have five summer camps in North America and a summer program in Israel. We educate towards the values of

the Religious Zionist Movement which sees the place of all Jews, in Israel, involved in social action, and committed to Orthodox Torah values. *Akivon*; *Pinkas Lamadrach*; *Daf Rayonot*; *Me'Ohalai Torah*; *Zraim*. (WWW.BNEIAKIVA.ORG)

—, NATIONAL COUNCIL FOR TORAH EDUCATION (1939). 7 Penn Plaza, Suite 205, NYC 10001. (212)465-9234. FAX: (212)465-9246. E-mail: mizrachi@rza.org. Pres. Aaron S. Tirschwell; Chmn. Rabbi Mark Dratch. Organizes and supervises yeshivot and Talmud Torahs; prepares and trains teachers; publishes textbooks and educational materials; organizes summer seminars for Hebrew educators in cooperation with Torah Department of Jewish Agency; conducts ulpan. *Ohr HaMizrach*, *Torat Yisrael* (weekly). (WWW.RZA.ORG)

SCHNEIDER CHILDREN'S MEDICAL CENTER OF ISRAEL (1982). 130 E. 59 St., Suite 1203, NYC 10022. (212)759-3370. FAX: (212)759-0120. E-mail: mdiscmc@aol.com. Bd. Chmn. H. Irwin Levy; Exec. Dir. Shlomit Manson. Its primary goal is to provide the best medical care to children in the Middle East. *UPDATE Newsletter*

SOCIETY OF ISRAEL PHILATELISTS (1949). 24355 Tunbridge Lane, Beachwood, OH 44122. (216)292-3843. Pres. Robert B. Pildes. MD; Exec. Secy. Howard S. Chapman; Journal Ed. Dr. Oscar Stadler. Promotes interest in, and knowledge of, all phases of Israel philately through sponsorship of chapters and research groups, maintenance of a philatelic library, and support of public and private exhibitions. *The Israel Philatelist*; *monographs*; *books*.

TEL AVIV UNIVERSITY: AMERICAN COUNCIL (FORMERLY AMERICAN FRIENDS OF TEL AVIV UNIVERSITY, INC.) (1955). 39 Broadway, 15th Floor., NYC 10006. (212)742-9070. FAX: (212)742-9071. E-mail: info@tauac.org. Pres. Sam Witkin; Natl. Chmn. Joel Tauber. Promotes higher education at Tel Aviv University, Israel's largest and most comprehensive institution of higher learning. Included in its nine faculties are the Sackler School of Medicine with its fully accredited NY State English-language program, the Rubin Academy of Music, and 70 research institutes, including the Moshe Dayan Center for

Middle East & African Studies, and the Jaffe Center for Strategic Studies. *Tel Aviv University News; FAX Flash, Connections Newsletter* (quarterly).

THEODOR HERZL FOUNDATION (1954). 633 Third Ave., 21st fl., NYC 10017. (212)339-6040. FAX: (212)318-6176. E-mail: info@midstream.org. Chmn. Kalman Sultanik; Sec. Sam E. Bloch. Offers cultural activities, lectures, conferences, courses in modern Hebrew and Jewish subjects, Israel, Zionism, and Jewish history.

———, HERZL PRESS. Chmn. Kalman Sultanik; Dir. of Pub. Sam E. Bloch. Serves as "the Zionist Press of record," publishing books that are important for the light they shed on Zionist philosophy, Israeli history, contemporary Israel and the Diaspora and the relationship between them. They are important as contributions to Zionist letters and history. *Midstream*.

TO SAVE A LIFE (2003). 16405 Equestrian Lane, Rockville, MD 20855. (301)977-3637. FAX: (301)977-3888. E-mail: tosavealife@hotmail.com. Pres. Jerry Klinger. Provides an opportunity to give directly, efficiently, and personally to help needy Israelis; identifies small charities that are below the radar screen. (WWW.TSAL.ORG)

TSOMET-TECHIYA USA (1978). 185 Montague St., 3rd fl., Brooklyn, NY 11201. (718)596-2119. FAX: (718)858-4074. E-mail: eliahu@aol.com. Chmn. Howard B. Weber. Supports the activities of the Israeli Tsomet party, which advocates Israeli control over the entire Land of Israel.

UNITED CHARITY INSTITUTIONS OF JERUSALEM, INC. (1903). 1467 48 St., Brooklyn, NY 11219. (718)633-8469. FAX: (718)633-8478. Chmn. Rabbi Charlop; Exec. Dir. Rabbi Pollak. Raises funds for the maintenance of schools, kitchens, clinics, and dispensaries in Israel; free loan foundations in Israel.

UNITED STATES COMMITTEE SPORTS FOR ISRAEL (see MACCABI USA/SPORTS FOR ISRAEL)

US/ISRAEL WOMEN TO WOMEN (1979). 45 West 36th Street, 10th Floor, NYC 10018. (917) 351-0920. FAX: (917) 351-0921. E-mail: info@usisraelwomen.org. Ch. Nina

Kaufman, esq.; Exec. Dir. Joan Gordon. Provides critical seed money for grassroots efforts advocating equal status and fair treatment for women in all spheres of Israeli life; targets small, innovative, Israeli-run programs that seek to bring about social change in health, education, civil rights, domestic violence, family planning, and other spheres of Israeli life. *Newsletters*. (WWW.USISRAELWOMEN.ORG)

VOLUNTEERS FOR ISRAEL (1982). 330 W. 42 St., Suite 1618, NYC 10036-6902. (212)643-4848. FAX: (212)643-4855. E-mail: vol4israel@aol.com. Pres. Jeanne S. Schachter; Vice Pres. Carol Stein. Provides aid to Israel through volunteer work, building lasting relationships between Israelis and Americans. Affords persons aged 18 and over the opportunity to participate in various duties currently performed by overburdened Israelis on IDF bases and in other settings, enabling them to meet and work closely with Israelis and to gain an inside view of Israeli life and culture.

WOMEN'S LEAGUE FOR ISRAEL, INC. (1928). 160 E. 56 St., NYC 10022. (212)838-1997. FAX: (212)888-5972. E-mail: wlny@aol.com. Pres. Harriet Lainer; Exec. Dir. Dorothy Leffler. Maintains centers in Haifa, Tel Aviv, Jerusalem, Natanya. Projects include Family Therapy and Training, Centers for the Prevention of Domestic Violence, Meeting Places (supervised centers for noncustodial parents and their children), DROR (supporting families at risk), Yachdav—"Together" (long-term therapy for parents and children), the National Library for Social Work, and the Hebrew University Blind Students' Unit.

WORLD CONFEDERATION OF UNITED ZIONISTS (1946; reorg. 1958). 130 E. 59 St., NYC 10022. (212)371-1452. FAX: (212)371-3265. Co-Pres. Marlene Post & Kalman Sultanik. Promotes Zionist education, sponsors nonparty youth movements in the Diaspora, and strives for an Israel-oriented creative Jewish survival in the Diaspora. *Zionist Information Views* (in English and Spanish).

WORLD ZIONIST ORGANIZATION-AMERICAN SECTION (1971). 633 Third Ave., 21st fl., NYC 10017. (212)688-3197. Chmn. Kalman Sultanik. As the American section of the overall Zionist body through-

out the world, it operates primarily in the field of aliyah from the free countries, education in the Diaspora, youth and Hechalutz, organization and information, cultural institutions, publications; conducts a worldwide Hebrew cultural program including special seminars and pedagogic manuals; disperses information and assists in research projects concerning Israel; promotes, publishes, and distributes books, periodicals, and pamphlets concerning developments in Israel, Zionism, and Jewish history. *Midstream*.

—, DEPARTMENT OF EDUCATION AND CULTURE (1948). 633 Third Ave., 21st fl., NYC 10017. (212)339-6001. FAX: (212) 826-8959. Renders educational services to boards and schools: study programs, books, AV aids, instruction, teacher-in-training service. Judaic and Hebrew subjects. Annual National Bible Contest; Israel summer and winter programs for teachers and students.

—, ISRAEL ALIYAH CENTER (1993). 633 Third Ave., 21st fl., NYC 10017. (212)339-6060. FAX: (212)832-2597. Exec. Dir. N. Amer. Aliyah Delegation, Kalman Grossman. Through 26 offices throughout N. Amer., staffed by *shlichim* (emissaries), works with potential immigrants to plan their future in Israel and processes immigration documents. Through Israel Aliyah Program Center provides support, information, and programming for olim and their families; promotes long-term programs and fact-finding trips to Israel. Cooperates with Tnuat Aliyah in Jerusalem and serves as American contact with Association of Americans and Canadians in Israel.

YOUTH RENEWAL FUND. 488 Madison Ave., 10th fl., NYC 10022. (212)207-3195. FAX: (212)207-8379. E-mail: info@youthrenewalfund.org. Pres. Samuel L. Katz; Exec. Dir. Karen L. Berman. The Youth Renewal Fund was established in 1989 to provide supplemental education to disadvantaged youth in Israel. Since inception, YRF has implemented over \$10 million in programs that have benefited over 19,500 Israeli children. (WWW.YOUTHRENEWAL-FUND.ORG)

ZIONA. 641 Lexington Ave., 24th Floor, New York, NY 10022. (212) 688-2890. FAX: (212) 688-1327. Email: thezionist@aol.com. Pres. Arnie T. Goldfarb; Ex.

Vice Pres. Rev. Salomon L. Vaz Dias. ZIONA is a volunteer organization whose members are motivated and inspired to strengthen their partnership with Israel, ensure Jewish continuity, and realize their potential as a dynamic force in American society. In Israel, ZIONA initiates and supports education and youth institutions, and land development to meet the country's changing needs; helps to restore the ancient cemetery on the Mount of Olives in Jerusalem. *The Zionist Update* (WWW.ZIONA.ORG)

ZIONIST ORGANIZATION OF AMERICA (1897). ZOA House, 4 E. 34 St., NYC 10016. (212)481-1500. FAX: (212)481-1515. E-mail: email@zoa.com. Natl. Pres. Morton A. Klein. Strengthens the relationship between Israel and the U.S. through Zionist educational activities that explain Israel's importance to the U.S. and the dangers that Israel faces. Works on behalf of pro-Israel legislation; combats anti-Israel bias in the media, textbooks, travel guides, and on campuses; promotes *aliyah*. Maintains the ZOA House in Tel Aviv, a cultural center, and the Kfar Silver Agricultural and Technical High School in Ashkelon, which provides vocational training for new immigrants. *ZOA Report; Israel and the Middle East: Behind the Headlines*. (WWW.ZOA.ORG)

OVERSEAS AID

AMERICAN FRIENDS OF THE ALLIANCE ISRAËLITE UNIVERSELLE, INC. (1946). 420 Lexington Ave., Suite 1731, NYC 10170. (212)808-5437. FAX: (212)983-0094. E-mail: afaiu@onsiteaccess.com. Pres. Albert Sibony; Asst. Batya Minkowitz. Participates in educational and human-rights activities of the AIU and supports the Alliance system of Jewish schools, teachers' colleges, and remedial programs in Israel, North Africa, the Middle East, Europe, and Canada. *Alliance Review*.

AMERICAN JEWISH JOINT DISTRIBUTION COMMITTEE, INC.—JDC (1914). 711 Third Ave., NYC 10017-4014. (212)687-6200. FAX: (212)370-5467. E-mail: newyork@jdcny.org. Pres. Ellen Heller; Exec. V.-Pres. Steven Schwager. Provides assistance to Jewish communities in Europe, Asia, Africa, and the Mideast, including welfare programs for Jews in need. Current concerns include: Rescuing

Jews from areas of distress, facilitating community development in the former Soviet Union; helping to meet Israel's social service needs by developing innovative programs that create new opportunities for the country's most vulnerable populations; youth activities in Eastern Europe and nonsectarian development and disaster assistance. *Annual Report; Snapshots: JDC's Activities in the Former Soviet Union; JDC: One People, One Heart.* (WWW.JDC.ORG).

AMERICAN JEWISH PHILANTHROPIC FUND (1955). 122 E. 42 St., 12th fl., NYC 10168-1289. (212)755-5640. FAX: (212)644-0979. Pres. Charles J. Tanenbaum. Provides college scholarship assistance to Jewish refugees through pilot programs being administered by the Jewish Family Service in Los Angeles and NYANA in New York.

AMERICAN JEWISH WORLD SERVICE (1985). 45 West 36th Street., NYC 10018. (212) 736-2597. FAX: (212)736-3463. E-mail: jws@ajws.org. Chmn. Marty Friedman; Pres. Ruth W. Messinger. Provides nonsectarian, humanitarian assistance and emergency relief to people in need in Africa, Asia, Latin America, Russia, Ukraine, and the Middle East; works in partnership with local nongovernmental organizations to support and implement self-sustaining grassroots development projects; serves as a vehicle through which the Jewish community can act as global citizens. *AJWS Reports* (newsletter). (WWW.AJWS.ORG)

AMERICAN ORT, INC. (1922). 817 Broadway, NYC 10003. (212)353-5800/(800) 364-9678. FAX: (212)353-5888. E-mail: info@aort.org. Pres. Robert L. Sill; Exec. Dir. Paul B. Firstenberg. American ORT coordinates all ORT operations in the U.S., in cooperation with Women's American ORT; promotes and raises funds for ORT, a non-political organization and the largest non-governmental global education and training organization in the world. With past and present activities in over 100 countries, ORT has educated nearly 4 million people in a global network of high schools, colleges, apprenticeship programs and teacher training institutes. This year, ORT's global network enables its 300,000 students in more than 60 countries to pursue fruitful careers and live lives of hope. Students at

ORT schools everywhere around the world rely on funds raised by American ORT to help them meet tuition costs, build the most up-to-date learning facilities and furnish them with cutting-edge learning tools, computers, laboratories and other equipment. In Israel, 100,000 students attend 145 schools and training centers; there are 47 ORT schools and centers in the CIS (the former Soviet Union) and in the Baltic States; and in the U.S., over 15,000 students are served by ORT's Technical Institutes in Chicago, Los Angeles, and New York, and in Jewish day school programs in Atlanta, Chicago, Cleveland, Detroit, Florida, Los Angeles, and the National Capital Area (Washington, D.C.). Jewish day school students are served by ORT computer technology programs in Atlanta, Cleveland and Miami. (WWW.AORT.ORG)

—, WOMEN'S AMERICAN ORT (1927). 250 Park Ave. S., NYC 10003-1494. (212)505-7700; (800)51-WAORT. FAX: (212)674-3057. E-mail: waort@waort.org. Pres. Judy Menikoff; Exec. Dir. Hope Kessler. Strengthens the worldwide Jewish community by empowering people to achieve economic self-sufficiency through technological and vocational training; educates 290,000 students in 60 countries including the United States, Israel and the former Soviet Union; supports ORT programs through membership, fundraising and leadership development; domestic agenda promotes quality public education, women's rights and literacy. *Women's American ORT Reporter; Women's American ORT Annual Report.* (WWW.WAORT.ORG)

CONFERENCE ON JEWISH MATERIAL CLAIMS AGAINST GERMANY, INC. (1951). 15 E. 26 St., Rm. 906, NYC 10010. (212)696-4944. FAX: (212)679-2126. E-mail: info@claims.con.org. Pres. Dr. Israel Singer; Exec. V.-Pres. Gideon Taylor. Represents Jewish survivors in negotiations for compensation from the German government and other entities once controlled by the Nazis. Also an operating agency that administers compensation funds, recovers Jewish property and allocates funds to institutions that serve Holocaust survivors. The Claims Conference—made up of the conference on Jewish Material Claims Against Germany and the Committee for Jewish Claims on Austria—is one of

the founders of the World Jewish Restitution Organization, Memorial Foundation for Jewish Culture and the United Restitution Organization. *Newsletter; Annual Report; Guide to Restitution and Compensation; Special Update.* (www.CLAIMSCON.ORG)

HIAS, INC. (HEBREW IMMIGRANT AID SOCIETY) (1880; reorg. 1954). 333 Seventh Ave., NYC 10001-5004. (212)967-4100. FAX: (212)967-4483. E-mail: public@hias.org. Chair Jerome S. Teller; Pres. & CEO Gideon Aranoff. The oldest international migration and refugee resettlement agency in the United States, dedicated to assisting persecuted and oppressed people worldwide and delivering them to countries of safe haven. As the migration arm of the American Jewish community, it also advocates for fair and just policies affecting refugees and immigrants. Since its founding in 1881, the agency has rescued more than four and a half million people. *Bi-Annual report.*

JEWISH FOUNDATION FOR THE RIGHTEOUS (1986). 305 Seventh Ave., 19th fl., NYC 10001. (212)727-9955. FAX: (212)727-9956. E-mail: jfr@jfr.org. Pres. Paul Goldberger; Exec. V.P. Stanlee J. Stahl. Provides monthly support to 1,700 aged and needy Righteous Gentiles living in 30 countries who risked their lives to save Jews during the Holocaust. The Foundation's education program focuses on educating teachers and their students about the history of the Holocaust and the significance of altruistic behavior for our society. *Newsletter* (3 times a year). (www.JFR.ORG)

NORTH AMERICAN CONFERENCE ON ETHIOPIAN JEWRY (NACOEJ) (1982). 132 Nassau St., Suite 412, NYC 10038. (212)233-5200. FAX: (212)233-5243. E-mail: nacoelj@aol.com. Pres. Judith L. Wolf; Exec. Dir. Barbara Ribakove Gordon. Provides programming for Ethiopian Jews in Israel in the areas of education (elementary school, high school and college) and cultural preservation. Assists Ethiopian Jews remaining in Ethiopia. National speakers bureau offers programs to synagogues, schools, and Jewish and non-Jewish organizations. Exhibits of Ethiopian Jewish artifacts, photos, handicrafts, etc. available. *Lifeline* (newsletter). (www.NACOEJ.ORG)

RE'UTH WOMEN'S SOCIAL SERVICE, INC. (1937). 130 E. 59 St., Suite 1200, NYC 10022. (212)836-1570. FAX: (212)836-1114. Chmn. Ursula Merkin; Pres. Rosa Strygler. Maintains, in Israel, subsidized housing for self-reliant elderly; old-age homes for more dependent elderly; Lichtenstein Hospital for chronically ill and young accident victims not accepted by other hospitals; subsidized meals; Golden Age clubs. Recently opened a wing for chronically ill children. *Annual dinner journal.*

THANKS TO SCANDINAVIA, INC. (1963). The American Jewish Committee, 165 East 56th Street, 8th Fl., NYC 10022. (212)891-1403. FAX: (212)838-2120. Email: tts@ajc.org. Pres. Richard Netter; Exec. Dir. Rebecca Neuwirth. Provides scholarships and fellowships at U.S. universities and medical centers and Israeli educational institutions to students/teachers/medical professionals from Bulgaria, Denmark, Finland, Norway, and Sweden in lasting appreciation of the rescue of Jews during World War II and to build friendships based on those examples of courage and humanity in history. (www.THANKSTO SCANDIAVIA.ORG)

UJA FEDERATION OF NORTH AMERICA. (1939). (see UNITED JEWISH COMMUNITIES)

UNITED JEWISH COMMUNITIES (1999). 111 Eighth Ave., 11th fl., NYC 10011-5201. (212)284-6500. FAX: (212)284-6822. Chmn. Robert Goldberg; Pres./CEO Howard Rieger. Formed from the merger of the United Jewish Appeal, the Council of Jewish Federations and United Israel Appeal, is the dominant fundraising arm for North American Jewry, and represents 189 Jewish Federations and 400 independent communities across the continent. It reflects the values and traditions of education, leadership, advocacy and social justice, and continuity of community that define the Jewish people.

RELIGIOUS AND EDUCATIONAL ORGANIZATIONS

AGUDATH ISRAEL OF AMERICA (1922). 42 Broadway, NYC, 10004. (212)797-9000. FAX: (646)254-1600. E-mail: shafan@agudathisrael.org. Exec. V.-Pres. Rabbi Shmuel Bloom; Exec. Dir. Rabbi Boruch B. Borchardt. Mobilizes Orthodox Jews to cope with Jewish problems in the spirit

of the Torah; speaks out on contemporary issues from an Orthodox viewpoint; sponsors a broad range of projects aimed at enhancing religious living, education, children's welfare, protection of Jewish religious rights, outreach to the assimilated and to arrivals from the former Soviet Union, and social services. *Jewish Observer; Dos Yiddishe Vort; Coalition.*

———, AGUDAH WOMEN OF AMERICA—N'SHEI AGUDATH ISRAEL (1940). 42 Broadway, NYC 10004. (212)363-8940. FAX: (212)747-8763. Presidium Aliza Grund & Rose Isbee; Dir. Hannah Kalish, Esq. Organizes Jewish women for philanthropic work in the U.S. and Israel and for intensive Torah education. Its new division, N'shei C.A.R.E.S., (Community, Awareness, Responsibility, Education, & Support), conducts seminars and support groups promoting the health and well-being of Jewish women and their families.

———, BOYS' DIVISION—PIRCHEI AGUDATH ISRAEL (1925) 42 Broadway, NYC 10004 (212)797-9000. Natl. Coord. Rabbi Shimon Grama. Educates Orthodox Jewish children in Torah; encourages sense of communal responsibility. Branches sponsor weekly youth groups and Jewish welfare projects. National Mishnah contests, rallies, and conventions foster unity on a national level. *Leaders Guides.*

———, GIRLS' DIVISION—BNOS AGUDATH ISRAEL (1921). 42 Broadway, NYC 10004. (646)254-1600. Natl. Dir. Leah Zigelbaum. Sponsors regular weekly programs on the local level and unites girls from throughout the Torah world with extensive regional and national activities. *Kol Bnos.*

———, YOUNG MEN'S DIVISION—ZEIREI AGUDATH ISRAEL (1921) 42 Broadway, NYC 10004. (212)797-9000, ext. 57. Dir. Rabbi Labish Becker. Educates youth to see Torah as source of guidance for all issues facing Jews as individuals and as a people. Inculcates a spirit of activism through projects in religious, Torah-educational, and community-welfare fields. *Am Hatorah; Daf Chizuk.*

AGUDATH ISRAEL WORLD ORGANIZATION (1912) 42 Broadway, 14th Floor, NYC 10004. (212)797-9000. FAX: (212)254-1650. Chmn. Rabbi Yehudah Meir Abramowitz; U.N. Rep. Prof. Harry Re-

icher, Esq. Represents the interests of Orthodox Jewry on the national and international scenes. Sponsors projects to strengthen Torah life worldwide.

ALEPH: ALLIANCE FOR JEWISH RENEWAL (1963; reorg. 1993). 7000 Lincoln Drive, #B2, Philadelphia, PA 19119-3046. (215)247-9700. FAX: (215)247-9703. E-mail: alephajr@aol.com. Bd. Chmn. David Steinmetz; Rabbinc Dir. Rabbi Daniel Siegel. Serving the worldwide grassroots movement for Jewish spiritual renewal, ALEPH organizes and nurtures communities, trains lay and rabbinic leaders, creates new liturgy and adult learning resources, sponsors conferences, retreats and seminars and works for social and environmental justice. *New Menorah online journal and KolAleph/Or Hador combined quarterly newsletter of the Aleph and the Network of Jewish Renewal Communities (NJRC).* (WWW.ALEPH.ORG)

AM KOLEL JUDAIC RESOURCE CENTER (1990). 15 W. Montgomery Ave., Rockville, MD 20850. (301)309-2310. FAX: (301)309-2328. E-mail: amkolel@aol.com. Pres. David Shneyer. An independent Jewish resource center, providing a progressive Jewish voice in the community. Activities include: religion, educational and cultural programs; classes, workshops and seminars; interfaith workshops and programs; tikkun olam (social action) opportunities. The staff provides training and resources to emerging and independent communities throughout N. America. Am Koleh sponsors Jews United for Justice, the Center for Inclusiveness in Jewish Life (CIJL) and Yedid DC. *Directory of Independent Jewish Communities and Havurot in Maryland, DC and Virginia; Rock Creek Haggadah.*

AMERICAN ASSOCIATION OF RABBIS (1978). 350 Fifth Ave., Suite 3304, NYC 10118. (212)244-3350, (516)244-7113. FAX: (516)344-0779. E-mail: tefu@aol.com. Pres. Rabbi Jeffrey Wartenberg; Exec. Dir. Rabbi David L. Dunn. An organization of rabbis serving in pulpits, in areas of education, and in social work. *Quarterly bulletin; monthly newsletter.*

AMERICAN STUDENTS TO ACTIVATE PRIDE (ASAP/OU College Affairs) (1993). 11 Broadway, 14th fl., NYC 10004. (212) 563-4000. FAX: (212)564-9058. E-mail: davidfel@ix.netcom.com. Pres. Zelda

Goldsmith; Natl. Dir. Rabbi David Felsenthal; Chmn. Bernard Falk. A spiritual fitness movement of Jewish college students promoting Torah learning and discussion. Supports 100 learning groups at over 65 campuses as well as regional and national seminars and shabbatonim. *Good Shabbos* (weekly); *Rimon Discussion Guide* (monthly); *Jewish Student College Survival Guide* (yearly).

ASSOCIATION FOR JEWISH STUDIES (1969). Center for Jewish History, 15 W. 16 St., NYC 10011. (917)606-8249. FAX: (917)606-8222. E-mail: ajs@ajs.cjh.org. Pres. Judith R. Baskin; Exec. Dir. Rona Shernamy. Seeks to promote, maintain, and improve the teaching of Jewish studies in colleges and universities by sponsoring meetings and conferences, publishing a newsletter and other scholarly materials, aiding in the placement of teachers, coordinating research, and cooperating with other scholarly organizations. *AJS Review*; *AJS Perspectives*. (WWW.BRANDEIS.EDU/AJS)

ASSOCIATION FOR THE SOCIAL SCIENTIFIC STUDY OF JEWRY (1971). c/o Prof. Carmel U. Chiswick, Department of Economics (m/c 144), University of Illinois at Chicago, 601 S. Morgan Street, Chicago, IL 60607-7121. (312)996-2683. FAX: (312)996-3344. E-mail: exec@assj.org. Pres. Sherry Israel; V.-Pres. Riv-Ellen Prell; Sec.-Treas. Carmel Chiswick. Journal Ed. Samuel Heilman; Mng. Ed. Uriel Heilman. Arranges academic sessions and facilitates communication among social scientists studying Jewry through meetings, journal, newsletter and related materials and activities. *Contemporary Jewry*; *Newsletter* (electronic).

ASSOCIATION OF HILLEL/JEWISH CAMPUS PROFESSIONALS (see TEKIAH: ASSOCIATION OF HILLEL/JEWISH CAMPUS PROFESSIONALS)

ASSOCIATION OF ORTHODOX JEWISH SCIENTISTS (1948). 25 W. 45th St., Suite 1405, NYC 10036. (212)840-1166. FAX: (212)840-1514. E-mail: aojs@jerusalemail.com. Pres. Allen J. Bennett, M.D.; Bd. Chmn. Rabbi Nachman Cohen. Seeks to contribute to the development of science within the framework of Orthodox Jewish tradition; to obtain and disseminate information relating to the interaction between the Jewish traditional way of life

and scientific developments—on both an ideological and practical level; to assist in the solution of problems pertaining to Orthodox Jews engaged in scientific teaching or research. Two main conventions are held each year. *Intercom*; *Proceedings*; *Halacha Bulletin*; newsletter.

B'NAI B'RITH HILLEL FOUNDATIONS (see HILLEL)

B'NAI B'RITH YOUTH ORGANIZATION (1924, became independent in 2002). 2020 K Street, NW, 7th Floor, Washington, DC 20006. (202)857-6633. FAX: (212)857-6568. Chmn. Lynn Schusterman; Intl. Dir. Brian Greene. Organized in local chapters, BBYO is a youth led international organization offering leadership opportunities and Jewish programming, which helps Jewish teenagers achieve self-fulfillment and contribute to the community. Assists members acquire a greater knowledge and appreciation for the Jewish religion, culture and the State of Israel. (WWW.BBYO.ORG)

CANTORS ASSEMBLY (1947). 3080 Broadway, Suite 613, NYC 10027. (212)678-8834. FAX: (212)662-8989. E-mail: caoffice@aol.com. Pres. Sheldon Levin; Exec. V.-Pres. Stephen J. Stein. Seeks to unite all cantors who adhere to traditional Judaism and who serve as full-time cantors in bona fide congregations to conserve and promote the musical traditions of the Jews and to elevate the status of the cantorial profession. *Annual Proceedings*; *Journal of Synagogue Music*. (WWW.CANTORS.ORG)

CENTER FOR CHRISTIAN-JEWISH UNDERSTANDING OF SACRED HEART UNIVERSITY (1992). 5151 Park Ave., Fairfield, CT 06825. (203)365-7592. FAX: (203)365-4815. E-mail: jhe@sacredheart.edu. Pres. Dr. Anthony J. Cernera; Exec. Dir. Rabbi Joseph H. Ehrenkranz. An educational and research division of Sacred Heart University; brings together clergy, laity, scholars, theologians, and educators with the purpose of promoting interreligious research, education, and dialogue, with particular focus on current religious thinking within Christianity and Judaism. *CCJU Perspective*.

CENTRAL CONFERENCE OF AMERICAN RABBIS (1889). 355 Lexington Ave., NYC 10017. (212)972-3636. FAX: (212)692-0819. E-mail: info@ccarnet.org. Pres.

Rabbi Harry Danziger; Exec. V.-Pres. Rabbi Steven Fox. Seeks to conserve and promote Judaism and to disseminate its teachings in a liberal spirit. The CCAR Press provides liturgy and prayerbooks to the worldwide Reform Jewish community. *CCAR Journal: A Reform Jewish Quarterly*; *CCAR Yearbook*. (WWW.CCARNET.ORG)

CLAL—NATIONAL JEWISH CENTER FOR LEARNING AND LEADERSHIP (1974). 440 Park Ave. S., 4th fl., NYC 10016-8012. (212)779-3300. FAX: (212)779-1009. E-mail: info@clal.org. Pres. Rabbi Irwin Kula; Chmn. Fern K. Hurst; Exec. V.-Chmn. Donna M. Rosenthal. Provides leadership training for lay leaders, rabbis, educators, and communal professionals. A faculty of rabbis and scholars representing all the denominations of Judaism make Judaism come alive, applying the wisdom of the Jewish heritage to help shape tomorrow's Jewish communities. Offers seminars and courses, retreats, symposia and conferences, lecture bureau and the latest on-line information through CLAL web site. *Sacred Days calendar*; *monographs*; *holiday brochures*; *CLAL Update*. (WWW.CLAL.ORG)

COALITION FOR THE ADVANCEMENT OF JEWISH EDUCATION (CAJE) (1977). 261 W. 35 St., #12A, NYC 10001. (212)268-4210. FAX: (212)268-4214. E-mail: cajeny@caje.org. Pres. Alan Wiener; Exec. Dir. Jeffrey Lasday. The Coalition for the Advancement of Jewish Education (CAJE), the largest membership organization of Jewish educators in North America, hosts annual conferences and offers outreach programming, teacher recruitment, and mentoring, a Job Bank, and a Curriculum Response Service. CAJE has established an Early Childhood Department. Though its Hanukat CAJE Committee, CAJE advocates on behalf of Jewish educators. *Jewish Education News*; *CAJE Page*; *timely curricular publications*; *Hanukat CAJE series*. (WWW.CAJE.ORG)

CONGRESS OF SECULAR JEWISH ORGANIZATIONS (1970). 19657 Villa Dr. N., Southfield, MI 48076. (248)569-8127. FAX: (248)569-5222. E-mail: csjd@csjd.org. Chmn. Alan J. Wiener; V.-Chmn. Karen Knecht; Exec. Dir. Dr. Eliot G. Spack. An umbrella organization of schools and adult clubs; facilitates exchange of curricula and educational programs for chil-

dren and adults stressing the Jewish historical and cultural heritage and the continuity of the Jewish people. *New Yorkish (Yiddish literature translations)*; *Haggadah*; *The Hanuka Festival*; *Mame-Losh*.

CONVERSION TO JUDAISM RESOURCE CENTER (1997). 74 Hauppauge Rd., Rm. 53, Commack, NY 11725. (631)462-5826. E-mail: inform@convert.org. Pres. Dr. Lawrence J. Epstein; Exec. Dir. Susan Lustig. Provides information and advice for people who wish to convert to Judaism or who have converted. Puts potential converts in touch with rabbis from all branches of Judaism.

COUNCIL FOR JEWISH EDUCATION (1926) 11 Olympia Lane, Monsey, NY 10952-2829. (845)368-8657, Fax (845)369-6583. E-mail: mjscje@aol.com. Pres. Dr. Morton J. Summer; Editor Rabbi Irwin E. Witty. Fellowship of Jewish education professionals-administrators, supervisors, and teachers in Hebrew high schools and Jewish teachers colleges-of all ideological groupings; conducts national and regional conferences; represents the Jewish education profession before the Jewish community; cooperates with Jewish Agency Department of Education in promoting Hebrew culture and studies. *Journal of Jewish Education*.

FEDERATION OF JEWISH MEN'S CLUBS (1929). 475 Riverside Dr., Suite 832, NYC 10115. (212)749-8100; (800)288-FJMC. FAX: (212)316-4271. E-mail: international@fjmc.org. Intl. Pres. Bob Levine; Exec. Dir. Rabbi Charles E. Simon. Promotes principles of Conservative Judaism; develops family education and leadership training programs; offers the Art of Jewish Living series and Yom HaShoah Home Commemoration; sponsors Hebrew literacy adult-education program; presents awards for service to American Jewry. Latest innovation—"The Ties that Bind," a motivational and instructional video about Tefillin. *Torchlight*; *Hearing Men's Voices*. (WWW.FJMC.ORG)

FEDERATION OF RECONSTRUCTIONIST CONGREGATIONS AND HAVUROT (see JEWISH RECONSTRUCTIONIST FEDERATION)

HILLEL: THE FOUNDATION FOR JEWISH CAMPUS LIFE (formerly B'NAI B'RITH HILLEL FOUNDATIONS) (1923). Charles

and Lynn Schusterman International Center, Arthur and Rochelle Belfer Building, 800 Eight Street, NW, Washington, DC 20001-3724. (202)449-6500. FAX: (202)449-6600. E-mail: info@hillel.org. Chmn. Randall R. Kaplan; Pres. Wayne Firestone. The largest Jewish campus organization in the world, Hillel: The Foundation for Jewish Campus Life, is committed to creatively empowering and engaging Jewish students through its network of over 500 regional centers, campus-based foundations, program centers and affiliates. *The Hillel Annual Report*; *Shavua Tov. Israel Update*. (www.hillel.org)

INSTITUTE FOR COMPUTERS IN JEWISH LIFE (1978). 7074 N. Western Ave., Chicago, IL 60645. (773)262-9200. FAX: (773)262-9298. E-mail: rosirv@aol.com. Pres. Thomas Klutznick; Exec. V.-Pres. Dr. Irving J. Rosenbaum. Explores, develops, and disseminates applications of computer technology to appropriate areas of Jewish life, with special emphasis on Jewish education; creates educational software for use in Jewish schools; provides consulting service and assistance for national Jewish organizations, seminaries, and synagogues.

INTERNATIONAL FEDERATION OF SECULAR HUMANISTIC JEWS (1983). 224 West 35th Street, Suite 410, NYC 10024. (212)564-6711. FAX: (212)564-6721. E-mail: info@ifshj.org. Co-Ch. Felix Posen (Europe), Yair Tzaban (Israel) & Sherwin Wine (USA). The International Federation of Secular Humanistic Jews provides a voice for secular Jews worldwide in their common goal to foster Secular Humanistic Judaism as an option for modern Jewish identity. The IFSHJ develops awareness of Secular and Humanistic Judaism by serving as a resource and for general information, and developing literature, conferences, and communications that promote philosophy of Secular and Humanistic Judaism in the world community. *Newsletter (Hofesh)*; *Contemplate: International Journal of Secular Jewish Thought*.

INTERNATIONAL INSTITUTE FOR SECULAR HUMANISTIC JUDAISM (1985). 28611 West Twelve Mile Rd., Farmington Hills, MI 48334. (248)476-9532. FAX: (248)476-8509. E-mail: iishj@iishj.org. Chmn. Rabbi Sherwin T. Wine. Established in

1985 in Jerusalem to serve the needs of a growing movement, its two primary purposes are to commission and publish educational materials and to train rabbis, leaders, teachers, and spokespersons for the movement. The Institute has two offices—one in Israel (Jerusalem) and one in N. America and offers educational and training programs in Israel, N. America, and the countries of the former Soviet Union. The N. American office, located in a suburb of Detroit, offers the Rabbinic Program, the Leadership Program, and the Adult Education Program. *Brochure, educational papers, and projects*.

JEWISH CHAUTAUQUA SOCIETY, INC. (sponsored by NORTH AMERICAN FEDERATION OF TEMPLE BROTHERHOODS) (1893). 633 Third Ave., NYC 10017. (212)650-4100/(800)765-6200. FAX: (212)650-4189. E-mail: jcs@urj.org. Pres. Irving B. Shnaider; Chancellor Stuart J. Aaronson; Exec. Dir. Doug Barden. Works to promote interfaith understanding by sponsoring accredited college courses and one-day lectures on Judaic topics, providing book grants to educational institutions, producing educational videotapes on interfaith topics, and convening interfaith institutes. A founding sponsor of the National Black/Jewish Relations Center at Dillard University. *ACHIM Magazine*.

JEWISH EDUCATION IN MEDIA (1978). PO Box 180, Riverdale Sta., NYC 10471. (212)362-7633. FAX: (203)359-1381. Pres. Ken Asher; Exec. Dir. Rabbi Mark S. Golub. Devoted to producing television, film, and video-cassettes for a popular Jewish audience, in order to inform, entertain, and inspire a greater sense of Jewish identity and Jewish commitment. "L'Chayim," JEM's weekly half-hour program, which is seen nationally on NJT/National Jewish Television, features outstanding figures in the Jewish world addressing issues and events of importance to the Jewish community. (www.lchayim.com)

JEWISH EDUCATION SERVICE OF NORTH AMERICA (JESNA) (1981). 111 Eighth Ave., 11th fl., NYC 10011. (212)284-6950. FAX: (212)284-6951. E-mail: info@jesna.org. Pres. Jonathan S. Woocher; Bd. Ch. Joseph Kanfer. The Jewish Federation system's educational coordinating, planning, and development agency. Promotes excellence in Jewish education by initiat-

ing exchange of ideas, programs, and materials; providing information, consultation, educational resources, and policy guidance; and collaborating with partners in N. America and Israel to develop educational programs. *Agenda: Jewish Education; planning guides on Jewish Renaissance; research reports; Jewish Educators Electronic Toolkit*. (WWW.JESNA.ORG)

JEWISH OUTREACH INSTITUTE (1987). 1270 Broadway, Ste. 609, NYC 10001. (212)760-1440. FAX: (212)760-1569. E-mail: info@joi.org. Pres. Terrence A. Elkes; Exec. Dir. Rabbi Kerry Olitzky. An independent national organization that conducts programs and services to empower and assist the Jewish community in welcoming and fully embracing all members of interfaith families—and anyone else looking to explore connections to the Jewish heritage—into Jewish life. *The Inclusive, The Inclusive Professional*. (WWW.JOI.ORG)

JEWISH RECONSTRUCTIONIST FEDERATION (formerly FEDERATION OF RECONSTRUCTIONIST CONGREGATIONS AND HAVUROT) (1954). 7804 Montgomery Ave., Suite 9, Elkins Park, PA 19027-2649. (215)782-8500. Fax: (215)782-8805. E-mail: info@jrf.org. Pres. Daniel Cedarbaum; Exec. V-Pres. Carl Sheingold. Provides educational and consulting services to affiliated congregations and havurot; fosters the establishment of new Reconstructionist communities. Publishes *Kol Haneshamah*, an innovative series of prayer books, including a new mahzor and haggadah; provides programmatic materials. Regional offices in New York, Los Angeles, Chicago, Philadelphia, and Washington DC. *Reconstructionism Today*. (WWW.JRF.ORG)

———, RECONSTRUCTIONIST RABBINICAL ASSOCIATION (1974). 1299 Church Rd., Wyncote, PA 19095. (215)576-5210. FAX: (215)576-8051. E-mail: info@therra.org. Pres. Rabbi Brant Rosen; Exec. Dir. Rabbi Richard Hirsh. Professional organization for graduates of the Reconstructionist Rabbinical College and other rabbis who identify with Reconstructionist Judaism; cooperates with Jewish Reconstructionist Federation in furthering Reconstructionism in the world. *Newsletters; position papers*. (WWW.THERRA.ORG)

———, RECONSTRUCTIONIST RABBINICAL COLLEGE (see p. 652)

JEWISH TEACHERS ASSOCIATION—MORIM (1931). 45 E. 33 St., Suite 310, NYC 10016-5336. (212)684-0556. Pres. Phyllis L. Pullman; V-Pres. Ronni David; Sec. Helen Parnes; Treas. Mildred Safar. Protects teachers from abuse of seniority rights; fights the encroachment of anti-Semitism in education; offers scholarships to qualified students; encourages teachers to assume active roles in Jewish communal and religious affairs. *Morim JTA Newsletter*.

KULANU, INC. (formerly AMISHAV USA) (1993). 11603 Gilsan St., Silver Spring, MD 20902. (301)681-5679. FAX: (301)681-1587. Email: jdzeller@umich.edu. Pres. Jack Zeller; Sec. Karen Primack. Engages in outreach to dispersed Jewish communities around the world who wish to return to their Jewish roots. Current projects include the formal conversion of Shinlung-Menashe tribesmen in India currently practicing Judaism, and supplying materials and rabbis for conversos/marranos in Mexico and Brazil. *Newsletter*.

NATIONAL COMMITTEE FOR FURTHERANCE OF JEWISH EDUCATION (1941). 824 Eastern Pkwy., Brooklyn, NY 11213. (718) 735-0200; (800)33-NCFJE. FAX: (718) 735-4455. Pres. Dr. Steven Rubel; Bd. Chmn. Rabbi Shea Hecht; Chmn. Exec. Com. Rabbi Sholem Ber Hecht. Seeks to disseminate the ideals of Torah-true education among the youth of America; provides education and compassionate care for the poor, sick, and needy in U.S. and Israel; provides aid to Iranian Jewish youth; sponsors camps and educational functions, family and vocational counseling services, family and early intervention, after-school and preschool programs, drug and alcohol education and prevention; maintains schools in Brooklyn and Queens. Every year distributes 25,000 toys/gifts through Toys for Hospitalized children; runs the Release-time program of Greater NY, offers classes FT/PT through Hadar Hatorah Rabbinical Seminary. *Panorama; Cultbusters; Inter marriage; Brimstone & Fire; Focus; A Life Full of Giving*.

NATIONAL COUNCIL OF YOUNG ISRAEL (1912). 3 W. 16 St., NYC 10011. (212)929-

1525. FAX: (212)727-9526. E-mail: ncyi@youngisrael.org. Pres. Shlomo Mostofsky; Exec. V.-Pres. Rabbi Pesach Lerner. Through its network of member synagogues in N. America and Israel maintains a program of spiritual, cultural, social, and communal activity aimed at the advancement and perpetuation of traditional, Torah-true Judaism; seeks to instill in American youth an understanding and appreciation of the ethical and spiritual values of Judaism. Sponsors rabbinic and lay leadership conferences, synagogue services, rabbinic services, rabbinic and lay leader training, rabbinic placement, women's division, kosher dining clubs, and youth programs. *Viewpoint Magazine*; *Divrei Torah Bulletin*; *NCYI Suggestion Box*; *The Rabbi's Letter*. (www.YOUNGISRAEL.ORG)

—, AMERICAN FRIENDS OF YOUNG ISRAEL IN ISRAEL—YISRAEL HATZA'IR (1926). 3 W. 16 St., NYC 10011. (212)929-1525. FAX: (212)727-9526. E-mail: ncyi@youngisrael.org. Pres. Meir Mishkoff. Promotes Young Israel synagogues and youth work in Israel; works to help absorb Russian and Ethiopian immigrants.

—, YOUNG ISRAEL DEPARTMENT OF YOUTH AND YOUNG ADULTS ACTIVITIES (reorg. 1981). 3 W. 16 St., NYC 10011. (212)929-1525; (800)617-NCYI. FAX: (212)243-1222. Email: youth@yiyouth.org. Dir. Bradley Karasik. Fosters varied program of activities for the advancement and perpetuation of traditional Torah-true Judaism; instills ethical and spiritual values and appreciation for compatibility of ancient faith of Israel with good Americanism. Runs leadership training programs and youth shabbatonim; support programs for synagogue youth programs; annual national conference of youth directors; ACHVA summer programs for teens IN Israel and U.S.; Nachala summer program in Israel for Yeshiva H.S. girls and Natzach summer program for Yeshiva H.S. boys. *Torah Kidbits*; *Shabbat Youth Manual*; *Y.I. Can Assist You*; *Synagogue Youth Director Handbook*. (www.YIYOUTH.ORG)

NATIONAL HAVURAH COMMITTEE (1979). 7135 Germantown Ave., Philadelphia, PA 19119-1720. (215)248-1335. FAX: (215) 248-9760. E-mail: institute@havurah.org. Ch. Neil Zatz Litt. A center for Jewish renewal devoted to spreading Jewish ideas,

ethics, and religious practices through havurot, participatory and inclusive religious mini-communities. Maintains a directory of N. American havurot and sponsors a weeklong summer institute, regional weekend retreats. *Havurah! (newsletter)*. (WWW.HAVURAH.ORG)

NATIONAL JEWISH CENTER FOR LEARNING AND LEADERSHIP (see CLAL)

NATIONAL JEWISH COMMITTEE ON SCOUTING (Boy Scouts of America) (1926). 1325 West Walnut Hill Lane, PO Box 152079, Irving, TX 75015-2079. (972)580-2000. FAX: (972)580-7870. Chmn. Rabbi Peter Hyman. Assists Jewish institutions in meeting their needs and concerns through use of the resources of scouting. Works through local Jewish committees on scouting to establish Tiger Cub groups (1st grade), Cub Scout packs, Boy Scout troops, and coed venturer crews in synagogues, Jewish community centers, day schools, and other Jewish organizations wishing to draw Jewish youth. Support materials and resources on request.

NATIONAL JEWISH GIRL SCOUT COMMITTEE (1972). 33 Central Dr., Bronxville, NY 10708. (914)738-3986, (718)252-6072. FAX: (914)738-6752. E-mail: njgsc@aol.com. Chmn. Rabbi Herbert W. Bomzer; Field Chmn. Adele Wasko. Serves to further Jewish education by promoting Jewish award programs, encouraging religious services, promoting cultural exchanges with the Israel Boy and Girl Scouts Federation, and extending membership in the Jewish community by assisting councils in organizing Girl Scout troops and local Jewish Girl Scout committees. *Newsletter*.

NATIONAL JEWISH HOSPITALITY COMMITTEE (1973; reorg. 1993). PO Box 53691, Philadelphia, PA 19105. (800)745-0301. Pres. Rabbi Allen S. Maller; Exec. Dir. Steven S. Jacobs. Assists persons interested in Judaism-for intermarriage, conversion, general information, or to respond to missionaries. *Special reports*.

NORTH AMERICAN ALLIANCE FOR JEWISH YOUTH (199650 West 58th Street, NYC, NY, 10019 (212)494-1023. FAX: (212)906-9371. E-mail: info@naajewishyouth.org. Chmn. Joseph E. Brennan; Dir. Heather Kibel. Serves the cause of informal Jewish and Zionist education in America; provides a forum for the pro-

fessional leaders of the major N. American youth movements, camps, Israel programs, and university programs to address common issues and concerns, and to represent those issues with a single voice to the wider Jewish and Zionist community. Sponsors annual Conference on Informal Jewish Education for Jewish youth professionals from across the continent.

OZAR HATORAH, INC. (1946). 625 Broadway, 11th Fl. NYC, 10012. (212)253-7245. FAX: (212) 437-4773. Email: agutman@ozarhatorah.org. Pres. Henry Shalom; Sec. Sam Sutton; Exec. Dir. Rabbi Jean Paul Amoyelle. An international educational network which builds Sephardic communities worldwide through Jewish education.

PANIM: THE INSTITUTE FOR JEWISH LEADERSHIP AND VALUES (FORMERLY WASHINGTON INSTITUTE FOR JEWISH LEADERSHIP & VALUES) (1988). 6101 Montrose Road, Suite 200, Rockville, MD 20852. (301) 770-5070. FAX: (301) 770-6365. E-mail: info@panim.org. Founder/Pres. Rabbi Sidney Schwarz; Bd. Chmn. Mark Levitt. Institute for Jewish Leadership and Values is a non-profit educational organization dedicated to the renewal of American Jewish life through the integration of Jewish learning, values and social responsibility. Our flagship program, *Panim el Panim*: High School in Washington, each year brings over 1,000 Jewish teens from across the country to Washington, D.C. to learn about political and social activism in the context of Jewish learning and values. We also sponsor the Jewish Civics Initiative, the largest national Jewish service/learning program for teens. The Institute also sponsors a Synagogue Transformation Project, and conducts leadership training. *Jewish Civics: A Tikkun Olam/World Repair Manual*; *Jews, Judaism and Civic Responsibility*.

PARDES PROGRESSIVE ASSOCIATION OF REFORM DAY SCHOOLS (1990). 633 Third Ave., NYC 10017-6778. (212)650-4000. FAX: (480)951-0829. E-mail: educate@urj.org. Pres. Zita Gardner; Chmn. Carol Nemo. An affiliate of the Union for Reform Judaism; brings together day schools and professional and lay leaders committed to advancing the cause of full-time Reform Jewish education; advocates for the continuing development of day

schools within the Reform movement as a means to foster Jewish identity, literacy, and continuity; promotes cooperation among our member schools and with other Jewish organizations that share similar goals. *Visions of Excellence (manual)*.

P'EYLIM-LEV L'ACHIM (1951). 1034 E. 12 St. Brooklyn, NY 11230. (718)258-7760. FAX: (718)258-4672. E-mail: joskarmel@aol.com. Natl. Dir. Rabbi Joseph C. Karmel; Exec. V.-Pres. Rabbi Nachum Barnetsky. Seeks to bring irreligious Jews in Israel back to their heritage. Conducts outreach through 12 major divisions consisting of thousands of volunteers and hundreds of professionals across the country; conducts anti-missionary and assimilation programs; operates shelters for abused women and children; recruits children for Torah schools.

RABBINICAL ALLIANCE OF AMERICA (Igud Harabonim) (1942). 3 W. 16 St., 4th fl., NYC 10011. (212)242-6420. FAX: (212) 255-8313. Pres. Rabbi Abraham B. Hecht. Seeks to promulgate the cause of Torah-true Judaism through an organized rabbinat that is consistently Orthodox; seeks to elevate the position of Orthodox rabbis nationally and to defend the welfare of Jews the world over. Also has Beth Din Rabbinical Court for Jewish divorces, litigation, marriage counseling, and family problems. *Perspective*; *Nahalim*; *Torah Message of the Week*; *Registry*.

RABBINICAL ASSEMBLY (1901). 3080 Broadway, NYC 10027. (212)280-6000. FAX: (212)749-9166. Pres. Rabbi Perry Rank; Exec. V.-Pres. Rabbi Joel H. Meyers. The international association of Conservative rabbis; actively promotes the cause of Conservative Judaism and works to benefit *klal yisrael*; publishes learned texts, prayer books, and works of Jewish interest; administers the work of the Committee on Jewish Law and Standards for the Conservative movement; serves the professional and personal needs of its members through publications, conferences, and benefit programs and administers the movement's Joint Placement Commission. *Conservative Judaism*; *Proceedings of the Rabbinical Assembly*; *Rabbinical Assembly Newsletter*.

RABBINICAL COUNCIL OF AMERICA, INC. (1923; reorg. 1935). 305 Seventh Ave., Suite 1200, NYC 10001. (212)807-7888.

FAX: (212)727-8452. Pres. Rabbi Dale Polakoff; Exec. V.-Pres. Rabbi Basil Her-ring. Promotes Orthodox Judaism in the community; supports institutions for study of Torah; stimulates creation of new traditional agencies. *Hadorom; Tradition*. (WWW.RABBIS.ORG)

SOCIETY FOR HUMANISTIC JUDAISM (1969). 28611 W. Twelve Mile Rd., Farmington Hills, MI 48334. (248)478-7610. FAX: (248)478-3159. E-mail: info@shj.org. Pres. Shari Gelber; Pres. Elect Phillip Gould; Exec. Dir. M. Bonnie Cousens. Serves as a voice for Jews who value their Jewish identity and who seek an alternative to conventional Judaism, who reject supernatural authority and affirm the right of individuals to be the masters of their own lives. Publishes educational and ceremonial materials; organizes congregations and groups. *Humanistic Judaism* (quarterly journal); *Humanorah* (quarterly newsletter). (WWW.SHJ.ORG)

TEKIAH: ASSOCIATION OF HILLEL/JEWISH CAMPUS PROFESSIONALS (1949). c/o Hillel Foundation of New Orleans, 912 Broadway, New Orleans, LA 70118. (504)866-7060. FAX: (504)861-8909. E-mail: president@tekiah.org. Pres. Rabbi Jeffrey Kurtz-Lendner. Seeks to promote professional relationships and exchanges of experience, develop personnel standards and qualifications, safeguard integrity of Hillel profession; represents and advocates before the Foundation for Jewish Campus Life, Council of Jewish Federations. *Handbook for Hillel Professionals; Guide to Hillel Personnel Practices*. (WWW.TEKIAH.ORG)

TEVA LEARNING CENTER/SHOMREI ADAMAH (1988). 307 Seventh Ave., #900, NYC 10001. (212)807-6376. FAX: (212)924-5112. E-mail: teva@tevacenter.org. Co-Director. Nili Simhai; Asst. Dir., Noam Dolgin. Exists to renew the ecological wisdom inherent in Judaism. Runs Jewish environmental education programs for Jewish day schools, synagogues, community centers, camps, university groups and other organized groups. *Let the Earth Teach You Torah, Ecology and the Jewish Spirit*. (WWW.TEVACENTER.ORG)

TORAH SCHOOLS FOR ISRAEL-CHINUCH ATZMAI (1953). 40 Exchange Pl., NYC 10005. (212)248-6200. FAX: (212)248-6202. Exec. Dir. Rabbi Henach Cohen.

Conducts information programs for the American Jewish community on activities of the independent Torah schools educational network in Israel; coordinates role of American members of international board of governors; funds special programs of Mercaz Hachinuch Ha-Atzmai B'Eretz Yisroel; funds religious education programs in America and abroad.

TORAH UMESORAH-NATIONAL SOCIETY FOR HEBREW DAY SCHOOLS (1944). 160 Broadway, NYC 10038. (212)227-1000. FAX: (212)406-6934. E-mail: umesorah@aol.com. Exec. V.-Pres. Rabbi Joshua Fishman. Establishes Hebrew day schools and Yeshivas in U.S. and Canada and provides a full gamut of services, including placement, curriculum guidance, and teacher training. Parent Enrichment Program provides enhanced educational experience for students from less Jewishly educated and marginally affiliated homes through parent-education programs and Partners in Torah, a one-on-one learning program. Publishes textbooks; runs shabbatonim, extracurricular activities; national PTA groups; national and regional teacher conventions. *Olomeinu-Our World*.

—, NATIONAL ASSOCIATION OF HEBREW DAY SCHOOL PARENT-TEACHER ASSOCIATIONS (1948). 160 Broadway, NYC 10038. (212)227-1000. FAX: (212)406-6934. Natl. PTA Coord. Bernice Brand. Acts as a clearinghouse and service agency to PTAs of Hebrew day schools; organizes parent education courses and sets up programs for individual PTAs. *Fundraising with a Flair; PTA with a Purpose for the Hebrew Day School*.

—, NATIONAL CONFERENCE OF YESHIVA PRINCIPALS (1956). 160 Broadway, NYC 10038. (212)227-1000. FAX: (212)406-6934. E-mail: umesorah@aol.com. Pres. Rabbi Rabbi Schneur Aisenstark; Exec. V.-Pres. Rabbi Joshua Fishman. Professional organization of elementary and secondary yeshivah/day school principals providing yeshivah/day schools with school evaluation and guidance, teacher and principal conferences-including a Mid-Winter Conference and a National Educators Convention; offers placement service for principals and teachers in yeshivah/day schools. *Directory of Elementary Schools and High Schools*.

- , NATIONAL YESHIVA TEACHERS BOARD OF LICENSE (1953). 160 Broadway, NYC 10038. (212)227-1000. Exec. V.-Pres. Rabbi Joshua Fishman; Dir. Rabbi Yitzchok Merkin. Issues licenses to qualified instructors for all grades of the Hebrew day school and the general field of Torah education.
- UNION OF AMERICAN HEBREW CONGREGATIONS (see UNION FOR REFORM JUDAISM)
- UNION FOR REFORM JUDAISM (formerly UNION OF AMERICAN HEBREW CONGREGATIONS) (1873). 633 Third Ave., NYC 10017-6778. (212)650-4000. FAX: (212) 650-4169. E-mail: urj@urj.org. Pres. Rabbi Eric H. Yoffie; V.-Pres. Rabbi Lennard R. Thal; Bd. Chmn. Russell Silverman. Serves as the central congregational body of Reform Judaism in the Western Hemisphere; serves its approximately 900 affiliated temples and membership with religious, educational, cultural, and administrative programs. *Reform Judaism*. (www.urj.org)
- , AMERICAN CONFERENCE OF CANTORS (1953). 5591 Chamblee Dunwoody Rd. Bldg. 1360, Ste. 200, Atlanta, GA 30338. (770)390-0006. FAX: (770)390-0020. E-mail: accantors@aol.com. Pres. Richard Cohen, Exec. V.-Pres. Scott E. Colbert Exec. VP; Dir. of Placement Barbara Ostfeld; Admin. Asst. Deborah Barber. Members are invested or certified by accredited seminaries, i.e., Hebrew Union College-Jewish Institute of Religion School of Sacred Music. Through the Joint Cantorial Placement Commission, the ACC serves Reform congregations seeking cantors. Dedicated to creative Judaism, preserving the past, and encouraging new and vital approaches to religious ritual, liturgical music and ceremony. *Koleinu* (monthly).
- , COMMISSION ON SOCIAL ACTION OF REFORM JUDAISM (see p. 607)
- , COMMISSION ON SYNAGOGUE MANAGEMENT (URJ-CCAR) (1962). 633 Third Ave., NYC 10017-6778. (212)650-4040. FAX: (212)650-4239. Chmn. Marshall Krolick; Dir. Dale A. Glasser. Assists congregations in management, finance, building maintenance, design, construction, and art aspects of synagogues; maintains the Synagogue Architectural Library.
- , NATA (NATIONAL ASSOCIATION OF TEMPLE ADMINISTRATORS) (1941). 6114 La Salle Ave., Box 731, Oakland, CA 94611. (800)966-6282. FAX: (925)283-7713. E-mail: nataorg@hotmail.com. FTA Elizabeth L. Hirsh. Professional organization for URJ synagogue administrators. Sponsors graduate training in synagogue management with Hebrew Union College; offers in-service training, workshops, and conferences leading to certification; provides NATA Consulting Service, NATA Placement Service for synagogues seeking advice or professional administrators; establishes professional standards. *NATA Journal*.
- , NATE (NATIONAL ASSOCIATION OF TEMPLE EDUCATORS) (1955). 633 Third Ave., 7th fl., NYC 10017-6778. (212)452-6510. FAX: (212)452-6512. E-mail: nate-off@aol.com. Pres. Julie A. Vanek; Exec. Dir. Rabbi Stanley T. Schickler. Represents educators within the general body of Reform Judaism; fosters the full-time profession of the Jewish educator; encourages the growth and development of Jewish religious education consistent with the aims of Reform Judaism; stimulates communal interest in and responsibility for Jewish religious education. *NATE NEWS*. (www.rj.org/nate)
- , NORTH AMERICAN FEDERATION OF TEMPLE BROTHERHOODS (1923). 633 Third Ave., NYC 10017. (212)650-4100. FAX: (212)650-4189. E-mail: nftb@urj.org. Pres. Irving B. Shnaider; JCS Chancellor Stuart J. Aaronson; Exec. Dir. Douglas Barden. Dedicated to enhancing the world through the ideal of brotherhood, NFTB and its 300 affiliated clubs are actively involved in education, social action, youth activities, and other programs that contribute to temple and community life. Supports the Jewish Chautauqua Society, an interfaith educational project. *ACHIM* (formerly *Brotherhood magazine*) (www.rj.org/nftb)
- , URJ DEPARTMENT OF JEWISH EDUCATION (1923). 633 Third Ave., 7th fl., NYC 10017. (212)650-4112. FAX: (212)650-4229. E-mail: jkatzew@urj.org. Chmn. Dr. Rabbi Jan Katzew, Robert Heller; Dir. Dr. Rabbi Jan Katzew. Long-range planning and policy development for congregational programs of lifelong education; materials concerning Reform Jewish Outreach, Teacher Development

and Reform Day Schools; activities administered by the URJ Department of Education. *V'Shinantam; Torah at the Center, Family Shabbat Table Talk, Galilee Diary, Jewish Parent Page.*

—, WOMEN OF REFORM JUDAISM—THE FEDERATION OF TEMPLE SISTERHOODS (1913). 633 Third Ave., NYC 10017. (212)650-4050. FAX: (212)650-4059. E-mail: wrj@urj.org. Pres. Helene H. Waranch; Exec. Dir. Shelley Lindauer. Serves more than 600 sisterhoods of Reform Judaism; promotes interreligious understanding and social justice; provides funding for scholarships for rabbinic students; founded the Jewish Braille Institute, which provides braille and large-type Judaic materials for Jewish blind; supports projects for Israel; is the women's agency of Reform Judaism, an affiliate of the URJ; works in behalf of the Hebrew Union College-Jewish Institute of Religion and the World Union for Progressive Judaism. *Notes for Now; Art Calendar; Windows on WRJ.* (WWW.RJ.ORG/WRJ)

—, YOUTH DIVISION AND NORTH AMERICAN FEDERATION OF TEMPLE YOUTH (1939). 633 Third Ave, NYC 10017-6778. (212)650-4070. FAX: (212)650-4199. E-mail: youthdivision@urj.org. Dir. Rabbi Michael Mellen. Dedicated to Jewishly enhancing the lives of the young people of North America's Reform congregations through a program of informal education carried out in URJ Camp-Institutes (11 camps for grades 2 and up), URJ/NFTY Israel Programs (summer and semester), European and domestic teen travel, NFTY/Junior & Senior High School Programs (youth groups), and Keshet/College Education Department (Reform havurot on campuses).

UNION FOR TRADITIONAL JUDAISM (1984). 241 Cedar Lane, Teaneck, NJ 07666. (201)801-0707. FAX: (201)801-0449. Pres. Burton G. Greenblatt; Exec. V.-Pres. Rabbi Ronald D. Price. Through innovative outreach programs, seeks to bring the greatest possible number of Jews closer to an open-minded observant Jewish lifestyle. Activities include Kashrut Initiative, Operation Pesah, the Panel of Halakhic Inquiry, Speakers Bureau, adult and youth conferences, and congregational services. Includes, since 1992, the

Morashah rabbinic fellowship. *Hagahelet* (quarterly newsletter); *Cornerstone* (journal); *Tomeikh Kahalakhah* (Jewish legal responsa).

UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA (1898). 11 Broadway, 14th fl., NYC 10004. (212)563-4000. FAX: (212)564-9058. E-mail: ou@ou.org. Pres. Stephen J. Savitsky; Exec. V.-Pres. Rabbi Dr. Tzvi Hersh Weinreb. Serves as the national central body of Orthodox synagogues; national OU kashrut supervision and certification service; sponsors Institute for Public Affairs; National Conference of Synagogue Youth; National Jewish Council for the Disabled; Israel Center in Jerusalem; Torah Center in the Ukraine; New Young Leadership Division; Pardes; provides educational, religious, and organization programs, events, and guidance to synagogues and groups; represents the Orthodox Jewish community to governmental and civic bodies and the general Jewish community. *Jewish Action* magazine; *OU Kosher Directory; OU Guide to Kosher for Passover Foods; Keeping Posted (NCSY); Synagogue Trends; Our Way* magazine; *Yachad* magazine; *Luach & Limud Personal Torah Study, Leadership Briefing, Behind the Union Symbol.* (WWW.OU.ORG)

—, INSTITUTE FOR PUBLIC AFFAIRS (1989). 11 Broadway, 14th fl., NYC 10004. (212)613-8124. FAX: (212)613-0724. E-mail: ipa@ou.org. Pres. Stephen J. Savitsky; Chmn. Richard Stone; Dir. Nathan Diamant; Dir. Intl. Affairs & Comm. Rel. Betty Ehrenberg. Serves as the policy analysis, advocacy, mobilization, and programming department responsible for representing Orthodox/traditional American Jewry. *IPA Currents* (quarterly newsletter).

—, NATIONAL CONFERENCE OF SYNAGOGUE YOUTH (1954). 11 Broadway, 14th fl., NYC 10004. (212)563-4000. E-mail: ncsy@ou.org. Interim Dir. Shira Reifman. Central body for youth groups of Orthodox congregations; provides educational guidance, Torah study groups, community service, program consultation, Torah library, Torah fund scholarships, Ben Zakkai Honor Society, Friends of NCSY, weeklong seminars, Israel Summer Experience for teens and Camp NCSY East Summer Kollel & Michlelet, Teen Torah Center. Divisions include Se-

nior NCSY, Junior NCSY for preteens, Our Way for the Jewish deaf, Yachad for the developmentally disabled, Israel Center in Jerusalem, and NCSY in Israel. *Keeping Posted with NCSY; Darchei Da'at.*

———, WOMEN'S BRANCH (1923). 156 Fifth Ave., NYC 10010. (212)929-8857. Pres. Sophie Ebert. Umbrella organization of Orthodox sisterhoods in U.S. and Canada, educating women in Jewish learning and observance; provides programming, leadership, and organizational guidance, conferences, conventions, Marriage Committee and projects concerning mikvah, Shalom Task Force, and Welcoming Guests. Works with Orthodox Union Commissions and outreach; supports Stern and Touro College scholarships and Jewish braille publications; supplies Shabbat candelabra for hospital patients; NGO representative at UN. *Hachodesh; Hakol.*

UNION OF ORTHODOX RABBIS OF THE UNITED STATES AND CANADA (1902). 235 E. Broadway, NYC 10002. (212)964-6337(8). Dir. Rabbi Hersh M. Ginsberg. Seeks to foster and promote Torah-true Judaism in the U.S. and Canada; assists in the establishment and maintenance of yeshivot in the U.S.; maintains committee on marriage and divorce and aids individuals with marital difficulties; disseminates knowledge of traditional Jewish rites and practices and publishes regulations on synagogal structure; maintains rabbinical court for resolving individual and communal conflicts. *HaPardes.*

UNION OF SEPHARDIC CONGREGATIONS, INC. (1929). 8 W. 70 St., NYC 10023. (212)873-0300. FAX: (212)724-6165. Pres. Rabbi Marc D. Angel; Bd. Chmn. Edward Misrahi. Promotes the religious interests of Sephardic Jews; prints and distributes Sephardic prayer books. *Annual International Directory of Sephardic Congregations.*

UNITED LUBAVITCHER YESHIVOTH (1940). 841-853 Ocean Pkwy., Brooklyn, NY 11230. (718)859-7600. FAX: (718)434-1519. Supports and organizes Jewish day schools and rabbinical seminaries in the U.S. and abroad.

UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM (1913). 155 Fifth Ave., NYC 10010-6802. (212)533-7800. FAX: (212)

353-9439. E-mail: info@uscj.org. Pres. Dr. Raymond B. Goldstein; Exec. V.-Pres. Rabbi Jerome M. Epstein. International organization of 760 Conservative congregations. Maintains 17 departments and 15 regional offices to assist its affiliates with religious, educational, youth, community, and administrative programming and guidance; aims to enhance the cause of Conservative Judaism, further religious observance, encourage establishment of Jewish religious schools, draw youth closer to Jewish tradition. Extensive Israel programs. *United Synagogue Review; Art/Engagement Calendar; Program Suggestions; Directory & Resource Guide; Book Service Catalogue of Publications.* (WWW.USCJ.ORG)

———, COMMISSION ON JEWISH EDUCATION (1930). 155 Fifth Ave., NYC 10010. (212)533-7800. FAX: (212)353-9439. E-mail: education@uscj.org. Chmn. Temma Kingsley; Dir. Rabbi Robert Abramson. Develops educational policy for the United Synagogue of Conservative Judaism and sets the educational direction for Conservative congregations, their schools, and the Solomon Schechter Day Schools. Seeks to enhance the educational effectiveness of congregations through the publication of materials and in-service programs. *Tov L'Horot; Your Child; Shibley Schechter; Advisories.*

———, COMMISSION ON SOCIAL ACTION AND PUBLIC POLICY (1958). 155 Fifth Ave., NYC 10010. (212)533-7800. FAX: (212)353-9439. Chmn. Hon. Jerry Wagner; Dir. Sarrae G. Crane. Develops and implements positions and programs on issues of social action and public policy for the United Synagogue of Conservative Judaism; represents these positions to other Jewish and civic organizations, the media, and government; and provides guidance, both informational and programmatic, to its affiliated congregations in these areas. *HaMa'aseh.*

———, JEWISH EDUCATORS ASSEMBLY (1951). 426 W. 58 St., NYC 10019. (212)765-3303. FAX: (212)765-3310. Pres. Dr. Mark S. Silk; Exec. Dir. Susan Mitrani Knapp. The Jewish Educators Assembly is the professional organization for the Jewish educators within the Conservative movement. The JEA provides a forum to discuss the trends and challenges within Conservative Jewish educa-

tion as well as provides professional development and a sense of community for educational directors. Services offered: annual conference, placement service, career services, research grants, personal benefits and *V'Aleh Ha-Chadashot* newsletter.

———, KADIMA (reorg. 1968). 155 Fifth Ave., NYC 10010-6802. (212)533-7800. FAX: (212)353-9439. E-mail: kadima@uscj.org. Dir. Karen L. Stein; Dir. of Youth Activities Jules A. Gutin. Involves Jewish preteens in a meaningful religious, educational, and social environment; fosters a sense of identity and commitment to the Jewish community and the Conservative movement; conducts synagogue-based chapter programs and regional Kadima days and weekends. *Mitzvah of the Month*; *Kadima Keshet*; *Chagim*; *Advisors Aid*; *Games*; quarterly *Kol Kadima* magazine.

———, NORTH AMERICAN ASSOCIATION OF SYNAGOGUE EXECUTIVES (1948). 155 Fifth Ave., NYC 10010. (212)533-7800, ext 2609. FAX: (631)732-9461. E-mail: office@naase.org. Pres. Judith Kranz, FSA, ATz; Hon. Pres. Amir Pilch, FSA; Exec. Dir. Harry Hauser. Aids congregations affiliated with the United Synagogue of Conservative Judaism to further the aims of Conservative Judaism through more effective administration (Program for Assistance by Liaisons to Synagogues—PALS); advances professional standards and promotes new methods in administration; cooperates in United Synagogue placement services and administrative surveys. *NAASE Connections Newsletter*; *NAASE Journal*.

———, UNITED SYNAGOGUE YOUTH (1951). 155 Fifth Ave., NYC 10010. (212)533-7800. FAX: (212)353-9439. E-mail: youth@uscj.org. Pres. Jesse Olitzky; Exec. Dir. Jules A. Gutin. Seeks to strengthen identification with Conservative Judaism, based on the personality, development, needs, and interests of the adolescent, in a mitzvah framework. *Achshav*; *Tikun Olam*; *A.J. Heschel Honor Society Newsletter*; *SATO Newsletter*; *USY Program Bank*; *Hakesher Newsletter for Advisors*.

VAAD MISHMERETH STAM (1976). 4907 16th Ave., Brooklyn, NYC 11204. (718)438-4980. FAX: (718)438-9343. Pres. Rabbi

David L. Greenfield. A nonprofit consumer-protection agency dedicated to preserving and protecting the halakhic integrity of Torah scrolls, tefillin, phylacteries, and mezuzoth. Publishes material for laymen and scholars in the field of scribal arts; makes presentations and conducts examination campaigns in schools and synagogues; created an optical software system to detect possible textual errors in stam. Teaching and certifying sofrim worldwide. Offices in Israel, Strasbourg, Chicago, London, Manchester, Montreal, and Zurich. Publishes *Guide to Mezuzah* and *Encyclopedia of the Secret Aleph Beth*. *The Jewish Quill*; and many other publications.

WOMEN'S LEAGUE FOR CONSERVATIVE JUDAISM (1918). 475 Riverside Dr., NYC 10115. (212)870-1260. FAX: (212)772-3507. Email: womensleague@wlcj.org. Pres. Gloria Cohen; Exec. Dir. Bernice Balter. Parent body of Conservative (Masorti) women's synagogue groups in U.S., Canada, Puerto Rico, Mexico, and Israel; provides programs and resources in Jewish education, social action, Israel affairs, American and Canadian public affairs, leadership training, community service programs for persons with disabilities, conferences on world affairs, study institutes, publicity techniques; publishes books of Jewish interest; contributes to support of Jewish Theological Seminary of America. *Women's League Outlook* magazine; *Ba'Olam* world affairs newsletter.

WORLD COUNCIL OF CONSERVATIVE/MASORTI SYNAGOGUES (1957). 155 Fifth Ave., NYC 10010. (212)533-7800, ext. 2014, 2018. FAX: (212)533 9439. E-mail: worldcouncil@compuserve.com. Pres. Rabbi Alan Silverstein; Rabbi of Council, Rabbi Benjamin Z. Kreitman. Organize and support Conservative/Masorti congregations in Latin America, Europe, Australia and South Africa. *World Spectrum*.

WORLD UNION FOR PROGRESSIVE JUDAISM (1926). 633 Third Ave. NYC 10017. (212)650-4280. FAX: (212)650-4289. E-mail: ar Zawupjna@urj.org. Chair Steven M. Bauman; Exec. Dir. Rabbi Uri Regav. International umbrella organization of Liberal Judaism; promotes and coordinates efforts of Liberal congregations throughout the world; starts new congre-

gations, recruits rabbis and rabbinical students for all countries; organizes international conferences of Liberal Jews. *World News*. (WWW.WUFI.ORG)

SCHOOLS, INSTITUTIONS

ACADEMY FOR JEWISH RELIGION (1956). 6301 Riverdale Avenue, Riverdale, NY 10471. (718)543-9360. FAX: (718)543-1038. E-mail: admin@ajrsem.org. Acting Pres. Rabbi David Greenstein; Dean Rabbi Dr. Ora Horn Prouser. The pluralistic rabbinic and cantorial seminary uniting teachers and students from all streams of Judaism, passionately committed to their own paths, yet respectful and supportive of the paths of others. Emphasis on integrating learning, practice, and spirit through traditional and contemporary approaches. Training for congregations, chaplaincy, education, community work. (WWW.AJRSEM.ORG)

ANNENBERG RESEARCH INSTITUTE (see CENTER FOR JUDAIC STUDIES)

BALTIMORE HEBREW UNIVERSITY (1919). 5800 Park Heights Ave., Baltimore, MD 21215. (410)578-6900; (888)248-7420. FAX: (410)578-6940. E-mail: bhu@bhu.edu. Pres. Dr. Rela Mintz Geffen; Bd. Chmn. Erika Schon. Offers PhD and MA degrees in Jewish studies (MAJS); MA in Jewish education (MAJE), and Jewish communal service (MAJCS). Concentrations in biblical and ancient Near Eastern civilization, contemporary Jewish studies, Jewish thought and mysticism, literature, history, and rabbinics. Dual master's degree opportunities available as well as certificate programs in nonprofit management and education. Lifelong learning programs; Joseph Meyerhoff Library; distinguished lecture series. (WWW.BHU.EDU)

—, **BERNARD MANEKIN SCHOOL OF UNDERGRADUATE STUDIES**. Dean Dr. Barbara G. Zirkin. BA upper division Jewish studies; *LaDa'at* program for high school juniors and seniors.

—, **PEGGY MEYERHOFF PEARLSTONE SCHOOL OF GRADUATE STUDIES**. Dean Dr. Barbara G. Zirkin. PhD and MA programs: MA in Jewish studies; MAJE in Jewish education; PhD in Jewish studies; dual master's degrees, some jointly with the University of Maryland.

—, **LEONARD AND HELEN R. STULMAN SCHOOL OF CONTINUING EDUCATION**. Di-

rector of lifelong learning Elaine Eckstein. Noncredit programs open to the community, including Jewish studies and Hebrew language courses, trips, retreats, and seminars; *Me'ah*, an intensive group study program.

BRAMSON ORT COLLEGE (1977). 69-30 Austin St., Forest Hills, NY 11375. (718) 261-5800. Dean of Academic Services Barry Glotzer. A two-year Jewish technical college offering certificates and associate degrees in technology and business fields, including accounting, computer programming, electronics technology, business management, office technology. Additional locations in Brooklyn.

BRANDEIS-BARDIN INSTITUTE (1941). 1101 Peppertree Lane, Brandeis, CA 93064. (805)582-4450. FAX: (805)526-1398. E-mail: info@thebbi.org. Pres. Dr. Lee T. Bycel; Chair, Bd. Of Dir. Helen Zukin. A Jewish pluralistic, nondenominational educational institution providing programs for people of all ages: BCI (Brandeis Collegiate Institute), a summer leadership program for college-age adults from around the world; Camp Alonim, a summer Jewish experience for children 8-16; Gan Alonim Day Camp for children in kindergarten to 6th grade; weekend retreats for adults with leading contemporary Jewish scholars-in-residence; Jewish music concerts; Family Days and Weekends, Grandparents Weekends, Elderhostel, Young Adult programs, dance weekends, institute for newly marrieds. *Monthly Updates; BBI Newsletter*.

BRANDEIS UNIVERSITY (1948). 415 South St., Waltham, MA 02454. (781)736-2000. Pres. Jehuda Reinharz; Provost Irving Epstein; Exec. V.-Pres./CEO Peter B. French; Sr. V.-Pres. of Devel. Nancy Winship. Founded in 1948 by the American Jewish community, Brandeis University is a private, coeducational, and nonsectarian institution of higher learning and research located in Waltham, Massachusetts, enrolling approximately 3,100 undergraduate students and 1,200 graduate students. While Brandeis maintains a special relationship with the Jewish community, it welcomes students and faculty of all backgrounds and beliefs. The University's principal components are the undergraduate College of Arts and Sciences, the Graduate School of Arts and Sciences, The Heller School for Social Policy and

Management, the Graduate School of International Economics and Finance, and the Rabb School of Summer and Continuing Studies. *Various newsletters, scholarly publications.*

_____, NATIONAL WOMEN'S COMMITTEE (1948). MS 132, Waltham, MA 02454-9110. (781) 736-4160. FAX: (781)736-4183. E-mail: bunwc@brandeis.edu. Pres. Marcia F. Levy; Exec. Dir. Joan C. Bowen. Provides support for Brandeis University and its Libraries. It connects Brandeis, a non-sectarian university founded by the American Jewish community, to its members and their communities through programs that reflect the ideals of social justice and academic excellence. In addition to its fundraising activities, NWC offers its members opportunity for intellectual pursuit, continuing education, community service, social interaction, personal enrichment and leadership development. Open to all, regardless of race, religion, nationality or gender. *Connecting.*

CENTER FOR JUDAIC STUDIES, School of Arts and Sciences, University of Pennsylvania. 420 Walnut St., Philadelphia, PA 19106. (215)238-1290. FAX: (215) 238-1540. Dir. David B. Ruderman. *Jewish Quarterly Review.*

CLEVELAND COLLEGE OF JEWISH STUDIES (1964). 26500 Shaker Blvd., Beachwood, OH 44122. (216)464-4050. FAX: (216)464-5827. Pres. David S. Ariel; Dir. of Student Services Diane M. Kleinman. Provides courses in all areas of Judaic and Hebrew studies to adults and college-age students; offers continuing education for Jewish educators and administrators; serves as a center for Jewish life and culture; expands the availability of courses in Judaic studies by exchanging faculty, students, and credits with neighboring academic institutions; grants bachelor's and master's degrees.

DROPSIE COLLEGE FOR HEBREW AND COGNATE LEARNING (*see* CENTER FOR JUDAIC STUDIES)

GRATZ COLLEGE (1895). 7605 Old York Rd., Melrose Park, PA 19027. (215)635-7300. FAX: (215)635-7320. Bd. Chmn. Dr. Matti K. Gershenfeld.; Pres. Dr. Jonathan Rosenbaum. Offers a wide variety of undergraduate and graduate degrees and continuing education programs in Judaic,

Hebraic, and Middle Eastern studies. Grants BA and MA in Jewish studies, MA in Jewish education (joint program in special needs education with La Salle U.), MA in Jewish music, MA in Jewish liberal studies, MA in Jewish communal studies, certificates in Jewish communal studies (joint program with U. of Penna. School of Social Work and Temple U), Jewish education, Israel studies, Judaica librarianship (joint program with Drexel U.), and Jewish music. Joint graduate program with Reconstructionist Rabbinical College in Jewish education and Jewish music. Netzky Division of Continuing Education and Jewish Community High School. *Various newsletters, annual academic bulletin, scholarly publications, centennial volume, Gratz newsletter and occasional papers.*

HEBREW COLLEGE (1921). 160 Herrick Road, Newton Centre, MA 02459. (617)559-8600. FAX: (617)559-8601. Pres. Dr. David M. Gordis; Ch. Bd. Dir. Mickey Cail; Hon. Ch. Bd. Trustees Ted Benard-Cutler. Through training in Jewish texts, history, literature, ethics, and Hebrew language, prepares students to become literate participants in the global Jewish community. Offers graduate and undergraduate degrees and certificates in all aspects of Jewish education, Jewish studies, and Jewish music; serves students of all ages through its Prozdor High School, Camp Yavneh, Ulpan Center for Adult Jewish Learning, and *Me'ah*—One Hundred Hours of Adult Jewish Learning. *Hebrew College Today; Likut.* (WWW.HEBREWCOLLEGE.EDU)

HEBREW SEMINARY OF THE DEAF (1992). 4435 W. Oakton, Skokie, IL 60076. (847) 677-3330. FAX: (847)677-7945. E-mail: hebrewsemdeaf@juno.com. Pres. Rabbi Douglas Goldhamer; Bd. Chmn. Alan Crane. Trains deaf and hearing men and women to become rabbis and teachers for Jewish deaf communities across America. All classes in the 5-year program are interpreted in Sign Language. Rabbis teaching in the seminary are Reform, Conservative, and Reconstructionist.

HEBREW THEOLOGICAL COLLEGE (1922). 7135 N. Carpenter Rd., Skokie, IL 60077. (847)982-2500. FAX: (847)674-6381. E-mail: htc@htcnet.edu. Chancellor Rabbi Dr. Jerold Isenberg; Rosh Hayeshiva Rabbi Shlomo Morgenstern. Hebrew

Theological College, a fully accredited institution, includes the Bet Midrash for Men, Blitstein Institute for Women, Kanter School of Liberal Arts and Sciences, Fasman Yeshiva High School, Community Service Devision, Silber Memorial Library, Bellows Kollel, Israel Experience Program and Yeshivas HaKayitz summer camp. *Likutei Pshatim, Or Shmuel, Academic Journal*. (WWW.HTCNET.EDU)

HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION (1875). 3101 Clifton Ave., Cincinnati, OH 45220. (513)221-1875. FAX: (513)221-1847. Pres. Rabbi David Ellenson; Chancellor Emer. Dr. Alfred Gottschalk; V.-Pres. Devel. Erica S. Frederick; Chmn. Bd. Govs. Burton Lehman; Provost Dr. Norman J. Cohen; V.-Pres. For Communal Dev. Dr. Paul M. Steinberg. Academic centers: 3101 Clifton Ave., Cincinnati, OH 45220 (1875), Dean Rabbi Kenneth Ehrlich. 1 W. 4 St., NYC 10012 (1922), Dean Rabbi Aaron Panken. FAX: (212) 388-1720. 3077 University Ave., Los Angeles, CA 90007 (1954), Dean Rabbi Lewis Barth; FAX: (213)747-6128. 13 King David St., Jerusalem, Israel 94101 (1963), Dean Rabbi Michael Marmur; FAX: (972-2)6251478. Prepares students for Reform rabbinate, cantorate, Jewish education and educational administration, communal service, academic careers; promotes Jewish studies; maintains libraries, archives, and museums; offers master's and doctoral degrees; engages in archaeological excavations; publishes scholarly works through Hebrew Union College Press. *American Jewish Archives; Bibliographica Judaica; HUC-JIR Catalogue; Hebrew Union College Annual; Studies in Bibliography and Booklore; The Chronicle; Keshet*. (WWW.HUC.EDU)

—, AMERICAN JEWISH PERIODICAL CENTER (1957). 3101 Clifton Ave., Cincinnati, OH 45220. (513)221-1875, ext. 396. FAX: (513)221-0519. Dir. Herbert C. Zafren. Maintains microfilms of all American Jewish periodicals 1823-1925, selected periodicals since 1925. *Jewish Periodicals and Newspapers on Microfilm* (1957); *First Supplement* (1960); *Augmented Edition* (1984).

—, BLAUSTEIN CENTER FOR PASTORAL COUNSELING. 1 West 4th Street, NYC, 10012. (212)824-2238. FAX: (212)388-1720. Email: nwiener@huc.edu. Dir.

Nancy Wiener. In partnership with CCAR, prepares spiritual leaders to sensitively and capably help congregants to deal with the critical issues they face throughout their lives; enables rabbinical students to complete a variety of supervised clinical experiences, including a year of congregational work as well as pastoral counseling internships, and an academic grounding in psychodynamics and pastoral counseling; and develops new approaches to teaching counseling skills, grounding reflections on practical field work experiences in the teachings of Jewish texts.

—, CENTER FOR HOLOCAUST AND HUMANITY EDUCATION. 3101 Clifton Ave., Cincinnati, OH 45220. (513)221-1875, ext. 355. FAX: (513)221-1842. Email: holocaustandhumanity@huc.edu. Dir. Dr. Racelle R. Weiman. Co-sponsored by Hebrew Union College-Jewish Institute of Religion and Combined Generations of the Holocaust of Greater Cincinnati; offers graduate level courses for educational professionals and clergy; surveys and assesses Holocaust education needs in public and private sectors; innovates curriculum development and evaluation; provides teacher training, pedagogic resources, and programming for general public of all ages and faiths; convenes conferences and symposia; cooperates with university consortium on outreach initiatives; creates traveling exhibits; fosters tolerance education and prejudice reduction in the school system.

—, EDGAR F. MAGNIN SCHOOL OF GRADUATE STUDIES (1956). 3077 University Ave., Los Angeles, CA 90007. (213)749-3424. FAX: (213)747-6128. E-mail: magnin@huc.edu. Dir. Dr. Reuven Firestone. Supervises programs leading to DHS, DHL, and MA degrees; participates in cooperative PhD programs with U. of S. Calif.

—, GRADUATE STUDIES PROGRAM. 1 W. 4 St. NYC 10012. (212)824-2252. FAX: (212)388-1720. E-mail: nysgrad@huc.edu. Dir. Dr. Carol Ochs. Offers the DHL (doctor of Hebrew letters) degree in a variety of fields; the MAJS (master of arts in Judaic studies), a multidisciplinary degree; and is the only Jewish seminary to offer the DMin (doctor of ministry) degree in pastoral care and counseling.

—, HUC-UC CENTER FOR THE STUDY OF ETHICS AND CONTEMPORARY MORAL PROBLEMS (1986). 3101 Clifton Ave., Cincinnati, OH 45220. (513)221-1875, EXT. 367. FAX: (513)221-1842. Email: ethics@huc.edu. Dir. Dr. Jonathan Cohen. Co-sponsored by Hebrew Union College-Jewish Institute of Religion and the University of Cincinnati; dedicated to the study of contemporary moral problems on the basis of values that are at the heart of Judeo-Christian and secular ethical traditions; provides forum for open discussion and reflection on important moral dilemmas that arise in modern life; promotes the incorporation of ethical values in personal life, professional practice, and community development; launching MA and PhD programs in Jewish and Comparative Law and Applied Ethics; offering development programs for legal, medical, and social work professionals; promoting cooperative research among academic institutions, social service, and not-for-profit organizations in Greater Cincinnati.

—, IRWIN DANIELS SCHOOL OF JEWISH COMMUNAL SERVICE (1968). 3077 University Ave., Los Angeles, CA 90007. (800)899-0925. FAX: (213)747-6128. E-mail: swindmueller@huc.edu. Dir. Dr. Steven F. Windmueller. Offers certificate and master's degree to those employed in Jewish communal services, or preparing for such work; offers joint MA in Jewish education and communal service with Rhea Hirsch School; offers dual degrees with the School of Social Work, the School of Public Administration, the Annenberg School for Communication, Marshall School of Business and the School of Gerontology of the U. of S. Calif. and with other institutions. Single master's degrees can be completed in 15 months and certificates are awarded for the completion of two full-time summer sessions. (www.huc.edu)

—, JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES (see p. 613)

—, JEROME H. LOUCHHEIM SCHOOL OF JUDAIC STUDIES (1969). 3077 University Ave., Los Angeles, CA 90007. (213)749-3424. FAX: (213)747-6128. Dir. Dr. Reuven Firestone. Offers programs leading to MA, BS, BA, and AA degrees; of-

fers courses as part of the undergraduate program of the U. of S. Calif.

—, NELSON GLUECK SCHOOL OF BIBLICAL ARCHAEOLOGY (1963). 13 King David St., Jerusalem, Israel 94101. (972)2-6203333. FAX: (972)2-6251478. Dir. Avraham Biran. Offers graduate-level research programs in Bible and archaeology. Summer excavations are carried out by scholars and students. University credit may be earned by participants in excavations. Consortium of colleges, universities, and seminaries is affiliated with the school. Skirball Museum of Biblical Archaeology (artifacts from Tel Dan, Tel Gezer, and Aroer).

—, RHEA HIRSCH SCHOOL OF EDUCATION (1967). 3077 University Ave., Los Angeles, CA 90007. (213)749-3424. FAX: (213)747-6128. Dir. Sara Lee. Offers PhD and MA programs in Jewish and Hebrew education; conducts joint degree programs with U. of S. Calif.; offers courses for Jewish teachers, librarians, and early educators on a nonmatriculating basis; conducts summer institutes for professional Jewish educators.

—, SCHOOL OF EDUCATION (1947). 1 W. 4 St., NYC 10012. (212)824-2213. FAX: (212)388-1720. E-mail: nysed@huc.edu. Dir. Jo Kay. Trains teachers and principals for Reform religious schools; offers MA degree with specialization in religious education.

—, SCHOOL OF GRADUATE STUDIES (1949). 3101 Clifton Ave., Cincinnati, OH 45220. (513)221-1875, ext. 230. FAX: (513)221-0321. E-mail: gradschool@huc.edu. Dir. Dr. Adam Kamesar. Offers programs leading to MA and PhD degrees; offers program leading to DHL degree for rabbinic graduates of the college.

—, SCHOOL OF JEWISH STUDIES (1963). 13 King David St., Jerusalem, Israel 94101. (972)2-6203333. FAX: (972)2-6251478. E-mail: jerusalem@huc.edu. Acting Pres. Dr. Norman J. Cohen; Dean Rabbi Michael Marmur; Assoc. Dean Rabbi Shaul R. Feinberg. Offers first year of graduate rabbinic, cantorial, and Jewish education studies (required) for North American students; graduate program leading to ordination for Israeli rabbinic students; non-degree Beit Midrash/Liberal Yeshivah program of Jewish studies (English language); in-service educa-

tional programming for teachers and educators (Hebrew language); Hebrew Ulpan for immigrants and visitors; Abramov Library of Judaica, Hebraica, Ancient Near East and American Jewish Experience; Skirball Museum of Biblical Archaeology; public outreach programs (lectures, courses, concerts, exhibits).

———, SCHOOL OF SACRED MUSIC (1947). 1 W. 4 St., NYC 10012. (212)824-2225. FAX: (212)388-1720. Dir. Cantor Israel Goldstein. Trains cantors for congregations; offers MSM degree. *Sacred Music Press*.

———, SKIRBALL CULTURAL CENTER (see p. 616)

INSTITUTE OF TRADITIONAL JUDAISM (1990). 811 Palisade Ave., Teaneck, NJ 07666. (201)801-0707. FAX: (201)801-0449. Rector (Reish Metivta) Rabbi David Weiss Halivni; Dean Rabbi Ronald D. Price. A nondenominational halakhic rabbinical school dedicated to genuine faith combined with intellectual honesty and the love of Israel. Graduates receive "yoreh yoreh" smikhah.

JEWISH THEOLOGICAL SEMINARY (1886; reorg. 1902). 3080 Broadway, NYC 10027-4649. (212)678-8000. FAX: (212)678-8947. Chancellor Dr. Ismar Schorsch; Bd. Chmn. Gershon Kekst. Operates undergraduate and graduate programs in Judaic studies; professional schools for training Conservative rabbis, educators and cantors; the JTS Library; the Ratner Center for the Study of Conservative Judaism; Melton Research Center for Jewish Education; the Jewish Museum; Ramah Camps and the Ivy Prozdor high-school honors program. Other outreach activities include the Distance Learning Project, the Finkelstein Institute for Religious and Social Studies, and the Wagner Institute lay leadership program. *Academic Bulletin*; *JTS Magazine*; *Gleanings*; *JTS News*. (WWW.JTSA.EDU)

———, ALBERT A. LIST COLLEGE OF JEWISH STUDIES (formerly SEMINARY COLLEGE OF JEWISH STUDIES—TEACHERS INSTITUTE) (1909). 3080 Broadway, NYC 10027. (212)678-8826. Dean Dr. Shuly Rubin Schwartz. Offers complete undergraduate program in Judaica leading to BA degree; conducts joint programs with Columbia University and Barnard Col-

lege enabling students to receive two BA degrees.

———, GRADUATE SCHOOL OF JTS (formerly INSTITUTE FOR ADVANCED STUDY IN THE HUMANITIES) (1968). 3080 Broadway, NYC 10027-4649. (212)678-8024. FAX: (212)678-8947. E-mail: grad-school@jtsa.edu. Dean Dr. Stephen P. Garfinkel; Asst. Dean Dr. Bruce E. Nielsen. Programs leading to MA, DHL, and PhD degrees in Judaic studies; specializations include Ancient Judaism, Bible and Ancient Semitic Languages, Interdepartmental Studies, Jewish Art and Material Culture, Jewish Education, Jewish History, Jewish Literature, Jewish Philosophy, Jewish Women's Studies, Liturgy, Medieval Jewish Studies, Midrash, Modern Jewish Studies, Talmud and Rabbinics, and Dual Degree Program with Columbia University School of Social Work.

———, H.L. MILLER CANTORIAL SCHOOL AND COLLEGE OF JEWISH MUSIC (1952). 3080 Broadway, NYC 10027. (212)678-8036. FAX: (212)678-8947. Dean Cantor Henry Rosenblum. Trains cantors, music teachers, and choral directors for congregations. Offers full-time programs in sacred music leading to degree of MSM, and diploma of *Hazzan*.

———, JEWISH MUSEUM (see p. 613)

———, LIBRARY OF THE JEWISH THEOLOGICAL SEMINARY. 3080 Broadway, NYC 10027. (212)678-8075. FAX: (212)678-8998. E-mail: library@jtsa.edu. Librarian Dr. Mayer E. Rabinowitz. Contains one of the largest collections of Hebraica and Judaica in the world, including manuscripts, incunabula, rare books, and Cairo Geniza material. The 320,000-item collection includes books, manuscripts, periodicals, sound recordings, prints, broadsides, photographs, postcards, microform, videos and CD-ROM. Exhibition of items from the collection are ongoing. Exhibition catalogs are available for sale. The Library is open to the public for on-site use (photo identification required). *Between the Lines*. (WWW.JTSA.EDU/LIBRARY)

———, LOUIS FINKELSTEIN INSTITUTE FOR RELIGIOUS AND SOCIAL STUDIES (1938). 3080 Broadway, NYC 10027. (212)870-3180. FAX: (212)678-8947. E-mail: finkelstein@jtsa.edu. Dir. Dr. Alan Mittleman Rabbi Gerald Wolpe. Since 1938

has maintained an innovative interfaith and intergroup relations program, pioneering new approaches to dialogue across religious lines. Through scholarly and practical fellowship, highlights the relevance of Judaism and other contemporary religions to current theological, ethical, and scientific issues, including the emerging challenge of bioethics.

—, MELTON RESEARCH CENTER FOR JEWISH EDUCATION (1960). 3080 Broadway, NYC 10027. (212)678-8031. E-mail: stbrown@jtsa.edu. Dir. Dr. Steven M. Brown; Admin. Lisa Siberstein-Weber. Develops new curricula and materials for Jewish education; prepares educators through seminars and in-service programs; maintains consultant and supervisory relationships with a limited number of pilot schools; develops and implements research initiatives; sponsors "renewal" retreats. *Gleanings; Courtyard: A Journal of Research and Reflection on Jewish Education*.

—, NATIONAL RAMAH COMMISSION (1947). 3080 Broadway, NYC 10027. (212)678-8881. FAX: (212)749-8251. Pres. Alan H. Silberman; Natl. Dir. Mitchell Cohen. Sponsors an international network of 16 summer camps located in the US, Canada, S. America, Russia, and Israel, emphasizing Jewish education, living, and culture; offers opportunities for qualified college students and older to serve as counselors, administrators, specialists, etc., and programs for children with special needs (Tikvah program); offers special programs in U.S. and Israel, including National Ramah Staff Training Institute, Ramah Israel Seminar, Ulpan Ramah Plus, and Tichon Ramah Yerushalayim. Family and synagogue tours to Israel and summer day camp in Israel for Americans.

—, PROJECT JUDAICA (1992). 3080 Broadway, NYC 10027. (212)678-8983. Dir. Dr. David Fishman. Students in this intensive, five year program sponsored with YIVO and the Russian State University for the Humanities in Moscow pursue the university's general curriculum while majoring in Jewish history and culture taught by JTS faculty and advanced students. Graduates receive a diploma (the equivalent of an MA) or a candidate of sciences degree (the equivalent of a PhD) from RSUH.

—, RABBINICAL SCHOOL (1886). 3080 Broadway, NYC 10027. (212)678-8817. Dean Allan Kensky. Offers a program of graduate and professional studies leading to the degree of Master of Arts and ordination; includes one year of study in Jerusalem and an extensive field-work program.

—, RADIO AND TELEVISION (1944). 3080 Broadway, NYC 10027. (212)678-8020. Produces radio and TV programs expressing the Jewish tradition in its broadest sense, including hour-long documentaries on NBC and ABC. Distributes cassettes of programs at minimum charge.

—, REBECCA AND ISRAEL IVRY PROZDOR (1951). 3080 Broadway, NYC 10027. (212)678-8824. E-mail: prozdor@jtsa.edu. Principal Rhonda Rosenheck; Community Advisory Board Chmn. Michael Katz. The Hebrew high school of JTS, offers a program of Jewish studies for day school and congregational school graduates in classical texts, Hebrew, interdisciplinary seminars, training in educational leadership, and classes for college credit. Classes meet one evening a week and on Sundays in Manhattan and at affiliated programs. *High School Curricula*.

—, SAUL LIEBERMAN INSTITUTE FOR TALMUDIC RESEARCH (1985). 3080 Broadway, NYC 10027. (212)678-8994. FAX: (212)678D8947. E-mail: liebinst@jtsa.edu. Dir. Shamma Friedman; Coord. Jonathan Milgram. Engaged in preparing for publication a series of scholarly editions of selected chapters of the Talmud. The following projects support and help disseminate the research: Talmud Text Database; Bibliography of Talmudic Literature; Catalogue of Geniza Fragments.

—, SCHOCKEN INSTITUTE FOR JEWISH RESEARCH (1961). 6 Balfour St., Jerusalem, Israel 92102. (972)2-5631288. FAX: (972)2-5636857. E-mail: sjssg@vms.huji.ac.il. Dir. Dr. Shmuel Glick. Comprises the Schocken collection of rare books and manuscripts and a research institute dedicated to the exploration of Hebrew religious poetry (piyyut). *Schocken Institute Yearbook (P'raqim)*.

—, WILLIAM DAVIDSON GRADUATE SCHOOL OF JEWISH EDUCATION (1996).

3080 Broadway, NYC 10027. (212) 678-8030. E-mail: edschool@jtsa.edu. Dean Dr. Aryeh Davidson. Offers master's and doctoral degrees in Jewish education; continuing education courses for Jewish educators and Jewish communal professionals; and programs that take advantage of the latest technology, including distance learning and interactive video classrooms.

MAALOT—A SEMINARY FOR CANTORS AND JUDAISTS (1987). 15 W. Montgomery Ave., Suite 204, Rockville, MD 20850. (301)309-2310. FAX: (301)309-2328. Pres./Exec. Off. David Shneyer. An educational program established to train individuals in Jewish music, the liturgical arts, and the use, design, and application of Jewish customs and ceremonies. Offers classes, seminars, and an independent study program.

MESIVTA YESHIVA RABBI CHAIM BERLIN RABBINICAL ACADEMY (1905). 1605 Coney Island Ave., Brooklyn, NY 11230. (718)377-0777. Exec. Dir. Y. Mayer Lasker. Maintains fully accredited elementary and high schools; collegiate and postgraduate school for advanced Jewish studies, both in America and Israel; Camp Morris, a summer study retreat; Prof. Nathan Isaacs Memorial Library; Gur Aryeh Publications.

NER ISRAEL RABBINICAL COLLEGE (1933). 400 Mt. Wilson Lane, Baltimore, MD 21208. (410)484-7200. FAX: (410)484-3060. Rosh Hayeshiva, Rabbi Aharon Feldman; Pres. Rabbi Sheftel Neuberger. Trains rabbis and educators for Jewish communities in America and worldwide. Offers bachelor's, master's, and doctoral degrees in talmudic law, as well as teacher's diploma. College has four divisions: Israel Henry Beren High School, Rabbinical College, Teachers Training Institute, Graduate School. Maintains an active community-service division. Operates special programs for Iranian and Russian Jewish students. *Ner Israel Update*; *Alumni Bulletin*; *Ohr Hanair Talmudic Journal*; *Iranian B'nei Torah Bulletin*.

RABBINICAL COLLEGE OF TELSHE, INC. (1941). 28400 Euclid Ave., Wickliffe, OH 44092. (216)943-5300. Roshei Hayeshiva and Pres. Rabbi Zalman Gifter and Rabbi Yitzchok Sorotzkin; V.-Pres. Rabbi Abba

Zalka Gewirtz. College for higher Jewish learning specializing in talmudic studies and rabbinics; maintains a preparatory academy including a secular high school, postgraduate department, teacher-training school, and teachers' seminary for women. *Pri Etz Chaim*; *Peer Mordechai*; *Alumni Bulletin*.

RECONSTRUCTIONIST RABBINICAL COLLEGE (1968). 1299 Church Rd., Wyncote, PA 19095. (215)576-0800. FAX: (215)576-6143. E-mail: rrcinfo@rrc.edu. Pres. Dan Ehrenkranz; Bd. Chmn. Donald L. Shapiro; Genl. Chmn. Aaron Ziegelman. Coeducational. Trains rabbis and cantors for all areas of Jewish communal life: synagogues, academic and educational positions, Hillel centers, federation agencies, and chaplaincy for hospitals, hospices, and geriatric centers; confers title of rabbi and cantor and grants degrees of Master and Doctor of Hebrew Letters and Master of Arts in Jewish Studies. *RRC Report*; *Reconstructionist*. (WWW.RRC.EDU)

SPERTUS INSTITUTE OF JEWISH STUDIES (1924). 618 S. Michigan Ave., Chicago, IL 60605. (312)922-9012. FAX: (312)922-6406. Pres. Howard A. Sulkin; Dean Dr. Dean Bell; Museum Dir. Rhoda Rosen; Lib. Dir. Glenn Ferdman. An accredited institution of higher learning offering one doctor of Jewish studies degree; master's degree programs in Jewish studies, Jewish education, Jewish communal service, and human-services administration; plus an extensive program of continuing education. Major resources of the college encompass Spertus Museum, Asher Library, Chicago Jewish Archives, and Spertus College of Judaica Press.

———, SPERTUS MUSEUM (see p. 617)

TOURO COLLEGE (1970). Executive Offices: 27 West 23rd Street., NYC 10010. (212)4630400. FAX: (212)627-9049. Pres. Dr. Bernard Lander; Bd. Chmn. Mark Hasten. Non-profit comprehensive college with Judaic Studies, Liberal Arts and professional programs leading to BA, BS, MA, MS and JD degrees at campuses in NYC and Long Island; emphasizes relevance of Jewish heritage to Western civilization. Undergraduate and graduate degree programs in Moscow and Jerusalem. California campuses offer DO degree and distance learning BS, MS, MBA and PhD degrees.

_____, COLLEGE OF LIBERAL ARTS AND SCIENCES. 27-33 W. 23 St., NYC 10010. (212)463-0400. FAX: (212)627-9144. Exec. Dean Stanley Boylan. Offers comprehensive Jewish studies along with studies in the arts, sciences, humanities, and preprofessional studies in health sciences, law, accounting, business, computer science, education, and finance. Women's Division, 160 Lexington Ave., NYC 10016. (212)213-2230. FAX: (212)683-3281. Dean Sara E. Freifeld.

_____, INSTITUTE OF JEWISH LAW. (631) 421-2244, ext. 335. A constituent of Touro College Jacob D. Fuchsberg Law Center, the Institute of Jewish Law provides an intellectual framework for the study and teaching of Jewish law. Coedits *Dinei Israel* (Jewish Law Journal) with Tel Aviv University Law School.

_____, JACOB D. FUCHSBERG LAW CENTER (1980). Long Island Campus, 300 Nassau Rd., Huntington, NY 11743. (516) 421-2244. Dean Howard A. Glickstein. Offers studies leading to JD degree.

_____, MOSCOW BRANCH. Oztzhenka #38, Moscow, Russia 119837. Offers BS program in business and BA program in Jewish studies.

_____, SCHOOL OF GENERAL STUDIES. Midtown Main Campus, 27 W. 23 St., NYC 10010. (212)463-0400; Harlem Main Campus, 240 E. 123 St., NYC 10035; Sunset Park extension, 475 53rd St., Brooklyn, NY 11220; Flushing Extension, 133-35 Roosevelt Ave., Queens, NY 11374. Dean Stephen Adolphus. Associate and bachelor degree programs in human services, education N-6, computing, business and liberal arts; special emphasis on service to non-traditional students.

_____, TOURO COLLEGE FLATBUSH CENTER (1979). 1602 Ave. J, Brooklyn, NY 11230. (718)252-7800. Dean Robert Goldschmidt. A division of the College of Liberal Arts and Sciences; options offered in accounting and business, education, mathematics, political science, psychology, special education and speech. Classes are given on weeknights and during the day on Sunday.

_____, TOURO COLLEGE ISRAEL. 20 Pierre Koenig St., Jerusalem, Israel. (02)6796666. FAX: (02)6796688. V-Pres.,

Israel, Matityahu Adler; Dean of Faculty, Israel, Prof. Moshe Lieberman. Touro College Israel offers both undergraduate and graduate degrees in management, marketing, economics, finance, and accounting. Touro College also offers a graduate degree in Jewish Studies. Courses in both these programs are given in Hebrew. In addition undergraduate courses in our one year program are offered in English. (WWW.TOURO.AC.IL)

_____, TOURO COLLEGE SCHOOL OF HEALTH SCIENCES (1986). 1700 Union Blvd, Bay Shore, NY 11706. (516)665-1600. FAX: (516)665-6902. E-mail: edwarda@touro.edu. Pres. Dr. Bernard Lander; Dean Dr. Joseph Weisberg. Offers the following programs: MS/MD with Faculty of Medicine, Technion Institute, Israel; BS/MS Occupational Therapy; BS/MS Physical Therapy; MS Public Health; Advanced MS Orthopedic Physical Therapy; MS Forensic Examination; MS Clinical Engineering; MS Early Intervention; MS Gerontology; BS Physician Assistant; AAS Occupational Therapy Assistant; AAS Physical Therapists Assistant.

_____, TOURO GRADUATE SCHOOL OF JEWISH STUDIES (1981). 160 Lexington Ave., NYC 10016. (212)213-2230. FAX: (212)683-3281. E-mail: moshesh@touro.edu. Pres. Bernard Lander; Dean Michael A. Shmidman. Offers courses leading to an MA in Jewish studies, with concentrations in Jewish history or Jewish education. Students may complete part of their program in Israel through MA courses offered by Touro faculty at Touro's Jerusalem center.

UNIVERSITY OF JUDAISM (1947). 15600 Mulholland Dr., Los Angeles, CA 90077. (310)476-9777. FAX: (310)476-0347. E-mail: gleuenthal@uj.edu. Pres. Dr. Robert D. Wexler. The College of Arts and Sciences is an accredited liberal arts college for undergraduates offering a core curriculum of Jewish, Western, and non-Western studies, with majors including bioethics (a premedical track in partnership with Cedars-Sinai Medical Center), business, English, Jewish studies, journalism, literature & politics, political science, psychology, and U.S. public policy. Accredited graduate programs in non-profit business administration (MBA), and Jewish education. The Ziegler School

of Rabbinic Studies provides an intensive four-year program with Conservative ordination. Home of the Whizin Center for the Jewish Future, a research and programming institute. Offers the largest adult Jewish education program in the U.S., cultural-arts programs, and a variety of outreach services for West Coast Jewish communities. *Vision*. (WWW.UJ.EDU)

WEST COAST TALMUDICAL SEMINARY (Yeshiva Ohr Elchonon Chabad) (1953). 7215 Waring Ave., Los Angeles, CA 90046. (323)937-3763. FAX: (323)937-9456. Dean Rabbi Ezra Schochet. Provides facilities for intensive Torah education as well as Orthodox rabbinical training on the West Coast; conducts an accredited college preparatory high school combined with a full program of Torah-talmudic training and a graduate talmudical division on the college level. *Torah Quiz*; *Kovetz Migdal Ohr*; *Kovetz Ohr HaMigdal*.

YESHIVA TORAH VODAATH AND MESIVTA TORAH VODAATH RABBINICAL SEMINARY (1918). 425 E. 9 St., Brooklyn, NY 11218. (718)941-8000. Bd. Chmn. Chaim Leshkowitz. Offers Hebrew and secular education from elementary level through rabbinical ordination and postgraduate work; maintains a teachers institute and community-service bureau; maintains a dormitory and a nonprofit camp program for boys. *Chronicle*; *Mesivta Vanguard*; *Thought of the Week*; *Torah Vodaath News*; *Ha'Mesifita*.

—, **YESHIVA TORAH VODAATH ALUMNI ASSOCIATION** (1941). 425 E. 9 St., Brooklyn, NY 11218. (718)941-8000. Pres. George Weinberger. Promotes social and cultural ties between the alumni and the schools through classes and lectures and fund-raising; offers vocational guidance to students; operates Camp Ohr Shraga; sponsors research fellowship program for boys. *Annual Journal*; *Hamesivta Torah periodical*.

YESHIVA UNIVERSITY (1886). Wilf Campus, 500 W. 185 St., NYC 10033-3201. (212)960-5400. FAX: (212)960-0055. Chancellor Dr. Norman Lamm; Pres. Richard Joel; Chmn. Bd. of Trustees Ronald P. Stanton. The nation's oldest and most comprehensive independent university founded under Jewish auspices, with 18 undergraduate and graduate

schools, divisions, and affiliates; widespread programs of research and community outreach; publications; and a museum. A broad range of curricula lead to bachelor's, master's, doctoral, and professional degrees. Undergraduate schools provide general studies curricula supplemented by courses in Jewish learning; graduate schools prepare for careers in medicine, law, social work, Jewish education, psychology, Jewish studies, and other fields. It has seven undergraduate schools, seven graduate and professional schools, and four affiliates. *Yeshiva University Review*; *Yeshiva University Today*. (WWW.YU.EDU)

Yeshiva University has four campuses in Manhattan and the Bronx: Wilf Campus, 500 W. 185 St., NYC 10033-3201; Midtown Campus, 245 Lexington Ave., NYC 10016-4699; Brookdale Center, 55 Fifth Ave., NYC 10003-4391; Jack and Pearl Resnick Campus, Eastchester Rd. & Morris Pk. Ave., Bronx, NY 10461-1602.

Undergraduate schools for men at Wilf Campus (212)960-5400: Yeshiva College (Bd. Chmn. Joshua L. Muss; Dean Dr. Norman T. Adler) provides liberal arts and sciences curricula; grants BA degree. Isaac Breuer College of Hebraic Studies (Dean Dr. Michael D. Shmidman) awards Hebrew teacher's diploma, AA, BA, and BS. James Striar School of General Jewish Studies (Dean Dr. Michael D. Shmidman) grants AA degree. Yeshiva Program/Mazer School of Talmudic Studies (Max and Marion Grill Dean Rabbi Zevulun Charlop) offers advanced course of study in Talmudic texts and commentaries. Irving I. Stone Beit Midrash Program (Dean Dr. Michael D. Shmidman) offers diversified curriculum combining Talmud with Jewish studies.

Undergraduate school for women at Midtown Campus (212)340-7700: Stern College for Women (Bd. Chmn. Marjorie Diener Blenden; Dr. Monique C. Katz; Dean Dr. Karen Bacon) offers liberal arts and sciences curricula supplemented by Jewish studies programs; awards BA, AA, and Hebrew teacher's diploma.

Sy Syms School of Business at Wilf Campus and Midtown Campus offers undergraduate business curricula in conjunction with study at Yeshiva College or Stern College; grants BS degree.

—, **ALBERT EINSTEIN COLLEGE OF MEDICINE** (1955). Eastchester Rd. & Mor-

ris Pk. Ave., Bronx, NY 10461-1602. (718)430-2000. Pres. Richard Joel; Chmn. Bd. Robert A. Belfer; Marilyn and Stanley M. Katz Dean Dr. Allen M. Siegel. Prepares physicians and conducts research in the health sciences; awards MD degree; includes Sue Golding Graduate Division of Medical Sciences (Dir. Dr. Anne M. Etgen), which grants PhD degree. Einstein's clinical facilities and affiliates encompass Jack D. Weiler Hospital of Albert Einstein College of Medicine, Jacobi Medical Center, Montefiore Medical Center, Long Island Jewish Medical Center, Beth Israel Medical Center, Bronx-Lebanon Hospital Center, and Rose F. Kennedy Center for Research in Mental Retardation and Developmental Disabilities. *Einstein; Einstein Today; Einstein Quarterly Journal of Biology and Medicine.*

—, AZRIELI GRADUATE SCHOOL OF JEWISH EDUCATION AND ADMINISTRATION (1945). 245 Lexington Ave., NYC 10016-4699. (212)340-7705. FAX: (212)340-7787. Pres. Richard Joel; Chmn. Bd. Moshael J. Straus; Dir. Dr. Yitzhak S. Handel. Offers MS degree in Jewish elementary and secondary education; specialist's certificate and EdD in administration and supervision of Jewish education. Block Education Program, subsidized by a grant from the Jewish Agency's Joint Program for Jewish Education, provides summer course work to complement year-round field instruction in local communities.

—, BELFER INSTITUTE FOR ADVANCED BIOMEDICAL STUDIES (1978). Eastchester Rd. & Morris Pk. Ave., Bronx, NY 10461-1602. (718)430-2801. Dir. Dr. Dennis Shields. Integrates and coordinates the Albert Einstein College of Medicine's postdoctoral research and training-grant programs in the basic and clinical biomedical sciences. Awards certificate as research fellow or research associate on completion of training.

—, BENJAMIN N. CARDOZO SCHOOL OF LAW (1976). 55 Fifth Ave., NYC 10003-4391. (212)790-0200. E-mail: lawinfo@ymail.yu.edu. Pres. Richard Joel; Chmn. Bd. Of Directors Earle I. Mack; Dean Paul R. Verkuil. Offers a rigorous and enriched legal education leading to juris doctor (JD) degree and two LLM programs—in intellectual property and in general law. Programs and services in-

clude Jacob Burns Institute for Advanced Legal Studies; Jacob Burns Center for Ethics in the Practice of Law; Bet Tzedek Legal Services Clinic, including the Herman J. Stich Program for the Aged and Disabled; Cardozo International Institute/Uri and Caroline Bauer Israel Program; Leonard and Bea Diener Institute of Jewish Law; Floersheimer Center for Constitutional Democracy; Ford Foundation Program in International Law and Human Rights; Samuel and Ronnie Heyman Center on Corporate Governance; Kukin Program for Conflict Resolution; Romie Shapiro Program in International Law and Human Rights; Stephen B. Siegel Program in Real Estate Law; Sol S. Singer Research Program in Real Property Law; Howard M. Squadron Program in Law, Media, and Society; Center for Professional Development. *Cardozo Life; Cardozo Law Review; Cardozo Arts and Entertainment Law Journal; Cardozo Women's Law Journal; Cardozo Journal of International and Comparative Law; Cardozo Studies in Law and Literature; Post-Soviet Media Law and Policy Newsletter; New York Real Estate Reporter.*

—, BERNARD REVEL GRADUATE SCHOOL OF JEWISH STUDIES (1935). 500 W. 185 St., NYC 10033-3201. (212)960-5253. Pres. Richard Joel; Chmn. Bd. Mordecai D. Katz; Dean Dr. Arthur Hyman. Offers graduate programs in Bible, Talmudic studies, Jewish history, and Jewish philosophy; confers MA and PhD degrees. Harry Fischel Summer Program offers the Revel program during the summer.

—, FERKAUF GRADUATE SCHOOL OF PSYCHOLOGY (1957). Eastchester Rd. & Morris Pk. Ave., Bronx, NY 10461-1602. (718)430-3941. FAX: (718)430-3960. E-mail: gill@aecom.yu.edu. Pres. Richard Joel; Chair Bd. Dr. Jayne G. Beker; Dean Dr. Lawrence J. Siegel. Offers MA in applied psychology; PsyD in clinical and school-clinical child psychology; and PhD in developmental and clinical health psychology. Programs and services include the Leonard and Muriel Marcus Family Project for the Study of the Disturbed Adolescent; Max and Celia Parnes Family Psychological and Psychoeducational Services Clinic.

—, (affiliate) PHILIP AND SARAH BELZ SCHOOL OF JEWISH MUSIC (1954). 560 W.

185 St., NYC 10033-3201. (212)960-5353. FAX: (212)960-5359. Dir. Cantor Bernard Beer. Provides professional training of cantors and courses in Jewish liturgical music; conducts outreach; publishes *Journal of Jewish Music and Literature*; awards associate cantor's certificate and cantorial diploma.

———, (affiliate) RABBI ISAAC ELCHANAN THEOLOGICAL SEMINARY (1896). 2540 Amsterdam Ave., NYC 10033-9986. (212)960-5344. FAX: (212)960-0061. Chmn. Bd. Julius Berman; Max and Marion Grill Dean Rabbi Zevulun Charlop. Leading center in the Western Hemisphere for Torah study and rabbinic training. RIETS complex encompasses 15 educational entities and a major service and outreach center with some 20 programs. Grants semikhah (ordination) and the degrees of master of religious education, master of Hebrew literature, doctor of religious education, and doctor of Hebrew literature. Includes Rabbi Joseph B. Soloveitchik Center of Rabbinic Studies; Gabriel Levine Post-Graduate School for Rabbinic Studies; Morris and Nellie L. Kawaler Rabbinic Training Program; Irving I. Stone Rabbinic Internship Program; Aaron, Martha, Isidore N., and Blanche Rosansky Foundation Contemporary Halakhah Program.

Kollelim include Marcos and Adina Katz Kollel (Institute for Advanced Research in Rabbinics); Kollel l'Horaah (Yadin Yadin) and External Yadin Yadin; Israel Henry Beren Institute for Higher Talmudic Studies (HaMachon HaGavohah L'Talmud); Bella and Harry Wexner Kollel Elyon and Semikhah Honors Program; Ludwig Jesselson Kollel Chaverim; Caroline and Joseph S. Gruss Institute in Jerusalem.

RIETS sponsors one high school for boys (Manhattan) and one for girls (Queens).

The Center for the Jewish Future (Dir. Rabbi Kenneth Brander) provides personal and professional service to the rabbinic and related fields, as well as educational, consultative, organizational, and placement services to congregations, schools, and communal organizations around the world; coordinates a broad spectrum of outreach programs, including Association of Modern Orthodox Day Schools and Yeshiva High Schools, Stone-Sapirstein Center for Jewish Edu-

cation, Gertrude and Morris Bienenfeld Department of Rabbinic Services, Gindi Program for the Enhancement of Professional Rabbinics, Continuing Rabbinic Education Initiatives, Leadership Education and Development Program (LEAD), Kiruv College Outreach Program, Community Kollel and Beit Midrash and Boardroom Learning Programs, Project Kehillah, Myer and Pauline Senders Off-Campus Lecture Series, Jewish Medical Ethics Consultation Service, National Commission on Torah Education. The Torah U-Madda Project, supported by the Joseph J. and Bertha K. Green Memorial Fund, includes the Orthodox Forum and publishes the *The Torah U-Madda Journal* and *Ten Da'at*.

Sephardic components are Jacob E. Safra Institute of Sephardic Studies and the Institute of Yemenite Studies; Sephardic Community Program; Dr. Joseph and Rachel Ades Sephardic Outreach Program; Maybaum Sephardic Fellowship Program.

———, SIMON WIESENTHAL CENTER (see p. 616)

———, WOMEN'S ORGANIZATION (1928). 500 W. 185 St., NYC 10033-3201. (212) 960-0855. Chmn. Natl. Bd. Dinah Pinczower. Supports Yeshiva University's national scholarship program for students training in education, community service, law, medicine, and other professions. Its Torah Chesed Fund provides monthly stipends to needy undergraduate students.

———, WURZWEILER SCHOOL OF SOCIAL WORK (1957). 500 W. 185 St., NYC 10033-3201. (212)960-0800. FAX: (212) 960-0822. Pres. Richard Joel; Chair Bd. David I. Schachne; Dorothy and David I. Schachne Dean Dr. Sheldon R. Gelman. Offers graduate programs in social work and Jewish communal service; grants MSW and PhD degrees and certificate in Jewish communal service. MSW programs are: Concurrent Plan, 2-year, full-time track, combining classroom study and supervised field instruction; Plan for Employed Persons (PEP), for people working in social agencies; Block Education Plan (Dir. Dr. Adele Weiner), which combines summer course work with regular-year field placement in local agencies; Clergy Plan, training in counseling for clergy of all denominations; Silvia and Irwin Leiferman Center for Professional

Training in the Care of the Elderly. *Jewish Social Work Forum*.

_____, (affiliate) YESHIVA OF LOS ANGELES (1977). 9760 W. Pico Blvd., Los Angeles, CA 90035-4701. (310)772-2424. FAX: (310)772-7661. E-mail: mhmay@wiesenthal.com. Dean Rabbi Marvin Hier; Bd. Chmn. Samuel Belzberg; Dir. Academic Programs Rabbi Sholom Tendler. Affiliates are Yeshiva University High Schools of Los Angeles, Jewish Studies Institute and Kollel Torah MiTzion.

_____, YESHIVA UNIVERSITY MUSEUM (see p. 617)

YESHIVAT CHOVEVEI TORAH (2002). 20 West End Ave., NYC 10023. (212)666-0036. FAX: (212) 666-5633. Dean Rabbi Avi Weiss. Dedicated to the training of open Orthodox rabbis who will lead the Jewish community and shape its spiritual and intellectual character in consonance with modern and open Orthodox values and commitments, emphasizing the encounter with classical Jewish texts not just as an intellectual exercise but as a form of divine service. (WWW.YCTORAH.ORG)

SOCIAL, MUTUAL BENEFIT

ALPHA EPSILON PI FRATERNITY (1913). 8815 Wesleyan Rd., Indianapolis, IN 46268-1171. (317)876-1913. FAX: (317)876-1057. E-mail: office@aepi.org. Internatl. Pres. Dr. Jay Levine; Exec. V-Pres. Sidney N. Dunn. International Jewish fraternity active on over 100 campuses in the U.S. and Canada; encourages Jewish students to remain loyal to their heritage and to assume leadership roles in the community; active in behalf of the State of Israel and Magen David Adom among other causes. *The Lion of Alpha Epsilon Pi* (quarterly magazine).

AMERICAN ASSOCIATION OF JEWS FROM THE FORMER USSR, INC. (AAJFSU) (1989). 100 Church Street, Suite 1608, NYC 10007. (212) 964-1946. FAX: (212)964-1946. E-mail: GeorgeZilberman@yahoo.com. Pres. Yury Zilberman; Bd. Chmn. Mark Gurevich. National not-for-profit, grassroots mutual assistance and refugee advocacy organization, which unites and represents interests of over 600,000 Russian speaking Jewish refugees and legal immigrants from the former Soviet Union. It has chapters and independent associations in seven states, including New York,

Ohio, Colorado, New Jersey, Massachusetts, Wisconsin and Maryland. The national organization is a member of the National Immigration Forum and it is affiliated with the United Jewish Communities, Washington Action Office. It has become a founding member of the Jewish Community Relations Council of New York and the New York Immigration Coalition. Local Chapters work in cooperation with Jewish Federation and New York Chapter works in cooperation with JCRC, NYANA, HIAS and UJA-Federation of New York. The AAJFSU assists newcomers in their resettlement and vocational and cultural adjustment, fosters their Jewish identity and involvement in American civic and social affairs, fights anti-Semitism and violation of human rights in the FSU and the U.S. through cooperation with other human rights organizations and advocacy organizations, supports struggle of Israeli Jews for sustainable peace, collects money for Israeli victims of terror, provides assistance in social safety net and naturalization of the elderly and disabled, provides advocacy in cases of political asylum for victims of anti-Semitism in the FSU. *Chronicles of Anti-Semitism and Nationalism in Republics of the Former USSR* (in English, annually); *Information Bulletin* (in Russian, quarterly).

AMERICAN FEDERATION OF JEWS FROM CENTRAL EUROPE, INC. (1938). 570 Seventh Ave., NYC 10018. (212)921-3871. FAX: (212) 575-1918. Pres. Fritz Weinschenk; Exec. Asst. Dennis E. Rohrbaugh. Seeks to safeguard the rights and interests of American Jews of German-speaking Central European descent, especially in reference to restitution and indemnification; through its affiliate Research Foundation for Jewish Immigration sponsors research and publications on the history, immigration, and acculturation of Central European émigrés in the U.S. and worldwide; through its affiliate Jewish Philanthropic Fund of 1933 supports social programs for needy Nazi victims in the U.S.; undertakes cultural activities, publications; member, Council of Jews from Germany, London.

AMERICAN VETERANS OF ISRAEL (1951). 136 E. 39 St., NYC 10016. E-mail: spielgelsi@aol.com. Pres. Samuel Z. Klausner; V-Pres. David Kaplan. Maintains contact

with American and Canadian volunteers who served in Aliyah Bet and/or Israel's War of Independence; promotes Israel's welfare; holds memorial services at grave of Col. David Marcus; is affiliated with World Mahal. *Newsletter*.

ASSOCIATION OF YUGOSLAV JEWS IN THE UNITED STATES, INC. (1941). 130 E. 59 St., Suite 1202, NYC 10022. (212)371-6891. V.-Pres. & Chmn. Emanuel Salom; Sec. Dr. Joseph Stock. Assistance to all Jews originally from Yugoslavia—Bosnia, Serbia, Croatia—and new settlers in Israel. *Bulletins*.

BNAI ZION—THE AMERICAN FRATERNAL ZIONIST ORGANIZATION (1908). 136 E. 39 St., NYC 10016. (212)725-1211. FAX: (212)684-6327. Pres. Michael J. Lazar; Exec. V.-Pres. Mel Parness. Fosters principles of Americanism, fraternalism, and Zionism. The Bnai Zion Foundation supports various humanitarian projects in Israel and the USA, chiefly the Bnai Zion Medical Center in Haifa and homes for retarded children—Maon Bnai Zion in Rosh Ha'ayin and the Herman Z. Quittman Center in Jerusalem Ahava Project. Also supports building of new central library in Ma'aleh Adumim. In U.S. sponsors program of awards for excellence in Hebrew for high school and college students. Chapters all over U.S. *Bnai Zion Voice* (quarterly). (WWW.BNAI ZION.ORG)

BRITH ABRAHAM (1859; reorg. 1887). 136 E. 39 St., NYC 10016. (212)725-1211. FAX: (212)684-6327. Grand Master Robert Freeman. Protects Jewish rights and combats anti-Semitism; supports Soviet and Ethiopian emigration and the safety and dignity of Jews worldwide; helps to support Bnai Zion Medical Center in Haifa and other Israeli institutions; aids and supports various programs and projects in the U.S.: Hebrew Excellence Program—Gold Medal presentation in high schools and colleges; Camp Loyaltown; Brith Abraham and Bnai Zion Foundations. *Voice*.

BRITH SHOLOM (1905). 3939 Conshohocken Ave., Philadelphia, PA 19131. (215)878-5696. FAX: (215) 878-5699. Pres. Seymour Rose; Exec. Dir. Roy Shenberg; Exec. V. P., Jerome Verlin. Fraternal organization devoted to community welfare, protection of rights of Jewish

people, and activities that foster Jewish identity and provide support for Israel. Through its philanthropic arm, the Brith Sholom Foundation (1962), sponsors Brith Sholom House in Philadelphia, nonprofit senior-citizen apartments; and Brith Sholom Beit Halochem in Haifa, Israel, rehabilitation, social, and sports center for disabled Israeli veterans, operated by Zahal. Chmn. Martin Winit; Exec. Dir. Sandra Laub. *Brith Sholom Digest*; *monthly news bulletin*.

FREE SONS OF ISRAEL (1849). 250 Fifth Ave., Suite 201, NYC 10001. (212)725-3690. FAX: (212)725-5874. Grand Master Arlene Hoberman Kyler; Grand Sec. Ronald J. Laszlo. Oldest Jewish fraternal-benefit society in U.S. Affordable membership men & women (18+). Supports Israel, UJA projects, non-sectarian toy drives/philanthropies. Social Action fights anti-Semitism, supports human rights. Member benefits—IBM Metro Credit Union, scholarships, cemetery, discounted Long Term Care Insurance, educational and social functions, Free Model Seder. *Free Sons Reporter*. (WWW.FREESONS.ORG)

JEWISH LABOR BUND (Directed by WORLD COORDINATING COMMITTEE OF THE BUND) (1897; reorg. 1947). 25 E. 21 St., NYC 10010. (212)475-0059. FAX: (212) 473-5102. Acting Pres. Motl Zelmanowicz; Sec. Gen. Benjamin Nade. Coordinates activities of Bund organizations throughout the world and represents them in the Socialist International; spreads the ideas of socialism as formulated by the Jewish Labor Bund; publishes books and periodicals on world problems, Jewish life, socialist theory and policy, and on the history, activities, and ideology of the Jewish Labor Bund. *Unser Tsait* (U.S.); *Lebns-Fragn* (Israel); *Unser Gedank* (Australia).

SEPHARDIC JEWISH BROTHERHOOD OF AMERICA, INC. (1915). 97-45 Queens Blvd., Rm. 610, Rego Park, NY 11374. (718)459-1600. Pres. Bernard Ouziel; Sec. Irving Barocas. A benevolent fraternal organization seeking to promote the industrial, social, educational, and religious welfare of its members. *Sephardic Brother*.

SIGMA ALPHA MU FRATERNITY (1909). 9245 No. Meridian St., Ste. 105, Indianapolis, IN 46260. (317)846-0600. FAX:

(317)846-9462. E-mail: samhq@sam.org. Sup. Prior Leland P. Manders; Exec. Dir. Aaron M. Girson. Founded at the City College of NY as a fraternity of Jewish men, currently active on 70 campuses across North America. Encourages students to take an active role on campus, offers leadership opportunities and financial aid to members and scholarships to leaders of Jewish youth groups. *Octogonian of Sigma Alpha Mu* (quarterly).

THE WORKMEN'S CIRCLE/ARBETER RING (1900). 45 E. 33 St., NYC 10016. (212)889-6800. FAX: (212)532-7518. E-mail: member@circle.org. Pres. Martin Krupnick; Exec. Dir. Robert Kestenbaum. Fosters Jewish identity and participation in Jewish life through Jewish, especially Yiddish, culture and education, friendship, mutual aid, and the pursuit of social and economic justice. Offices are located throughout the U.S. and Canada. Member services include: Jewish cultural seminars, concerts, theater, Jewish schools, children's camp and adult resort, fraternal and singles activities, a Jewish Book Center, public affairs/social action, health insurance plans, medical/dental/legal services, life insurance plans, cemetery/funeral benefits, social services, geriatric homes and centers, and travel services. *The Call*. (WWW.CIRCLE.ORG)

ZETA BETA TAU FRATERNITY (1898). 3905 Vincennes Rd., Suite 300, Indianapolis, IN 46268. (317)334-1898. FAX: (317)334-1899. E-mail: zbt@zbtnational.org. Pres. Kenneth L. Simon, M.D.; Exec. Dir. Jonathan I. Yulish. Oldest historically Jewish fraternity; promotes intellectual awareness, social responsibility, integrity, and brotherhood among over 5,000 undergrads and 110,000 alumni in the U.S. and Canada. Encourages leadership and diversity through mutual respect of all heritages; nonsectarian since 1954. A brotherhood of Kappa Nu, Phi Alpha, Phi Epsilon Pi, Phi Sigma Delta, Zeta Beta Tau. *The Deltan* (quarterly). (WWW.ZBT.ORG)

SOCIAL WELFARE

AMC CANCER RESEARCH CENTER (formerly JEWISH CONSUMPTIVES' RELIEF SOCIETY, 1904; incorporated as American Medical Center at Denver, 1954). 1600 Pierce St., Denver, CO 80214. (303)233-

6501. FAX: (303)239-3400. E-mail: edelmanj@amc.org. Pres./CEO Bob R. Baker; Exec. V-Pres. Research Dr. Tom Slaga. A nationally recognized leader in the fight against cancer; employs a three-pronged, interdisciplinary approach that combines laboratory, clinical, and community cancer-control research to advance the prevention, early detection, diagnosis, and treatment of the disease. The exclusive scientific focus of our work is the prevention and control of cancer and other major diseases. *The Quest for Answers; Annual Report*. (WWW.AMC.ORG)

AMCHA FOR TSEDAKAH (1990). 9800 Cherry Hill Rd., College Park, MD 20740. (301)937-2600. Pres. Rabbi Bruce E. Kahn. Solicits and distributes contributions to Jewish charitable organizations in the U.S. and Israel; accredits organizations which serve an important tsedakah purpose, demonstrate efficiency and fiscal integrity, and also support pluralism. Contributors are encouraged to earmark contributions for specific organizations; all contributions to General Fund are forwarded to the charitable institutions, as operating expenses are covered by a separate fund. *Newspaper supplement*.

AMERICAN JEWISH CORRECTIONAL CHAPLAINS ASSOCIATION, INC. (formerly NATIONAL COUNCIL OF JEWISH PRISON CHAPLAINS) (1937). 10 E. 73 St., NYC 10021-4194. (212)879-8415. FAX: (212) 772-3977. (Cooperates with the New York Board of Rabbis.) Supports spiritual, moral, and social services for Jewish men and women in corrections; stimulates support of correctional chaplaincy; provides spiritual and professional fellowship for Jewish correctional chaplains; promotes sound standards for correctional chaplaincy; schedules workshops and research to aid chaplains in counseling and with religious services for Jewish inmates. Constituent, American Correctional Chaplains Association. *Chaplains Manual*.

AMERICAN JEWISH SOCIETY FOR SERVICE, INC. (1950). 15 E. 26 St., Rm. 1029, NYC 10010. (212)683-6178. Email: aud1750@aol.com. Founder/Chmn. Henry Kohn; Pres. Lawrence G. Green; Exec. Dirs. Carl & Audrey Brenner. Conducts voluntary work-service camps each summer to enable high school juniors and seniors to perform humanitarian service.

ASSOCIATION OF JEWISH AGING SERVICES (formerly NORTH AMERICAN ASSOCIATION OF JEWISH HOMES AND HOUSING FOR THE AGING) (1960). 316 Pennsylvania Ave., SE, Suite 402, Washington, DC 20003. (202) 543-7500. FAX: (202) 543-4090. E-mail: ajas@ajas.org. Pres. Jodi L. Lyons; Chmn. Michael Ellentuck. Represents nearly all the not-for-profit charitable homes and housing for the Jewish aging; promotes excellence in performance and quality of service through fostering communication and education and encouraging advocacy for the aging; conducts annual conferences and institutes. *Directory; The Scribe (quarterly newsletter)*.

ASSOCIATION OF JEWISH CENTER PROFESSIONALS (1918). 15 E. 26 St., NYC 10010-1579. (212) 532-4949. FAX: (212) 481-4174. E-mail: ajcp@jcca.org. Pres. Susan Bender; Exec. Dir. Harvey Rosenzweig. Seeks to enhance the standards, techniques, practices, scope, and public understanding of Jewish community center professionals and kindred agency work. *Kesher*.

ASSOCIATION OF JEWISH COMMUNITY ORGANIZATION PERSONNEL (AJCOP) (1969). 14619 Horseshoe Trace, Wellington, FL 33414. (561) 795-4853. FAX: (561) 798-0358. E-mail: marlene@ajcop.org. Pres. Rabbi Daniel Allen; Exec. Dir. Louis B. Solomon. An organization of professionals engaged in areas of fund-raising, endowments, budgeting, social planning, financing, administration, and coordination of services. Objectives are to develop and enhance professional practices in Jewish communal work; to maintain and improve standards, practices, scope, and public understanding of the field of community organization, as practiced through local federations, national agencies, other organizations, settings, and private practitioners. *Prolog (quarterly newspaper); Proceedings (annual record of papers and speeches)*. (WWW.AJCOP.ORG)

ASSOCIATION OF JEWISH FAMILY AND CHILDREN'S AGENCIES (1972). 557 Cranbury Rd., Suite 2, E. Brunswick, NJ 08816-5419. (800) 634-7346. FAX: (732) 432-7127. E-mail: ajfca@ajfca.org. Pres. Bert J. Goldberg; Bd. Chair. Lawrence Abramson. The national service organization for Jewish family and children's agencies in the U.S. and Canada. Reinforces member

agencies in their efforts to sustain and enhance the quality of Jewish family and communal life. Operates the Elder Support Network for the national Jewish community. *Tachlis (quarterly); Professional Opportunities Bulletin; Executive Digest (monthly)*. (WWW.AJFCA.ORG)

AVODAH: THE JEWISH SERVICE CORPS (1996). 443 Park Ave. So., 11th floor, NYC 10016. (212) 545-7759. FAX: (212) 686-1353. E-mail: info@avodah.net. Exec. Dir. Rabbi David Rosenn. Combines direct anti-poverty work in NYC and Washington D.C. with Jewish study and community-building; corps members live together and work full-time for a year on housing, welfare, and education, and other matters. (WWW.AVODAH.NET)

BARON DE HIRSCH FUND (1891). 130 E. 59 St., 12th fl., NYC 10022. (212) 836-1358. FAX: (212) 453-6512. Pres. Jenny Morgenthal; Mng. Dir. Lauren Katzowitz. Aids Jewish immigrants in the U.S. and Israel by giving grants to agencies active in resettlement, focusing on educational, community development, and vocational training.

B'NAI B'RITH (1843). 2020 K St., NW, Washington, DC 20006. (202) 857-6600. FAX: (202) 857-2700. Pres. Joel S. Kaplan; Exec. V.-Pres. Daniel S. Mariaschin. International Jewish organization, with affiliates in 58 countries. Offers programs designed to ensure the preservation of Jewry and Judaism: Jewish education, community volunteer service, expansion of human rights, assistance to Israel, housing for the elderly, leadership training, rights of Jews in all countries to study their heritage. *International Jewish Monthly; B'nai B'rith Today*. (WWW.BNAIBRITH.ORG)

———, ANTI-DEFAMATION LEAGUE OF (see p. 606)

———, HILLEL (see p. 636)

———, KLUTZNICK MUSEUM (see p. 611)

———, YOUTH ORGANIZATION (see p. 635)

CITY OF HOPE NATIONAL MEDICAL CENTER AND BECKMAN RESEARCH INSTITUTE (1913). 1500 E. Duarte Rd., Duarte, CA 91010. (626) 359-8111. FAX: (626) 301-8115. E-mail: dhalper@coh.org. Exec. V. P. Krontiris; Medical and Scientific Affairs Theodore. City of Hope is one of the world's leading research and treat-

ment centers for cancer and other life-threatening diseases, including diabetes and HIV/AIDS. A pioneer in the fields of bone marrow transplantation and genetics, City of Hope is a Comprehensive Cancer Center, the highest designation bestowed by the National Cancer Institute, and a founding member of the National Comprehensive Cancer Network. *City of Hope Cancer Research Center Report*.

CONFERENCE OF JEWISH COMMUNAL SERVICE (see JEWISH COMMUNAL SERVICE ASSOCIATION OF N. AMERICA)

COUNCIL OF JEWISH FEDERATIONS (see UNITED JEWISH COMMUNITIES)

INTERNATIONAL ASSOCIATION OF JEWISH VOCATIONAL SERVICES (formerly JEWISH OCCUPATIONAL COUNCIL) (1939). 1845 Walnut St., Suite 640, Philadelphia, PA 19103. (215) 854-0233. FAX: (215) 854-0212. E-mail: coheng@iajvs.org. Exec. Dir. Genie Cohen; Vivian Seigel, President. Not-for-profit membership association of Jewish-sponsored social service agencies in the U.S., Canada, and Israel. Provides member agencies with technical, informational, and communications support; researches funding opportunities, develops collaborative program models, and represents Jewish vocational network nationally and internationally. Sponsors annual conference for members. Member agencies provide a wide range of educational, vocational, and rehabilitation services to both the Jewish and non-Jewish communities. *Executive quarterly newsletter*. (WWW.IAJVS.ORG)

INTERNATIONAL COUNCIL ON JEWISH SOCIAL AND WELFARE SERVICES (1961). c/o American Jewish Joint Distribution Committee, 711 Third Ave., NYC 10017. (NY liaison office with UN headquarters.) (212) 687-6200. FAX: (212) 370-5467. E-mail: newyork@jdcny.org. Pres. Eugene J. Ribokoff; Exec. V. P. Steven Schwager. Provides assistance to Jewish communities in Europe, Asia, Africa, and the Mideast, including welfare programs for Jews in need. Current concerns include: Rescuing Jews from areas of distress, facilitating community development in the former Soviet Union; helping to meet Israel's social service needs by developing innovative programs that create new opportunities for the country's most vulner-

able populations; youth activities in Eastern Europe and nonsectarian development and disaster assistance. *Annual Report, JDC's Activities in the Former Soviet Union; JDC: One People One Heart, Crisis in Argentina Monthly Update*.

JBIL INTERNATIONAL (FOUNDED IN 1931 AS THE JEWISH BRAILLE INSTITUTE OF AMERICA, INC.) (1931). 110 E. 30 St., NYC 10016. (212) 889-2525. FAX: (212) 689-3692. E-mail: sradinsky@jbilibrary.org. Pres. Barbara B. Friedman; Exec. V.-Pres. Dr. Ellen Isler. Provides Jewish books for the visually impaired, blind and reading-disabled on tape, in large print, and in Braille. International program serves clients in more than 50 countries; sponsors special programs in Israel and Eastern Europe. Periodical and journals available to our subscribers include *Moment*, *Tikkun*, *the Jerusalem Reporter* and *Commentary*. (WWW.JBILIBRARY.ORG)

JEWISH CHILDREN'S ADOPTION NETWORK (1990). PO Box 147016, Denver, CO 80214-7016. (303) 573-8113. FAX: (303) 893-1447. E-mail: jcan@qwest.net. Pres. Stephen Krausz; Exec. Dir. Vicki Krausz. An adoption exchange founded for the primary purpose of locating adoptive families for Jewish infants and children. Works with some 200 children a year, throughout N. Amer., 85-90% of whom have special needs. No fees charged for services, which include birth-parent and adoptive-parent counseling. *Quarterly newsletter*. (WWW.USERS.QWEST.NET/JCAN)

Jewish Communal Service Association of N. America (1899; formerly CONFERENCE OF JEWISH COMMUNAL SERVICE). 15 E. 26 St., Suite 917, NYC 10010-1579. (212) 532-0167. FAX: (212) 532-1461. E-mail: info@jcsana.org. Pres. Dr. Audrey S. Weiner; Exec. Dir. Brenda Gevertz. Serves as forum for all professional philosophies in community service, for testing new experiences, proposing new ideas, and questioning or reaffirming old concepts; umbrella organization for 7 major Jewish communal service groups. Concerned with advancement of professional personnel practices and standards. *Journal of Jewish Communal Service; Concurrents*.

JEWISH COMMUNITY CENTERS ASSOCIATION OF NORTH AMERICA (formerly JWB) (1917). 15 E. 26 St., NYC 10010-1579.

(212)532-4949. FAX: (212)481-4174. E-mail: info@jcca.org. Chair Edward H. Kaplan; Pres. Allan Finkelstein. The leadership network of, and central agency for, the Jewish Community Center movement, comprising more than 275 JCCs, YM-YWHAs, and camps in the U.S. and Canada, which annually serve more than one million members and an additional million non-member users. JCC Association offers a wide range of services and resources to strengthen the capacity of its affiliates to provide educational, cultural, social, Jewish identity-building, and recreational programs to enhance the lives of North American Jews of all ages and backgrounds. Additionally, the movement fosters and strengthens connections between North American Jews and Israel as well as with world Jewry. JCC Association is also the only U.S. government-accredited agency for serving the religious and social needs of Jewish military personnel, their families, and patients in VA hospitals through JWB Chaplains Council. *JCC Circle; Chaplines; other newsletters for JCC professionals.* (www.jcca.org)

—, JEWISH WELFARE BOARD JEWISH CHAPLAINS COUNCIL (formerly COMMISSION ON JEWISH CHAPLAINCY) (1940). 15 E. 26 St., NYC 10010-1579. (212)532-4949. FAX: (212)481-4174. E-mail: nathanlandman@jcca.com. Chmn. Rabbi David S. Goldstein; Dir. Rabbi David Lapp; Dep. Dir. Rabbi Nathan M. Landman. Recruits, endorses, and serves Jewish military and Veterans Administration chaplains on behalf of the American Jewish community and the major rabbinic bodies; trains and assists Jewish lay leaders where there are no chaplains, for service to Jewish military personnel, their families, and hospitalized veterans. *CHAPLINES newsletter.*

JEWISH FAMILY AND CHILDREN'S PROFESSIONALS ASSOCIATION (see Jewish Social Services Professionals Association)

JEWISH FUND FOR JUSTICE (1984). 260 Fifth Ave., Suite 701, NYC 10001. (212) 213-2113. FAX: (212)213-2233. E-mail: jfjustice@jfjustice.org. Bd. Chmn. John Levy; Exec. Dir. Marlene Provizer. The Jewish Fund for Justice is the only national Jewish organization solely committed to fighting the injustice of poverty in America. By assisting on a non-denominational

basis grassroots organizations struggling for decent housing, schools and jobs, and by helping Jews develop community-based, social justice partnerships, the Jewish Fund for Justice brings to life the core Jewish values of *tikkun olam* (repair of the world) and *tzedakah* (righteous giving). Giving opportunities include general support, family, wedding, and youth endowment funds and planned giving. *Annual report, newsletter.* (www.jfjustice.org)

JEWISH FUNDERS NETWORK (1990). 15 E. 26 St., Suite 1038, NYC 10010. (212) 726-0177. FAX: (212) 726-0195. E-mail: jfn@jfunders.org. Pres. Mark Charendoff. International agency providing leadership, programs and services to help Jewish grantmakers be more effective and strategic in their philanthropy. JFN members collaborate and plan so that their money can be used to effectively change the world. Key initiatives: International Conference, regional programs, publications, strategic partnerships, web site, consultation, resources and referral. *Quarterly Newsletter, Reports on Philanthropy.*

JEWISH SOCIAL SERVICES PROFESSIONALS ASSOCIATION (JSSPA) (1965). c/o AJFCA, 557 Cranbury Rd., Suite 2, E. Brunswick, NJ 08816-0549. (800) 634-7346. FAX: (732)432-7127. E-mail: ajfca@ajfca.org. Chmn. Jaclynn Faffer; Chair Elect Norman Keane. Brings together executives, supervisors, managers, caseworkers, and related professionals in Jewish Family Service and related agencies. Seeks to enhance professional skills, improve personnel standards, further Jewish continuity and identity, and strengthen Jewish family life. Provides a national and regional forum for professional discussion and learning; functions under the auspices of the Association of Jewish Family and Children's Agencies. *Newsletter.* (www.ajfca.org)

JEWISH WOMEN INTERNATIONAL (1897). 1828 L St., NW, Suite 250, Washington, DC 20036. (202)857-1300. FAX: (202) 857-1380. E-mail: jwi@jwi.org. Pres. Barbara Rabkin; Exec. Dir. Gail Rubinson. Jewish Women International breaks the cycle of violence by developing emotionally healthy adults, empowering women and strengthening families. Jewish Women International accomplishes its

goals through direct service programs, education, advocacy and the promotion of "best practice" models. Offers programs in the United States, Canada, and Israel. *Jewish Woman Magazine* (quarterly). (WWW.JEWISHWOMEN.ORG)

JWB (see JEWISH COMMUNITY CENTERS ASSOCIATION OF NORTH AMERICA)

LEVI HOSPITAL (1914). 300 Prospect Ave., Hot Springs, AR 71901. (501)624-1281. FAX: (501) 622-3500. E-mail: levihospital@hsnp.com. Pres. Philip M. Clay; Admin. Patrick G. McCabe. Offers outpatient rehab, including therapy sessions in large thermal heated pool. Other programs: adult/geriatric inpatient and outpatient psychiatric program, child/adolescent psychiatric clinic, hospice care, home health care, osteoporosis clinic, Levi Rehabilitation Unit, a cooperative effort of Levi and St. Joseph's hospitals (inpatient rehab). *The Progress Chart; The Legacy*.

MAZON: A JEWISH RESPONSE TO HUNGER (1985). 1990 S. Bondy Drive, Suite 260, Los Angeles, CA 90025. (310)442-0020. FAX: (310)442-0030. E-mail: mazon-mail@mazon.org. Exec. Dir. Eric Schockman, PhD. A grant-making and fund-raising organization that raises funds in the Jewish community and provides grants to nonprofit 501(c)(3) organizations which aim to prevent and alleviate hunger in the United States and abroad. Grantees include food pantries, food banks, multi-service organizations, advocacy, education and research projects, and international relief and development organizations. *Annual Report, 2 newsletters each year*.

NATIONAL ASSOCIATION OF JEWISH CHAPLAINS (1988). 901 Route 10, Whippany, NJ 07981. (973)929-3168. FAX: (973) 736-9193. E-mail: cecille3@juno.com. Pres. Rabbi Stephen Roberts; Natl. Coord. Cecille Allman Asekoff. A professional organization for people functioning as Jewish chaplains in hospitals, nursing homes, geriatric, psychiatric, correctional, and military facilities. Provides collegial support, continuing education, professional certification, and resources for the Jewish community on issues of pastoral and spiritual care. *The Jewish Chaplain*.

NATIONAL COUNCIL OF JEWISH PRISON CHAPLAINS, INC. (see AMERICAN JEWISH

CORRECTIONAL CHAPLAINS ASSOCIATION, INC.)

NATIONAL COUNCIL OF JEWISH WOMEN (1893). 53 W. 23 St., NYC 10010. (212)645-4048. FAX: (212)645-7466. E-mail: actionline@ncjw.org. Pres. Phyllis Snyder; Exec. Dir. Stacy Kass. Works to improve the lives of women, children, and families in the United States and Israel; strives to insure individual rights and freedoms for all. NCJW volunteers deliver vital services in 500 U.S. communities and carry out NCJW's advocacy agenda through a powerful grassroots network. *NCJW Journal; Washington Newsletter*. (WWW.NCJW.ORG)

NATIONAL INSTITUTE FOR JEWISH HOSPICE (1985). PO Box 48025, Los Angeles, CA 90048. (800)446-4448. 330 Broad Ave., Englewood, NJ 07631. (201)816-7324. FAX: (201)816-7321. Pres. Rabbi Maurice Lamm; Exec. Dir. Shirley Lamm. Serves as a national Jewish hospice resource center. Through conferences, research, publications, referrals, and counseling services offers guidance, training, and information to patients, family members, clergy of all faiths, professional caregivers, and volunteers who work with the Jewish terminally ill. *Jewish Hospice Times*.

NATIONAL JEWISH CHILDREN'S LEUKEMIA FOUNDATION (1990). 172 Madison Avenue, NYC 10016. (212)686-2722. FAX: (212)686-2750. E-mail: leukemia@erols.com. Pres./Founder Zvi Shor. Dedicated to saving the lives of children. Programs: Bone Marrow Donor Search, Stem Cell Banking-freezing cells from babies' umbilical cords for long-term storage, in case of need for bone marrow; Make-A-Dream-Come True-granting wishes for terminally ill children; Referral Service; Patient Advocacy. (WWW.LEUKEMIAFOUNDATION.ORG)

NATIONAL JEWISH MEDICAL AND RESEARCH CENTER (formerly NATIONAL JEWISH HOSPITAL/NATIONAL ASTHMA CENTER) (1899). 1400 Jackson St., Denver, CO 80206. (800)222-LUNG. E-mail: lung-line@njc.org. Pres./CEO Lynn M. Tausig, MD; Bd. Chmn. Lawrence Gelfond. The only medical and research center in the United States devoted entirely to respiratory, allergic, and immune system diseases, including asthma, tuberculosis,

emphysema, severe allergies, AIDS, and cancer, and autoimmune diseases such as lupus. Dedicated to enhancing prevention, treatment, and cures through research, and to developing and providing innovative clinical programs for treating patients regardless of age, religion, race, or ability to pay. *New Directions; Medical Scientific Update*. (WWW.NATIONALJEWISH.ORG)

NORTH AMERICAN ASSOCIATION OF JEWISH HOMES AND HOUSING FOR THE AGING (see ASSOCIATION OF JEWISH AGING SERVICES)

UNITED JEWISH COMMUNITIES (see p. 633)

UNITED ORDER TRUE SISTERS, INC. (UOTS) (1846). 100 State St., Suite 1020, Albany, NY 12207. (518)436-1670, Fax (518) 436-1573. Pres. Marian S. Cohen; Fin. Sec. Betty Peyser; Treas. Rose Goldberg. Charitable, community service, especially home supplies, etc., for indigent cancer victims; supports camps for children with cancer. *Inside UotS*. (WWW.UOTS.ORG)

WORLD COUNCIL OF JEWISH COMMUNAL SERVICE (1966; reorg. 1994). 711 Third Ave., 10th fl., NYC 10017. (212)687-6200. FAX: (212)370-5467. Pres. Howard Charish; Assoc. Pres. Dr. Jack Habib; Exec. V.-Pres. Theodore Comet. Seeks to build Jewish community worldwide by enhancing professional-to-professional connections, improving professional practice through interchange of experience and sharing of expertise, fostering professional training programs, and stimulating research. Conducts quadrennial conferences in Jerusalem and periodic regional meetings. *Proceedings of international conferences; newsletters*.

PROFESSIONAL ASSOCIATIONS*

AMERICAN ASSOCIATION OF RABBIS (Religious, Educational)

AMERICAN CONFERENCE OF CANTORS, UNION FOR REFORM JUDAISM (Religious, Educational)

AMERICAN JEWISH CORRECTIONAL CHAPLAINS ASSOCIATION, INC. (Social Welfare)

AMERICAN JEWISH PRESS ASSOCIATION (Cultural)

AMERICAN JEWISH PUBLIC RELATIONS SOCIETY (Community Relations)

ASSOCIATION OF HILLEL/JEWISH CAMPUS PROFESSIONALS (Religious, Educational)

ASSOCIATION OF JEWISH CENTER PROFESSIONALS (Social Welfare)

ASSOCIATION OF JEWISH COMMUNITY ORGANIZATION PERSONNEL (Social Welfare)

ASSOCIATION OF JEWISH COMMUNITY RELATIONS WORKERS (Community Relations)

CANTORS ASSEMBLY (Religious, Educational)

CENTRAL CONFERENCE OF AMERICAN RABBIS (Religious, Educational)

COUNCIL OF JEWISH ORGANIZATIONS IN CIVIL SERVICE (Community Relations)

INTERNATIONAL JEWISH MEDIA ASSOCIATION (Cultural)

JEWISH CHAPLAINS COUNCIL, JWB (Social Welfare)

JEWISH COMMUNAL SERVICE ASSOCIATION OF N. AMERICA (Social Welfare)

JEWISH EDUCATORS ASSEMBLY, UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM (Religious, Educational)

JEWISH SOCIAL SERVICES PROFESSIONALS ASSOCIATION (Social Welfare)

JEWISH TEACHERS ASSOCIATION-MORIM (Religious, Educational)

NATIONAL ASSOCIATION OF HEBREW DAY SCHOOL ADMINISTRATORS, TORAH UMESORAH (Religious, Educational)

NATIONAL ASSOCIATION OF JEWISH CHAPLAINS (Social Welfare)

NATIONAL ASSOCIATION OF TEMPLE ADMINISTRATORS, UNION FOR REFORM JUDAISM (Religious, Educational)

NATIONAL ASSOCIATION OF TEMPLE EDUCATORS, UNION FOR REFORM JUDAISM (Religious, Educational)

NATIONAL CONFERENCE OF YESHIVA PRINCIPALS, TORAH UMESORAH (Religious, Educational)

NORTH AMERICAN ASSOCIATION OF SYNAGOGUE EXECUTIVES, UNITED SYNAGOGUE

*For fuller listings see under category in parentheses

OF CONSERVATIVE JUDAISM (Religious, Educational)

RABBINICAL ALLIANCE OF AMERICA (Religious, Educational)

RABBINICAL ASSEMBLY (Religious, Educational)

RABBINICAL COUNCIL OF AMERICA (Religious, Educational)

RECONSTRUCTIONIST RABBINICAL ASSOCIATION (Religious, Educational)

UNION OF ORTHODOX RABBIS OF THE U.S. AND CANADA (Religious, Educational)

WORLD CONFERENCE OF JEWISH COMMUNAL SERVICE (Community Relations)

WOMEN'S ORGANIZATIONS*

AMIT WOMEN (Israel-Related)

BRANDEIS UNIVERSITY NATIONAL WOMEN'S COMMITTEE (Educational)

EMUNAH WOMEN OF AMERICA (Israel-Related)

HADASSAH, THE WOMEN'S ZIONIST ORGANIZATION OF AMERICA (Israel-Related)

JEWISH WOMEN INTERNATIONAL (Social Welfare)

NA'AMAT USA, THE WOMEN'S LABOR ZIONIST ORGANIZATION OF AMERICA (Israel-Related)

NATIONAL COUNCIL OF JEWISH WOMEN (Social Welfare)

UOTS (Social Welfare)

WOMEN OF REFORM JUDAISM—FEDERATION OF TEMPLE SISTERHOODS, UNION FOR REFORM JUDAISM (Religious, Educational)

WOMEN'S AMERICAN ORT, AMERICAN ORT FEDERATION (Overseas Aid)

WOMEN'S BRANCH OF THE UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA (Religious, Educational)

WOMEN'S DIVISION OF POALE AGUDATH ISRAEL OF AMERICA (Israel-Related)

WOMEN'S LEAGUE FOR CONSERVATIVE JUDAISM (Religious, Educational)

WOMEN'S LEAGUE FOR ISRAEL, INC. (Israel-Related)

WOMEN'S ORGANIZATION, YESHIVA UNIVERSITY (Religious, Educational)

YOUTH AND STUDENT ORGANIZATIONS*

AGUDATH ISRAEL OF AMERICA (Religious, Educational)

B'NAI B'RITH YOUTH ORGANIZATION (Religious, Educational)

BNEI AKIVA OF NORTH AMERICA, RELIGIOUS ZIONISTS OF AMERICA (Israel-Related)

HABONIM—DROR NORTH AMERICA (Israel-Related)

HASHOMER HATZAIR, SOCIALIST ZIONIST YOUTH MOVEMENT (Israel-Related)

HILLEL (Religious, Educational)

KADIMA, UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM (Religious, Educational)

NATIONAL CONFERENCE OF SYNAGOGUE YOUTH, UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA (Religious, Educational)

NATIONAL JEWISH COMMITTEE ON SCOUTING (Religious, Educational)

NATIONAL JEWISH GIRL SCOUT COMMITTEE (Religious, Educational)

NORTH AMERICAN ALLIANCE FOR JEWISH YOUTH (Religious, Educational)

NORTH AMERICAN FEDERATION OF TEMPLE YOUTH, UNION FOR REFORM JUDAISM (Religious, Educational)

STUDENT STRUGGLE FOR SOVIET JEWRY—see CENTER FOR RUSSIAN JEWRY (Community Relations)

YOUNG JUDAEA/HASHACHAR, HADASSAH (Israel-Related)

YUGNTRUF—YOUTH FOR YIDDISH (Cultural)

CANADA

AISH HATORAH (1981). 949 Clark Ave., W., Thornhill, ONT L4J8G6. (905)764-1818. FAX: (905)764-1606. E-mail: www.Aish.com. Edu. Dir. Rabbi Ahron Hoch; Dr. Allan Seidenfeld. An educational center, a community center, and a network of synagogues throughout Toronto;

*For fuller listings see under category in parentheses

seeks to reawaken Jewish values, ignite Jewish pride and promote Jewish unity through education; reaches out to Jews from all backgrounds in a friendly, warm and non-judgmental environment. *Shabbat Shalom Fax*, *Monthly newsletter-Village Shul*, *Winter, Spring, Summer, Fall Calendars*. (WWW.AISH.EDU)

B'NAI BRITH CANADA (1875). 15 Hove St., Downsview, ONT M3H 4Y8. (416) 633-6224. FAX: (416)630-2159. E-mail: fdimant@bnaibrith.ca. Pres. Rochelle Wilner; Exec. V.-Pres. Frank Dimant. Canadian Jewry's major advocacy and service organization; maintains an office of Government Relations in Ottawa and co-sponsors the Canada Israel Committee; makes representations to all levels of government on matters of Jewish concern; promotes humanitarian causes and educational programs, community projects, adult Jewish education, and leadership development; dedicated to the preservation and unity of the Jewish community in Canada and to human rights. *The Jewish Tribune*.

———, **INSTITUTE FOR INTERNATIONAL AFFAIRS** (1987). E-mail: institute@bnaibrith.ca. Ch. Rochelle Wilner; Natl. Dir. Ruth Klein. Identifies and protests the abuse of human rights worldwide. Advocates on behalf of Israel and Jewish communities in distress. Monitors national and international legislation dealing with war crimes. Activities include briefs and consultations with governmental and non-governmental organizations, research and public education, advocacy and community mobilization, media monitoring, and international conferences and fact-finding missions. *Ad hoc publications on human rights issues*.

———, **LEAGUE FOR HUMAN RIGHTS** (1964). Co-Chmn. Marvin Kurz & Dr Harriet Morris. National volunteer association dedicated to combating racism, bigotry, and anti-Semitism. Educational programs include multicultural antiracist workshops, public speakers, Holocaust education, Media Human Rights Awards; legal and legislative activity includes government submissions, court interventions, monitoring hate-group activity, responding to incidents of racism and anti-Semitism; community liaison includes intergroup dialogue and support for ag-

grieved vulnerable communities and groups. Canadian distributor of ADL material. *Heritage Front Report: 1994; Anti-Semitism on Campus; Skinheads in Canada; Annual Audit of Anti-Semitic Incidents; Holocaust and Hope Educators' Newsletter; Combatting Hate: Guidelines for Community Action*.

———, **NATIONAL FIELD SERVICES DEPARTMENT**. Natl. Dir. Pearl Gladman. Services community affordable housing projects, sports leagues, food baskets for the needy; coordinates hands-on national volunteer programming, Tel-Aide Distress Line; responsible for lodge membership; direct-mail campaigns, annual convention and foundation dinners.

CANADIAN FRIENDS OF CALI & AMAL (1944). 7005 Kildare Rd., Suite 14, Côte St. Luc, Quebec, H4W 1C1. (514)484-9430. FAX: (514)484-0968. Pres. Harry J.F. Bloomfield, QC; Exec. Dir. Fran Kula. Incorporates Canadian Association for Labour Israel (Histadrut) and Canadian Friends of Amal; supports comprehensive health care and education in Israel. Helps to provide modern medical and surgical facilities and the finest vocational, technical education to the Israeli people of all ages.

CANADIAN FRIENDS OF THE HEBREW UNIVERSITY OF JERUSALEM (1944). 3080 Yonge St., Suite 5024, Toronto, ONT M4N 3N1. (416) 485-8000. FAX: (416)485-8565. E-mail: inquiry@cfnhu.org. Pres. Ronald Appleby; Natl. Dir. Charles S. Diamond. Represents the Hebrew University of Jerusalem in Canada; serves as fund-raising arm for the university in Canada; recruits Canadian students and promotes study programs for foreign students at the university; sponsors social and educational events across Canada.

CANADIAN JEWISH CONGRESS (1919; reorg. 1934). 100 Sparks Street, Suite 650, Ottawa, Ontario K1P 5B7. (613)233-8703. FAX: (613)233-8748. E-mail: canadian-jewishcongress@cjc.ca. Pres. Ed Morgan. The community's national voice on public affairs, Canadian Jewish Congress works with governments, community organizations and other partners to fight antisemitism and racism, to promote positive links to Israel and to other Jewish communities, and to support humanitar-

ian and human rights efforts. *DAIS; National Archives Newsletter; regional newsletters.*

CANADIAN YOUNG JUDAEA (1917). 788 Marlee Ave., Suite 205, Toronto, ONT M6B 3K1. (416)781-5156. FAX: (416) 787-3100. E-mail: cyj@idirect.com. Natl. Exec. Dir. Risa Epstein. Strives to attract Jewish youth to Zionism, with goal of aliyah; educates youth about Jewish history and Zionism; prepares them to provide leadership in Young Judaea camps in Canada and Israel and to be concerned Jews. *Judaeen L'Madrich; Young Judaeen.*

CANADIAN ZIONIST FEDERATION (1967). 5151 Côte St. Catherine Rd., #206, Montreal, PQ H3W 1M6. (514)739-7300. FAX: (514)739-9412. Pres. Kurt Rothschild; Natl. Sec. Florence Simon. Umbrella organization of distinct constituent member Zionist organizations in Canada; carries on major activities in all areas of Jewish life through its departments of education and culture, aliyah, youth and students, public affairs, and small Jewish communities, for the purpose of strengthening the State of Israel and the Canadian Jewish community. *Canadian Zionist.*

—, BUREAU OF EDUCATION AND CULTURE (1972). Pres. Kurt Rothschild. Provides counseling by pedagogic experts, in-service teacher-training courses and seminars in Canada and Israel; national pedagogic council and research center; distributes educational material and teaching aids; supports annual Bible contest and Hebrew-language courses for adults; awards scholarships to Canadian high-school graduates studying for one year in Israel.

HADASSAH-WIZO ORGANIZATION OF CANADA (1917). 1310 Greene Ave., Suite 900, Montreal, PQ H3Z 2B8. (514)937-9431. FAX: (514)933-6483. E-mail: natoff@canadian-hadassah-wizo.org. Natl. Pres. Rochelle Levinson; Natl. Exec. V.-Pres. Lily Frank. Largest women's volunteer Zionist organization in Canada, located in 43 Canadian cities; dedicated to advancing the quality of life of the women and children in Israel through financial assistance and support of its many projects, day-care centers, schools, institutions, and hospitals. In Canada, the

organization promotes Canadian ideals of democracy and is a stalwart advocate of women's issues. *Orah Magazine.*

HASHOMER HATZAIR (1913). 1111 Finch Ave. W., #456, Downsview, ONT M3J 2E5. (416)736-1339. FAX: (416)736-1405. E-mail: mail@givathaviva.ca. Shlichah Ora Merin; Pres. Sheryl Neshel; Sec. Lipa Roth. A Zionist youth movement established over 80 years ago with centers all over the world. In Toronto, there are weekly meetings during the school year where children get a strong sense of their Jewish identity and connection to Israel, celebrate Jewish holidays together and learn to be contributing members of the community. Hashomer Hatzair runs a 6-day residential winter camp and a 6-week summer camp for youth ranging from 7-16 on Otty Lake.

INTERNATIONAL JEWISH CORRESPONDENCE (IJC) (1978). c/o Canadian Jewish Congress, 1590 Dr. Penfield Ave., Montreal, PQ H3G 1C5.9 (514)931-7531. FAX: (514)931-0548. E-mail: barrys@cjc.ca. Founder/Dir. Barry Simon. Aims to encourage contact between Jews of all ages and backgrounds, in all countries, through pen-pal correspondence. Send autobiographical data and stamped self-addressed envelope or its equivalent (to cover cost of Canadian postage) to receive addresses.

JEWISH IMMIGRANT AID SERVICES OF MONTREAL (JIAS) (1922). 5500 Westbury, 2nd Floor, Montreal, Quebec H3W-2W8. (514)342-9351. FAX: (514)342-0287. E-mail: jiasmail@aol.com. Pres. Joe Kislowicz; Exec. Dir. Shellie Ettinger. JIAS is a national organization assisting the lawful entry of Jews into Canada, as well as their settlement and integration. *JIAS News for Clients.*

JEWISH NATIONAL FUND OF CANADA (Keren Kayemeth Le'Israel, Inc.) (1901). 1980 Sherbrooke St. W., Suite 500, Montreal, PQ H3H 1E8. (514)934-0313. FAX: (514)934-0382. E-mail: mtl@jnf.canada.org. Natl. Pres. Sandra Posluns; Exec. V.-Pres. Joe Rabinovitch. Fund-raising organization affiliated with the World Zionist Organization; involved in afforestation, soil reclamation, and development of the land of Israel, including the construction of roads and preparation of sites for new settlements; provides

educational materials and programs to Jewish schools across Canada.

LABOUR ZIONIST ALLIANCE OF CANADA (1909). 272 Codsell Ave., Downsview, ONT M3H 3X2. (416)630-9444. FAX: (416)630-9451. Pres. Josef Krystal; City Committee Chmn. Montreal-Harry Froimovitch. Associated with the World Labor Zionist movement and allied with the Israel Labor party. Provides recreational and cultural programs, mutual aid, and fraternal care to enhance the social welfare of its membership; actively promotes Zionist education, cultural projects, and forums on aspects of Jewish and Canadian concern.

MERETZ CANADA (1950s). 1111 Finch Ave. W., Suite 456, Downsview, ONT M3J 2E5. (416)736-1339. FAX: (416)736-1405. Pres. Joseph Podemski, Vice Pres. Lipa Roth. Acts as a voice of Socialist-Democratic and Zionist points of view within the Jewish community and a focal point for progressive Zionist elements in Canada; affiliated with Hashomer Hatzair and the Givat Haviva Educational Center.

MIZRACHI ORGANIZATION OF CANADA (1941). 296 Wilson Ave., North York, ONT M3H 1S8. (416)630-9266. FAX: (416)630-2305. Pres. Jack Kahn. Promotes religious Zionism, aimed at making Israel a state based on Torah; maintains Bnei Akiva, a summer camp, adult education program, and touring department; supports Mizrachi-Hapoel Hamizrachi and other religious Zionist institutions in Israel which strengthen traditional Judaism. *Mizrachi Newsletter*.

NATIONAL COMMUNITY RELATIONS COMMITTEE OF CANADIAN JEWISH CONGRESS (1936). 4600 Bathurst St., Toronto, ONT M2R 3V2. (416)631-5673. FAX: (416)635-1408. E-mail: mprutschi@ujafed.org. Chmn. Ellen T. Cole; Pres. Keith M. Landy; Dir. Manuel Prutschi. Seeks to safeguard the status, rights, and welfare of

Jews in Canada; to combat antisemitism, and promote understanding and goodwill among all ethnic and religious groups.

NATIONAL COUNCIL OF JEWISH WOMEN OF CANADA (1897). 118-1588 Main St., Winnipeg, MAN R2V 1Y3. (204)339-9700. FAX: (204)334-3779. E-mail: info@ncjwc.org. Chmn. Carol Slater; Natl. V.-Pres. Roz Fine & Brenlee Gurvey Gales. Dedicated to furthering human welfare in the Jewish and general communities, locally, nationally, and internationally; through an integrated program of education, service, and social action seeks to fulfill unmet needs and to serve the individual and the community. *National ByLines*.

ORT CANADA (1948). 3101 Bathurst St., Suite 604, Toronto, ONT M6A 2A6. (416)787-0339. FAX: (416)787-9420. E-mail: info@ort-toronto.org. Pres. Arthur Silber; Exec. Dir. Joel Shapiro. Chapters in 11 Canadian cities raise funds for ORT's nonprofit global network of schools where Jewish students learn a wide range of marketable skills, including the most advanced high-tech professions. *Focus Magazine*.

STATE OF ISRAEL BONDS (CANADA-ISRAEL SECURITIES, LTD.) (1953). 970 Lawrence Ave. W., Suite 502, Toronto, ONT M6A 3B6. (416)789-3351. FAX: (416)789-9436. Pres. Norman Spector; Bd. Chmn. George A. Cohon. An international securities organization offering interest-bearing instruments issued by the government of Israel. Invests in every aspect of Israel's economy, including agriculture, commerce, and industry. Israel Bonds are RRSP-approved.

UIA FEDERATIONS OF CANADA (1998). 4600 Bathurst St., Suite 315, Toronto, ONT M2R 3V3. (416)636-7655. FAX: (416)636-9897. E-mail: info@uiafed.org. Exec. V.-Pres. Maxyne Finkelstein. The national Jewish fund-raising organization and community-planning body for Canada.

Jewish Federations, Welfare Funds, Community Councils

UNITED STATES

ALABAMA

BIRMINGHAM

BIRMINGHAM JEWISH FEDERATION (1936; reorg. 1971); Box 130219 (35213-0219); (205) 879-0416. FAX: (205)803-1526. E-mail: federation@bjf.org. Exec. Dir. Richard Friedman. (WWW.BJF.ORG)

MOBILE

MOBILE JEWISH WELFARE FUND, INC. (inc. 1966); One Office Park, Suite 219 (36609); (334)343-7197. FAX: (334)343-7197. E-mail: mjwf123@aol.com. Pres. Eileen Susman.

MONTGOMERY

JEWISH FEDERATION OF MONTGOMERY, INC. (1930); 2820 Fairlane Dr. (36120-0058); (334)277-5820. FAX: (334)277-8383. E-mail: jfedmgm@aol.com. Pres. Alan Weil; Admin. Dir. Susan Mayer Bruchis.

ARIZONA

PHOENIX

JEWISH FEDERATION OF GREATER PHOENIX (1940); 12701 N. Scottsdale Rd., Suite 201 (85254); (480)634-4900. FAX: (480)634-4588. E-mail: info@jewishphoenix.org. Pres. Neil Hiller; Exec. Dir. Arthur Paikowsky. (WWW.JEWISHPHOENIX.ORG)

TUCSON

JEWISH FEDERATION OF SOUTHERN ARIZONA (1946); 3822 East River Rd., Suite 100 (85718); (520)577-9393. FAX: (520)577-0734. E-mail: gbarnhill@jfsa.org. Pres. Linda Tumarkin; Exec. Dir. Stuart Mellan. (WWW.JEWISHTUCSON.ORG)

ARKANSAS

LITTLE ROCK

JEWISH FEDERATION OF ARKANSAS (1911); 425 N. University (72205); (501)663-3571. FAX: (501)663-7286. E-mail: jflar@aristotle.net. Pres. Doris Krain; Exec. Dir. Ziva Starr. (WWW.JEWISHARKANSAS.ATFREEWEB.COM)

CALIFORNIA

EAST BAY

JEWISH FEDERATION OF THE GREATER EAST BAY (INCLUDING ALAMEDA & CONTRA COSTA COUNTIES) (1917); 401 Grand Ave., Oakland (94610-5022); (510)839-2900. FAX: (510)839-3996. E-mail: admin@jfed.org. Pres. Marjorie Wolf; Exec. V-Pres. Ami Nahshon. (WWW.JFED.ORG)

FRESNO

JEWISH FEDERATION OF FRESNO; 295 W. Cromwell Ave., Suite 111 (93711-6161); (559)432-2162. FAX: (559)432-0425.

LONG BEACH

JEWISH FEDERATION OF GREATER LONG BEACH AND W. ORANGE COUNTY (1937; inc. 1946); 3801 E. Willow St. (90815); (562)426-7601. FAX: (562)424-3915. E-mail: kgibbs@jewishlongbeach.org. Pres. Richard Lipeles; Exec. Dir. Michael S. Rassler. (WWW.JEWISH LONGBEACH.ORG)

LOS ANGELES

JEWISH FEDERATION COUNCIL OF GREATER LOS ANGELES (1912; reorg. 1959); 6505 Wilshire Blvd., 8th fl. (90048); (323)761-8000. FAX: (323)761-8235. E-mail: web

coordinator@jewishla.org. Pres. John R. Fishel. (WWW.JEWISHLA.ORG)

ORANGE COUNTY

JEWISH FEDERATION OF ORANGE COUNTY (1964; inc. 1965); 250 E. Baker St., Suite A, Costa Mesa (92626); (714)755-5555. FAX: (714)755-0307. E-mail: info@jfoc.org. Pres. Charles Karp; Exec. Dir. Bunnie Mauldin. (WWW.JFOC.ORG)

PALM SPRINGS

JEWISH FEDERATION OF PALM SPRINGS AND DESERT AREA (1971); 255 N. El Cielo, Suite 430 (92262-6990); (760)325-7281. FAX: (760)325-2188. E-mail: msjfedps@gte.net. Pres. Larry Pitts; Exec. Dir. Mitzi Schafer. (WWW.JEWISHPALMSPRINGS.ORG)

SACRAMENTO

JEWISH FEDERATION OF THE SACRAMENTO REGION (1948); 2351 Wyda Way (95825); (916)486-0906. FAX: (916)486-0816. E-mail: jfed2@juno.com. Pres. Skip Rosenbloom; Exec. Dir. Phillis Helene Cohen. (WWW.JEWISHSAC.ORG)

SAN DIEGO

UNITED JEWISH FEDERATION OF SAN DIEGO COUNTY (1936); 4950 Murphy Canyon Rd. (92123); (858)571-3444. FAX: (858)571-0701. E-mail: fedujf@ujfsd.org. Pres. Gary Jacobs; Exec. V-Pres. Stephen M. Abramson. (WWW.JEWISHSANDIEGO.ORG)

SAN FRANCISCO

JEWISH COMMUNITY FEDERATION OF SAN FRANCISCO, THE PENINSULA, MARIN, AND SONOMA COUNTIES (1910; reorg. 1955); 121 Steuart St. (94105); (415)777-0411. FAX: (415)495-6635. E-mail: info@sfjcf.org. Pres. Adele Corvin; Exec. V-Pres. Thomas Dine. (WWW.SFJCF.ORG)

SAN GABRIEL AND POMONA VALLEY

JEWISH FEDERATION OF THE GREATER SAN GABRIEL AND POMONA VALLEYS; 258 W. Badillo St. (91723-1906); (626)967-3656. FAX: (626)967-5135. E-mail: sgpvfed@aol.com. (WWW.SGPV.ORG)

SAN JOSE

JEWISH FEDERATION OF GREATER SAN JOSE (incl. Santa Clara County except Palo Alto and Los Altos) (1930; reorg. 1950); 14855 Oka Rd., Suite 2, Los Gatos (95030); (408)358-3033. FAX: (408)356-0733. E-mail: federation@jfgsj.org. Pres. Bonnie Slavitt Moore; Interim Exec. Dir.

Janet Berg. (WWW.JEWISHSILICONVALLEY.ORG)

SANTA BARBARA

SANTA BARBARA JEWISH FEDERATION (1974); 524 Chapala St. (93190); (805)957-1115. FAX: (805)957-9230. E-mail: sbjfed@silcom.com. Exec. Dir. Shelly Katz. (WWW.JEWISHSANTABARBARA.ORG)

VENTURA COUNTY

JEWISH FEDERATION OF VENTURA COUNTY; 7620 Foothill Rd. (93004); (805)647-7800. FAX: (805)647-0482. E-mail: ujavtacty@worldnet.att.net.

COLORADO

DENVER/BOULDER

ALLIED JEWISH FEDERATION OF COLORADO (1936); 300 S. Dahlia St., Denver (80222); (303)321-3399. FAX: (303)322-8328. E-mail: ajfcolo@aol.com. Chmn. Noel Ginsburg; Pres. & CEO: Doug Seserman. (WWW.JEWISHCOLORADO.ORG)

CONNECTICUT

BRIDGEPORT

JEWISH FEDERATION OF EASTERN FAIRFIELD COUNTY. (1936; reorg. 1981); 4200 Park Ave. (06604-1092); (203)372-6567. FAX: (203)374-0770. E-mail: jccs@snet.net. Chmn. Stanley Strouch; Pres. & CEO Daniel P. Baker. (WWW.JCCS.ORG)

DANBURY

THE JEWISH FEDERATION OF GREATER DANBURY, INC. (1945); 105 Newton Rd. (06810); (203)792-6353. FAX: (203)748-5099. E-mail: info@thejf.org. Pres. Daniel Wolinsky; Exec. Dir. Judy Prager. (WWW.THEJF.ORG)

EASTERN CONNECTICUT

JEWISH FEDERATION OF EASTERN CONNECTICUT, INC. (1950; inc. 1970); 28 Channing St., New London (06320); (860)442-8062. FAX: (860)443-4175. E-mail: jfec@worldnet.att.net. Pres. Myron Hendel; Exec. Dir. Jerome E. Fischer.

GREENWICH

GREENWICH JEWISH FEDERATION (1956); One Holly Hill Lane (06830-6080); (203)622-1434. FAX: (203)622-1237. E-mail: pezmom3@aol.com. Pres. Martin J. Flashner; Exec. Dir. Pamela Ehrenkranz.

HARTFORD

JEWISH FEDERATION OF GREATER HARTFORD (1945); 333 Bloomfield Ave., W. Hartford

(06117); (860)232-4483. FAX: (860)232-5221.
E-mail: aperrault@jewishhartford.org. Pres.
Robert Nabolchek; Acting Exec. Dir. Steven
Bayer. (WWW.JEWISHHARTFORD.ORG)

NEW HAVEN

JEWISH FEDERATION OF GREATER NEW
HAVEN (1928); 360 Amity Rd., Woodbridge
(06525); (203)387-2424. FAX: (203)387-
1818. E-mail: marinak@megahits.com Pres.
David Schaefer; Exec. Dir. Neil Berro.
(WWW.JEWISHNEWHAVEN.ORG)

NORWALK

(See Westport)

STAMFORD

UNITED JEWISH FEDERATION (inc. 1973);
1035 Newfield Ave., PO Box 3038 (06905);
(203)321-1373. FAX: (203)322-3277. E-
mail: office@ujf.org. Pres. Corrine Lotstein;
Dir. of Dev. Edith Samers. (WWW.UJF.ORG)

WESTERN CONNECTICUT

JEWISH FEDERATION OF WESTERN CON-
NECTICUT (1938); 444 Maine St. N., South-
bury (06488); (203)267-5121. FAX: (203)
267-3392. E-mail: jfcdwtby@aol.com. Pres.
Dan Goodman; Exec. Dir. Rob Zwang.
(WWW.JFED.NET)

WESTPORT-WESTON-WILTON- NORWALK

UJA/FEDERATION OF WESTPORT—WESTON—
WILTON—NORWALK (inc. 1980); 431 Post
Road E., Suite 22, Westport (06880); (203)
226-8197. FAX: (203)226-5051. E-mail:
rkessler@optonline.net. Pres. Ed Goldstein;
Exec. Dir. Robert Kessler. (WWW.UJAFEDER-
ATION.ORG)

DELAWARE

WILMINGTON

JEWISH FEDERATION OF DELAWARE, INC.
(1934); 100 W. 10th St., Suite 301 (19801-
1628); (302)427-2100. FAX: (302)427-2438.
E-mail: delawarejfd@jon.cjfn.org. Pres.
Barry Kayne; Exec. V. Pres. Samuel H.
Asher. (WWW.SHALOMDEL.ORG)

DISTRICT OF COLUMBIA

WASHINGTON

THE JEWISH FEDERATION OF GREATER
WASHINGTON, INC. (1935); 6101 Montrose
Rd., Rockville, MD (20852); (301)230-7200.
FAX: (301)230-7265. E-mail: info@jew-
ishfedwash.org. Pres. Michael C. Gelman;
Exec. V.-Pres. Misha Galperin. (WWW.JEW-
ISHFEDWASH.ORG)

FLORIDA

BREVARD COUNTY

JEWISH FEDERATION OF BREVARD (1974);
108-A Barton Ave., Rockledge (32955);
(407)636-1824. FAX: (407)636-0614. E-
mail: jfbrevard@aol.com. Pres. Gary
Singer; Exec. Dir. Joanne Bishins.

BROWARD COUNTY

JEWISH FEDERATION OF BROWARD COUNTY
(1943; 1968); 5890 S. Pine Island Rd., Davie
(33351-7319); (954)252-6900. FAX: (954)
252-6892. E-mail: info@jewishfedbroward.
org. Pres. David B. Schulman; Exec. Dir.
Eric Stillman. (WWW.JEWISHFEDBROWARD.
ORG)

COLLIER COUNTY

JEWISH FEDERATION OF COLLIER COUNTY
(1974); 1250 Tamiami Trail N., Suite 202,
Naples (33940); (941) 263-4205. FAX: (941)
263-3813. E-mail: jfccfl@aol.com. Pres.
Ann Jacobson. (WWW.JEWISHNAPLES.ORG)

DAYTONA BEACH

(See Volusia & Flagler Counties)

FT. LAUDERDALE

(See Broward County)

GAINESVILLE

JEWISH COUNCIL OF NORTH CENTRAL
FLORIDA; 1861 NW 21 St. (32604);
(352)371-3846. E-mail: oberger@gnv.fdt.
net.

JACKSONVILLE

JACKSONVILLE JEWISH FEDERATION, INC.
(1935); 8505 San Jose Blvd. (32217);
(904)448-5000. FAX: (904)448-5715. E-
mail: jaxjewishfed@jon.cjfn.org. Pres. Guy
Benrubi; Exec. V.-Pres. Alan Margolies.
(WWW.JAXJEWISH.ORG)

LEE COUNTY

JEWISH FEDERATION OF LEE AND CHAR-
LOTTE COUNTIES (1974); 6237-E Presiden-
tial Court, Ft. Myers (33919-3568);
(941)481-4449. FAX: (941)481-0139. E-
mail: jfedsfwl@aol.com. Pres. Rozzi Oster-
man; Exec. Dir. Annette Goodman.
(WWW.JEWISHFEDERATIONSWFL.ORG)

MIAMI

GREATER MIAMI JEWISH FEDERATION, INC.
(1938); 4200 Biscayne Blvd. (33137);
(305)576-4000. FAX: (305)573-4584. E-
mail: info@gmjf.or. Pres. Michael M. Adler;
Exec. V.-Pres. Jacob Solomon. (WWW.JEWISH
MIAMI.ORG)

ORLANDO

JEWISH FEDERATION OF GREATER ORLANDO (1949); 851 N. Maitland Ave.; PO Box 941508, Maitland (32794-1508); (407)645-5933. FAX: (407)645-1172. Pres. James S. Grodin; Exec. Dir. Eric Geboff. (www. ORLANDOJEWISHFED.ORG)

PALM BEACH COUNTY

JEWISH FEDERATION OF PALM BEACH COUNTY, INC. (1962); 4601 Community Dr., W. Palm Beach (33417-2760); (561)478-0700. FAX: (561)478-9696. E-mail: info@jfedpbco.org. Pres. Norman P. Goldblum; Exec. V.-Pres. Jeffrey L. Klein. (www.JEWISH PALMBEACH.ORG)

JEWISH FEDERATION OF SOUTH PALM BEACH COUNTY, INC. (1979); 9901 Donna Klein Blvd. Boca Raton (33428-1788); (561)852-3100. FAX: (561)852-3136. E-mail: dstern@jewishboca.org. (www.JEWISHBOCA.ORG)

PENSACOLA

PENSACOLA JEWISH FEDERATION; 800 No. Palafox (32501); (850)434-7992.

PINELLAS COUNTY

JEWISH FEDERATION OF PINELLAS COUNTY, INC. (incl. Clearwater and St. Petersburg) (1950; reincorp. 1974); 13191 Starkey Rd., #8, Largo (33773-1438); (727) 530-3223. FAX: (727)531-0221. E-mail: pinellas@jfed-pinellas.org. Pres. David Abelson; Interim Exec. Dir. Bonnie Friedman. (www.JFED PINELLAS.ORG)

SARASOTA-MANATEE

SARASOTA-MANATEE JEWISH FEDERATION (1959); 580 S. McIntosh Rd. (34232-1959); (941)371-4546. FAX: (941)378-2947. E-mail: jlederman@smjf.org. Pres. Scott Gordon; Exec. Dir. Jan C. Lederman. (www. SMJF.ORG)

TALLAHASSEE

APALACHEE FEDERATION OF JEWISH CHARITIES; PO Box 14825 (32317-4825); (850) 877-3989; FAX: (850)877-7989. E-mail: mdlevy@pol.net.

TAMPA

TAMPA JEWISH FEDERATION (1941); 13009 Community Campus Dr. (33625-4000); (813) 264-9000. FAX: (813)265-8450. E-mail: tjfjcc@aol.com. Pres. Lili Kaufman; Exec. V.-Pres. Howard Borer. (www.JEWISHTAMPA.ORG)

VOLUSIA & FLAGLER COUNTIES

JEWISH FEDERATION OF VOLUSIA & FLAGLER COUNTIES, INC. (1980); 733 S. Nova

Rd., Ormond Beach (32174); (904)672-0294. FAX: (904)673-1316. Pres. Steven I. Unatin; Exec. Dir. Gloria Max.

GEORGIA**ATLANTA**

JEWISH FEDERATION OF GREATER ATLANTA, INC. (1905; reorg. 1967); 1440 Spring St., NW (30309-2837); (404)873-1661. FAX: (404)874-7043. E-mail: fputney@jfga.org. Pres. Martin Kogon; Exec. Dir. Steven A. Rakitt. (www.SHALOMATLANTA.ORG)

AUGUSTA

AUGUSTA JEWISH FEDERATION (1937); 898 Weinberger Way, Evans (30809-3636); (706) 228-3636. FAX: (706)868-1660/823-3960. E-mail: augustafed1@knology.net. Exec. Dir. Leah Ronen.

COLUMBUS

JEWISH FEDERATION OF COLUMBUS, INC. (1944); PO Box 6313 (31906); (706)568-6668. Pres. Murray Solomon; Sec. Irene Rainbow.

SAVANNAH

SAVANNAH JEWISH FEDERATION (1943); 5111 Abercorn St. (31403); (912)355-8111. FAX: (912)355-8116. E-mail: jrgreen4@juno.com. Pres. Dr. Paul Kulbersh; Exec. Dir. Moises Paz. (www.SAVJ.ORG)

ILLINOIS**CHAMPAIGN-URBANA**

CHAMPAIGN-URBANA JEWISH FEDERATION (1929); 503 E. John St., Champaign (61820); (217)367-9872. FAX: (217)344-1540. E-mail: cujf@shalomcu.org. Pres. Anthony E. Novak; Exec. Dir. Lee Melhado. (www. SHALOMCU.ORG)

CHICAGO

JEWISH FEDERATION OF METROPOLITAN CHICAGO/JEWISH UNITED FUND OF METROPOLITAN CHICAGO (1900); Ben Gurion Way, 1 S. Franklin St. (60606-4694); (312)346-6700. FAX: (312)444-2086. E-mail: webinfo@juf.org. Pres. Steven B. Nasatir. (www.JUF.ORG)

JOLIET

JOLIET JEWISH WELFARE CHEST (1938); 250 N. Midland Ave. at Campbell St. (60435); (815)741-4600.

PEORIA

JEWISH FEDERATION OF PEORIA (1933; inc. 1947); 2000 W. Pioneer Pkwy., Suite 10B

(61615-1835); (309)689-0063. FAX: (309) 689-0575. Pres. Larry Seitzman; Exec. Dir. Susan Katz.

QUAD CITIES

JEWISH FEDERATION OF QUAD CITIES (1938; comb. 1973); 1705 2nd Ave., Suite 405, Rock Island (61201); (309)793-1300. FAX: (309)793-1345. E-mail: qc_federation@juno.com. Pres. Paul Light; Exec. Dir. Ida Kramer.

ROCKFORD

JEWISH FEDERATION OF GREATER ROCKFORD (1937); 1500 Parkview Ave. (61107); (815)399-5497. FAX: (815)399-9835. E-mail: rockford_federation@juno.com. Pres. Sterne Roufa; Exec. Dir. Marilyn Youman.

SOUTHERN ILLINOIS

JEWISH FEDERATION OF SOUTHERN ILLINOIS, SOUTHEASTERN MISSOURI, AND WESTERN KENTUCKY (1941); 6464 W. Main, Suite 7A, Belleville (62223); (618)398-6100. FAX: (618)398-0539. E-mail: silfed@simokyfed.com. Co-Pres. Harvey Cohen & Carol Rudman; Exec. Dir. Steven C. Low. (www.SIMOKYFED.COM)

SPRINGFIELD

SPRINGFIELD JEWISH FEDERATION (1941); 2815 Old Jacksonville Rd., Ste 103A (62704); (217)787-7223. FAX: (217)787-7470. E-mail: sjf@springnet1.com. Pres. Rita Victor; Exec. Dir. Gloria Schwartz.

INDIANA

FORT WAYNE

FORT WAYNE JEWISH FEDERATION (1921); 227 E. Washington Blvd. (46802-3121); (219)422-8566. FAX: (219)422-8567. E-mail: fwjewfed@aol.com. Pres. Larry Adelman; Exec. Dir. Jeff Gubitz. (www.SHALOMFW.ORG)

INDIANAPOLIS

JEWISH FEDERATION OF GREATER INDIANAPOLIS, INC. (1905); 6705 Hoover Rd. (46260-4120); (317)726-5450. FAX: (317) 205-0307. E-mail: controljfg@aol.com. Pres. Richard Leventhal; Exec. V.-Pres. Harry Nadler. (www.JFGI.ORG)

LAFAYETTE

JEWISH FEDERATION OF GREATER LAFAYETTE (1924); PO Box 3802, W. Lafayette (47906); (765)426-4724. E-mail: jfgll@aol.com. Pres. Earl Prohowsky; Admin. Judy Upton.

NORTHWEST INDIANA

JEWISH FEDERATION OF NORTHWEST INDIANA (1941; reorg. 1959); 2939 Jewett St., Highland (46322); (219)972-2250. FAX: (219)972-4779. E-mail: defwej@aol.com. Pres. Carol Karol; Exec. Dir. David Tein. (www.JFEDOFNWI.COM)

ST. JOSEPH VALLEY

JEWISH FEDERATION OF ST. JOSEPH VALLEY (1946); 3202 Shalom Way, South Bend (46615); (219)233-1164. FAX: (219)288-4103. E-mail: mgardner@fedsjv.org. Pres. Dr. Douglas H. Barton; Exec. V.-Pres. Marilyn Gardner. (www.JFEDSJV.ORG)

IOWA

DES MOINES

JEWISH FEDERATION OF GREATER DES MOINES (1914); 910 Polk Blvd. (50312); (515) 277-6321. FAX: (515)277-4069. E-mail: jcrc@dmjfed.org. Pres. Robert M. Pomerantz; Exec. Dir. Elaine Steinger. (www.DMJFED.ORG)

SIoux CITY

JEWISH FEDERATION OF SIoux CITY (1921); 815 38th St. (51104-1417); (712)258-0618. FAX: (712)258-0619. Pres. Michele Ivener; Admin. Dir. Doris Rosenthal.

KANSAS

KANSAS CITY

See listing under Missouri

WICHITA

MID-KANSAS JEWISH FEDERATION, INC. (serving South Central Kansas) (1935); 400 N. Woodlawn, Suite 8 (67208); (316)686-4741. FAX: (316)686-6008. E-mail: jpress@mkjf.org. Pres. Jill S. Docking; Exec. Dir. Judy Press. (www.MKJF.ORG)

KENTUCKY

CENTRAL KENTUCKY

CENTRAL KENTUCKY JEWISH FEDERATION (1976); 340 Romany Rd., Lexington (40502-2400); (606)268-0672. FAX: (606)268-0775. E-mail: ckjf@jewishlexington.org. Pres. Martin Barr; Exec. Dir. Daniel Chefec. (www.JEWISHLXINGTON.ORG)

LOUISVILLE

JEWISH COMMUNITY FEDERATION OF LOUISVILLE, INC. (1934); 3630 Dutchmans Lane (40205); (502)451-8840. FAX: (502) 458-0702. E-mail: jfed@iglou.com. Pres. Gerald D. Temes MD; Exec. Dir. Alan S. Engel. (www.JEWISHLouisville.ORG)

LOUISIANA

BATON ROUGE

JEWISH FEDERATION OF GREATER BATON ROUGE (1971); 3354 Kleinert Ave. (70806); (504) 387-9744. FAX: (504)387-9487. E-mail: jfedofbr@postoffice.att.net. Pres. Harvey Hoffman.

NEW ORLEANS

JEWISH FEDERATION OF GREATER NEW ORLEANS (1913; reorg. 1977); 3747 W. Esplanade Ave., Metairie (70002-3524); (504)780-5600. FAX: (504)780-5601. E-mail: shalom@jewishnola.com. Pres. Allan Bissinger. (WWW.JEWISHNEWORLEANS.ORG)

SHREVEPORT

NORTHERN LOUISIANA JEWISH FEDERATION (1941; inc. 1967); 4700 Line Ave., Suite 117 (71106-1533); (318)868-1200. FAX: (318) 868-1272. E-mail: nljfed@bellsouth.net. Pres. Rick Murov; Exec. Dir. Howard L. Ross. (WWW.NLJFED.ORG)

MAINE

LEWISTON-AUBURN

LEWISTON-AUBURN JEWISH FEDERATION (1947); 74 Bradman St., Auburn (04210); (207)786-4201. FAX: (207)783-1000. Pres. Scott Nussinow.

PORTLAND

JEWISH COMMUNITY ALLIANCE OF SOUTHERN MAINE (1942); 57 Ashmont St. (04103); (207)773-7254. FAX: (207)772-2234. E-mail: info@mainejewish.org. Pres. Charlie Miller. (WWW.MAINEJEWISH.ORG)

MARYLAND

BALTIMORE

THE ASSOCIATED: JEWISH COMMUNITY FEDERATION OF BALTIMORE (1920; reorg. 1969); 101 W. Mt. Royal Ave. (21201-5728); (410) 727-4828. FAX: (410)752-1327. E-mail: information@associated.org. Chmn. Barbara L. Himmelrich; Pres. Darrell D. Friedman. (WWW.ASSOCIATED.ORG)

COLUMBIA

JEWISH FEDERATION OF HOWARD COUNTY; 8950 Rte. 108, Suite 115, Columbia (21045); (410)730-4976; FAX: (410)730-9393. E-mail: jfohc@starpower.net. Pres. Toby Knopf; Exec. Dir. Roberta Greenstein. (WWW.EROLS.COM/JFOHC)

MASSACHUSETTS

BERKSHIRE COUNTY

JEWISH FEDERATION OF THE BERKSHIRES (1940); 235 East St., Pittsfield (01201);

(413)442-4360. FAX: (413)443-6070. E-mail: jreichbaum@berkshire.net. Pres. Stephen Rudin; Exec. Dir. Jaquelynn Reichbaum. (WWW.BERKSHIREWEB.COM/JEWISHFEDER)

BOSTON

COMBINED JEWISH PHILANTHROPIES OF GREATER BOSTON, INC. (1895; inc. 1961); 126 High St. (02110-2700); (617)457-8500. FAX: (617)988-6262. E-mail: info@cjp.org. Chmn. Robert Beal; Pres. Barry Shrage. (WWW.CJP.ORG)

MERRIMACK VALLEY

MERRIMACK VALLEY JEWISH FEDERATION (Serves andover, Haverhill, Lawrence, Lowell, Newburyport, and 22 surrounding communities) (1988); PO Box 937, andover (01810-0016); (978)688-0466. FAX: (978) 688-1097. E-mail: jan@mvjf.org. Pres. James H. Shainker; Exec. Dir. Jan Steven Brodie. (WWW.MVJF.ORG)

NEW BEDFORD

JEWISH FEDERATION OF GREATER NEW BEDFORD, INC. (1938; inc. 1954); 467 Hawthorn St., N. Dartmouth (02747); (508)997-7471. FAX: (508)997-7730. Co-Pres. Harriet Philips, Patricia Rosenfield; Exec. Dir. Wil Herrup.

NORTH SHORE

JEWISH FEDERATION OF THE NORTH SHORE, INC. (1938); 21 Front St., Salem (01970-3707); (978)598-1810. FAX: (978)741-7507. E-mail: mail@jfns.org. Pres. Shepard M. Remis; Exec. Dir. Neil A. Cooper. (WWW.JFNS.ORG)

SPRINGFIELD

JEWISH FEDERATION OF GREATER SPRINGFIELD, INC. (1925); 1160 Dickinson St. (01108); (413)737-4313. FAX: (413)737-4348. E-mail: cfschwartz@jewishspringfield.org. Pres. Jeffrey Mandell. (WWW.JEWISHSPRINGFIELD.ORG)

WORCESTER

JEWISH FEDERATION OF CENTRAL MASSACHUSETTS (1947; inc. 1957); 633 Salisbury St. (01609); (508)756-1543. FAX: (508)798-0962. E-mail: info@jfcmm.org. Pres. Bruce Hertzberg; Exec. Dir. Howard Borer. (WWW.JFCM.ORG)

MICHIGAN

ANN ARBOR

JEWISH FEDERATION OF WASHTENAW COUNTY/UJA (1986); 2939 Birch Hollow Dr. (48108); (734)677-0100. FAX: (734)677-0109. E-mail: info@jewishannarbor.org.

Pres. Morley Witus; Exec. Dir. Nancy N. Margolis. (WWW.JEWISHANNARBOR.ORG)

DETROIT

JEWISH FEDERATION OF METROPOLITAN DETROIT (1899); 6735 Telegraph Rd., Suite 30, PO Box 2030, Bloomfield Hills (48301-2030); (248)642-4260. FAX: (248)642-4985. E-mail: jfmd@jfmd.org. Pres. Larry Jackier; Exec. V.-Pres. Robert Aronson. (WWW.THISISFEDERATION.ORG)

FLINT

FLINT JEWISH FEDERATION (1936); 619 Waltenberg St. (48502); (810)767-5922. FAX: (810)767-9024. E-mail: fjf@tm.net. Pres. Dr. Steve Burton; Exec. Dir. Joel B. Kaplan. (HTTP://USERS.TM.NET/FLINT)

GRAND RAPIDS

JEWISH COMMUNITY FUND OF GRAND RAPIDS (1930); 4127 Embassy Dr. SE (49546-2418); (616)942-5553. FAX: (616)942-5780. E-mail: jcfgr@iserv.net. Pres. Richard Stevens; Admin. Dir. Rosalie Stein; V.P. Maxine Shapiro. (WWW.JFGGR.ORG)

MINNESOTA

MINNEAPOLIS

MINNEAPOLIS JEWISH FEDERATION (1929; inc. 1930); 13100 Wayzata Blvd., Suite 200, Minnetonka (55305); (612)593-2600. FAX: (612)593-2544. E-mail: webmaster@ujfc.org. Pres. Michael Horovitz; Exec. Dir. Joshua Fogelson. (WWW.JEWISHMINNESOTA.ORG)

ST. PAUL

UNITED JEWISH FUND AND COUNCIL (1935); 790 S. Cleveland, Suite 227 (55116); (651)690-1707. FAX: (651)690-0228. E-mail: webmaster@ujfc.org. Pres. James Stein; Exec. Dir. Eli Skora. (WWW.JEWISH-MINNESOTA.ORG)

MISSOURI

KANSAS CITY

JEWISH FEDERATION OF GREATER KANSAS CITY Mo/KS (1933); 5801 W. 115 St., Overland Park, KS (66211-1824); (913)327-8100. FAX: (913)327-8110. E-mail: jessical@jewishkc.org. Pres. Howard Jacobson; Exec. Dir. Todd Stettner. (WWW.JEWISHKANSASCITY.ORG)

ST. JOSEPH

UNITED JEWISH FUND OF ST. JOSEPH (1915); 1816 Walnut (64503); (816)233-1186. FAX: (816)233-9399. Elliot Zidell; Exec. Sec. Sherri Ott.

ST. LOUIS

JEWISH FEDERATION OF ST. LOUIS (incl. St. Louis County) (1901); 12 Millstone Campus Dr. (63146-9812); (314)432-0020. FAX: (314)432-1277. E-mail: jfedstl@jfedstl.org. Pres. Heschel Raskass; Exec. V.-Pres. Barry Rosenberg. (WWW.JEWISHSTLOUIS.ORG)

NEBRASKA

LINCOLN

JEWISH FEDERATION OF LINCOLN, INC. (1931; inc. 1961); PO Box 67218 (68506); (402)489-1015. FAX: (402)476-8364. Pres. Herb Friedman; Exec. Dir. Karen Sommer.

OMAHA

JEWISH FEDERATION OF OMAHA (1903); 333 S. 132nd St. (68154-2198); (402)334-8200. FAX: (402)334-1330. E-mail: pmonsk@top.net. Pres. Steven Pitlor; Exec. Dir. Jan Goldstein. (WWW.JEWISHOMAHA.ORG)

NEVADA

LAS VEGAS

JEWISH FEDERATION OF LAS VEGAS (1973); 3909 S. Maryland Pkwy. # 400 (89119-7520); (702)732-0556. FAX: (702)732-3228. Bd. Chr. Michael Unger; Exec. Dir. Meyer Bodoff. (WWW.JEWISHLASVEGAS.COM)

NEW HAMPSHIRE

MANCHESTER

JEWISH FEDERATION OF GREATER MANCHESTER (1974); 698 Beech St. (03104-3626); (603)627-7679. FAX: (603)627-7963. Exec. Dir. Adam M. Solender. (WWW.JEWISHNH.ORG)

NEW JERSEY

ATLANTIC AND CAPE MAY COUNTIES

JEWISH FEDERATION OF ATLANTIC AND CAPE MAY COUNTIES (1924); 3393 Bargaintown Rd., Box 617, Northfield (08225-0196); (609)653-3030. FAX: (609)653-8881. E-mail: jfedacm@cyberenet.net. Pres. Joseph Rodgers; Exec. V.-Pres. Bernard Cohen. (WWW.JFEDACM.COM)

BERGEN COUNTY

UJA FEDERATION OF NORTHERN NEW JERSEY (merged 2004); 111 Kinderkamack Rd., River Edge (07661); (201)488-6800. FAX: (201)488-1507. E-mail: contact@jewishbergen.org. Pres. Dr. Leonard Cole; Exec. V.-Pres. Howard E. Charish. (WWW.JEWISHBERGEN.ORG)

CENTRAL NEW JERSEY

JEWISH FEDERATION OF CENTRAL NEW JERSEY (1940; merged 1973); 1391 Martine Ave., Scotch Plains (07076); (908)889-5335. FAX: (908)889-5370. E-mail: community@jfedcnj.org. Pres. Mark Wilf; Exec. V.-Pres. Stanley Stone. (www.jfedcnj.org)

CLIFTON-PASSAIC

JEWISH FEDERATION OF GREATER CLIFTON-PASSAIC (1933); 199 Scoles Ave., Clifton (07012-1125). (973)777-7031. FAX: (973)777-6701. E-mail: yymuskin@jfedclifton-passaic.com. Pres. George Kramer; Exec. V.-Pres. Yosef Y. Muskin.

CUMBERLAND COUNTY

JEWISH FEDERATION OF CUMBERLAND COUNTY (inc. 1971); 1063 E. Landis Ave. Suite B, Vineland (08360-3752); (856)696-4445. FAX: (856)696-3428. E-mail: questions@jfedcc.org. Pres. Edward Roth; Exec. Dir. Kirk Wisemayer. (www.jfedcc.org)

METROWEST NEW JERSEY

UNITED JEWISH FEDERATION OF METROWEST (1923); 901 Route 10, Whippany (07981-1156); (973)929-3000. FAX: (973)884-7361. E-mail: webmail@ujfmetrowest.org. Pres. Kenneth R. Heyman; Exec. V.-Pres. Max L. Kleinman. (www.ujfmetrowest.org)

MIDDLESEX COUNTY

JEWISH FEDERATION OF GREATER MIDDLESEX COUNTY (org. 1948; reorg. 1985); 230 Old Bridge Tpk., S. River (08882-2000); (732)432-7711. FAX: (732)432-0292. E-mail: middlesexfed@aol.com. Pres. Roy Tanzman; Exec. Dir. Gerrie Bamira. (www.jfgmc.org)

MONMOUTH COUNTY

JEWISH FEDERATION OF GREATER MONMOUTH COUNTY (1971); 100 Grant Ave., PO Box 210, Deal (07723-0210); (732)531-6200-1. FAX: (732)531-9518. E-mail: info@jewishmonmouth.org. Exec. Dir. Howard Gases. (www.jewishmonmouth.org)

OCEAN COUNTY

OCEAN COUNTY JEWISH FEDERATION (1977); 301 Madison Ave., Lakewood (08701); (732)363-0530. FAX: (732)363-2097. Pres. Dr. Bernie Grabelle; Exec. Dir. Danny Goldberg.

PRINCETON MERCER BUCKS

UNITED JEWISH FEDERATION OF PRINCETON MERCER BUCKS (merged 1996); 3131 Prince-

ton Pike, Bldg. 2A, Lawrenceville (08648-2207); (609)219-0555. FAX: (609)219-9040. E-mail: mailbox@ujfpm.org. Pres. Carol Pollard; Exec. Dir. Andrew Frank. (www.ujfpm.org)

SOMERSET COUNTY

JEWISH FEDERATION OF SOMERSET, HUNTERDON & WARREN COUNTIES (1960); 775 Talamini Rd., Bridgewater (08807); (908)725-6994. FAX: (908)725-9753. E-mail: info@jfedshaw.org. Pres. Jo Ann Chase; Exec. Dir. Diane S. Naar. (www.jfedshaw.org)

SOUTHERN NEW JERSEY

JEWISH FEDERATION OF SOUTHERN NEW JERSEY (incl. Camden, Burlington, and Gloucester counties) (1922); 1301 Springdale Rd., Suite 200, Cherry Hill (08003-2769); (856)751-9500. FAX: (856)751-1697. E-mail: imorrow@jfedsnj.org. Pres. Dr. Robert Belafsky; Exec. V.-Pres. Stuart Alperin. (www.jfedsnj.org)

NEW MEXICO**ALBUQUERQUE**

JEWISH FEDERATION OF GREATER ALBUQUERQUE (1938); 5520 Wyoming Blvd., NE (87109-3167); (505)821-3214. FAX: (505)821-3351. E-mail: nmjfga@nmjfga.org. Pres. Steven Sanders; Exec. Dir. Sam Sokolove. (www.jewishnewmexico.org)

NEW YORK**ALBANY**

(See Northeastern New York)

BROOME COUNTY

JEWISH FEDERATION OF BROOME COUNTY; 500 Clubhouse Rd., Vestal (13850); (607)724-2332; FAX: (607)724-2311. (www.toer.net/jfederation)

BUFFALO (INCL. NIAGARA FALLS)

JEWISH FEDERATION OF GREATER BUFFALO, INC. (1903); 787 Delaware Ave. (14209); (716)886-7750. FAX: (716)886-1367. Exec. Dir. Daniel G. Kantor. (www.jfedbflo.com)

DUTCHESS COUNTY

JEWISH FEDERATION OF DUTCHESS COUNTY; 110 Grand Ave., Poughkeepsie (12603); (845)471-9811. FAX: (845)471-3233. E-mail: info@jewishdutchess.org. Exec. Dir. Bonnie Meadow. (www.jewishdutchess.org)

ELMIRA-CORNING

JEWISH CENTER AND FEDERATION OF THE TWIN TIERS (1942); Grandview Ave. Extension, Elmira (14905-0087); (607)734-8122. FAX: (607)734-8123. Pres. John Spiegler; Admin. Diane Huglies.

NEW YORK

UJA-FEDERATION OF JEWISH PHILANTHROPIES OF NEW YORK, INC. (incl. Greater NY, Westchester, Nassau, and Suffolk counties) (Fed. org. 1917; UJA 1939; merged 1986); 130 E. 59 St. (10022-1302); (212)980-1000. FAX: (212)888-7538. E-mail: contact@ujafedny.org. Pres. Morris Offit; Exec. V.-Pres. & CEO John Ruskay. (WWW.UJAFEDNY.ORG)

NORTHEASTERN NEW YORK

UNITED JEWISH FEDERATION OF NORTHEASTERN NEW YORK (1986); Latham Circle Mall, 800 New Loudon Rd., Latham (12110); (518)783-7800. FAX: (518)783-1557. E-mail: info@jewishfedny.org. Pres. Dr. Lewis Morrison; Exec. Dir. Rodney Margolis. (WWW.JEWISHFEDNY.ORG)

ORANGE COUNTY

JEWISH FEDERATION OF GREATER ORANGE COUNTY (1977); 68 Stewart Ave., Newburgh (12550); (845)562-7860. FAX: (914)562-5114. E-mail: jfogoc@aol.com. Pres. Mona Rieger; Admin. Dir. Joyce Waschitz.

ROCHESTER

JEWISH COMMUNITY FEDERATION OF GREATER ROCHESTER, NY, INC. (1939); 441 East Ave. (14607-1932); (716)461-0490. FAX: (716)461-0912. E-mail: info@jewishrochester.org. Pres. Howard Grossman; Exec. Dir. Lawrence W. Fine. (WWW.JEWISHROCHESTER.ORG)

ROCKLAND COUNTY

JEWISH FEDERATION OF ROCKLAND COUNTY (1985); 900 Route 45, Suite 1, New City (10956-1140); (914)362-4200. FAX: (914)362-4282.

SCHENECTADY

(See Northeastern New York)

SYRACUSE

SYRACUSE JEWISH FEDERATION, INC. (1918); 5655 Thompson Rd. So., DeWitt (13214-0511); (315)445-2040. FAX: (315)445-1559. Pres. Gershon Vincow; Exec. V.-Pres. Richard Friedman. (WWW.SJFED.ORG)

TROY

(See Northeastern New York)

ULSTER COUNTY

JEWISH FEDERATION OF ULSTER COUNTY (1951); 159 Green St., Kingston (12401); (845)338-8131. FAX: (845)338-8131. E-mail: ucjf@ulster.net. Pres. Michelle Tuchman; Exec. Dir. Joan Plotsky. (WWW.UCJF.ORG)

UTICA

JEWISH COMMUNITY FEDERATION AND CENTER OF UTICA (1950; reorg. 1994); 2310 Oneida St. (13501-6009); (315)733-2343. FAX: (315)733-2346. E-mail: jcc1@borg.com. Pres. Ann Siegel; Exec. Dir. Barbara Ratner-Gantshar.

NORTH CAROLINA**ASHEVILLE**

WESTERN NORTH CAROLINA JEWISH FEDERATION (1935); 236 Charlotte St. (28801-1434); (828)253-0701. FAX: (828)254-7666. Pres. Stan Greenberg; Exec. Dir. Marlene Berger-Joyce.

CHARLOTTE

THE JEWISH FEDERATION OF GREATER CHARLOTTE (1938); 5007 Providence Rd. (28226-5849); (704)366-5007. FAX: (704)944-6766. E-mail: jfgc@shalomcharlotte.org. Pres. Bob Abel; Exec. Dir. Sue Worrel. (WWW.JEWISHCHARLOTTE.ORG)

DURHAM-CHAPEL HILL

DURHAM-CHAPEL HILL JEWISH FEDERATION & COMMUNITY COUNCIL (1979); 3700 Lyckan Pkwy., Suite B, Durham (27707-2541); (919)489-5335. FAX: (919)489-5788. E-mail: federation@shalomdch.org. Pres. Lew Margolis; Interim Exec. Dir. David Sclove. ([HTTP://SHALOMDCH.ORG](http://SHALOMDCH.ORG))

GREENSBORO

GREENSBORO JEWISH FEDERATION (1940); 5509C W. Friendly Ave. (27410-4211); (336)852-5433. FAX: (336)852-4346. E-mail: mchandler@shalomgreensboro.org. Pres. Nancy Brenner; Exec. Dir. Marilyn Chandler. (WWW.SHALOMGREENSBORO.ORG)

RALEIGH

RALEIGH-CARY JEWISH FEDERATION (1987); 8210 Creedmoor Rd., Suite 104 (27613); (919)676-2200. FAX: (919)676-2122. E-mail: info@rcjf.org. Pres. Jim Maass; Exec. Dir. Judah Segal. (WWW.RCJF.ORG)

OHIO**AKRON**

AKRON JEWISH COMMUNITY FEDERATION (1935); 750 White Pond Dr. (44320-1128);

(330)869-CHAI (2424). FAX: (330)867-8498. Pres. David Kock; Exec. Dir. Michael Wise. (WWW.JEWISHAKRON.ORG)

CANTON

CANTON JEWISH COMMUNITY FEDERATION (1935; reorg. 1955); 2631 Harvard Ave., NW (44709-3147); (330)452-6444. FAX: (330)452-4487. E-mail: cantonjcf@aol.com. (JEWISHCANTON.ORG)

CINCINNATI

JEWISH FEDERATION OF CINCINNATI (1896; reorg. 1967); 4380 Malsbary Rd., Suite 200 (45242-5644); (513) 985-1500. FAX: (513) 985-1503. E-mail: jfed@jfedcin.org. Pres. Harry B. Davidow; Chief Exec. Officer Rabbi Michael R. Zedek. (WWW.JEWISHCINCINNATI.ORG)

CLEVELAND

JEWISH COMMUNITY FEDERATION OF CLEVELAND (1903); 1750 Euclid Ave. (44115-2106); (216)566-9200. FAX: (216) 861-1230. E-mail: info@jcfclve.org. Exec. V.-Pres. & CEO Joel Fox. (WWW.JEWISHCLEVELAND.ORG)

COLUMBUS

COLUMBUS JEWISH FEDERATION (1926); 1175 College Ave. (43209); (614)237-7686. FAX: (614)237-2221. E-mail: cjf@tcjf.org. Pres. & CEO Marsha Hurwitz. (WWW.JEWISHCOLUMBUS.ORG)

DAYTON

JEWISH FEDERATION OF GREATER DAYTON (1910); 4501 Denlinger Rd. (45426-2395); (937)854-4150. FAX: (937)854-2850. Pres. Joseph Bettman; Exec. V.-Pres. Peter H. Wells. (WWW.JEWISHDAYTON.ORG)

STEUBENVILLE

JEWISH COMMUNITY COUNCIL (1938); 300 Lovers Lane (43952); (614)264-5514. FAX: (740)264-7190. Pres. Curtis L. Greenberg; Exec. Sec. Jennie Bernstein.

TOLEDO

JEWISH FEDERATION OF GREATER TOLEDO (1907; reorg. 1960); 6505 Sylvania Ave., Sylvania (43560-3918); (419)885-4461. FAX: (419)885-3207. E-mail: jftoledo@cjfn.org. CEO Joel S. Beren. (WWW.JEWISHTOLEDO.ORG)

YOUNGSTOWN

YOUNGSTOWN AREA JEWISH FEDERATION (1935); 505 Gypsy Lane (44504-1314); (330)746-3251. FAX: (330)746-7926. E-

mail: samkoopl@juno.com. Pres. Dr. Ronald Roth; Dir. Bonnie Deutsch-Burdman.

OKLAHOMA

OKLAHOMA CITY

JEWISH FEDERATION OF GREATER OKLAHOMA CITY (1941); 710 W. Wilshire, Suite C (73116-7736). (405)848-3132. FAX: (405) 848-3180. E-mail: okcfd@flash.net. Pres. Harriet Carson; Exec. Dir. Edie S. Roodman. (WWW.JFEDOKC.ORG)

TULSA

JEWISH FEDERATION OF TULSA (1938); 2021 E. 71 St. (74136); (918)495-1100. FAX: (918)495-1220. E-mail: federation@jewish-tulsa.org. Pres. Andrew M. Wolov; Exec. Dir. David Bernstein. (WWW.JEWISHTULSA.ORG)

OREGON

PORTLAND

JEWISH FEDERATION OF PORTLAND (incl. Northwest Oregon and Southwest Washington communities) (1920; reorg. 1956); 6651 SW Capitol Hwy. (97219); (503)245-6219. FAX: (503)245-6603. E-mail: charlie@jewishportland.org. Pres. Rob Shlachter; Exec. Dir. Charles Schiffman. (WWW.JEWISHPORTLAND.ORG)

PENNSYLVANIA

BUCKS COUNTY

(See Jewish Federation of Greater Philadelphia)

ERIE

JEWISH COMMUNITY COUNCIL OF ERIE (1946); 1611 Peach St., Suite 405 (16501-2123); (814)455-4474. FAX: (814)455-4475. E-mail: jcceri@erie.net. Pres. Robert Cohen; Admin. Dir. Cynthia Penman; Dir. Barbara Singer. (WWW.JCCERI.ORG)

HARRISBURG

UNITED JEWISH COMMUNITY OF GREATER HARRISBURG (1941); 3301 N. Front St. (17110-1436); (717)236-9555. FAX: (717) 236-8104. E-mail: communityreview@desupernet.net. Pres. Raphael Aronson; Exec. Dir. David Weisberg. (WWW.HBGJEWISHCOMMUNITY.COM)

LEHIGH VALLEY

JEWISH FEDERATION OF THE LEHIGH VALLEY (1948); 702 N. 22nd St., Allentown (18104); (610)821-5500. FAX: (610)821-

8946. E-mail: ivfed@enter.net. Exec. Dir. Mark Goldstein.

PHILADELPHIA

JEWISH FEDERATION OF GREATER PHILADELPHIA (incl. Bucks, Chester, Delaware, Montgomery, and Philadelphia counties) (1901; reorg. 1956); 2100 Arch St. (19103); (215)832-0500. FAX: (215)832-1510. E-mail: lyouman@philjnet.org. Pres. & CEO Ira M. Schwartz. (WWW.JEWISHPHILLY.ORG)

PITTSBURGH

UNITED JEWISH FEDERATION OF GREATER PITTSBURGH (1912; reorg. 1955); 234 McKee Pl. (15213-3916); (412)681-8000. FAX: (412) 681-3980. E-mail: information@ujf.net. Chmn. Barbara Burstin. (WWW.UJF.NET)

READING

JEWISH FEDERATION OF READING, PA., INC. (1935; reorg. 1972); 1700 City Line St. (19604); (610)921-2766. FAX: (610)929-0886. E-mail: stanr@epix.net. Pres. Sheila Lattin; Exec. Dir. Stanley Ramati. (WWW.READINGJEWISHCOMMUNITY.COM)

SCRANTON

JEWISH FEDERATION OF NORTHEASTERN PENNSYLVANIA (1945); 601 Jefferson Ave. (18510); (570)961-2300. FAX: (570)346-6147. E-mail: jfednepa@epix.net. Pres. Louis Nivert; Exec. Dir. Mark Silverberg. (WWW.JFEDNEPA.ORG)

WILKES-BARRE

JEWISH FEDERATION OF GREATER WILKES-BARRE (1950); 60 S. River St. (18702-2493); (570)822-4146. FAX: (570)824-5966. E-mail: wbreport@aol.com. Pres. Murray Ufberg; Exec. Dir. Don Cooper.

RHODE ISLAND

PROVIDENCE

JEWISH FEDERATION OF RHODE ISLAND (1945); 130 Sessions St. (02906); (401)421-4111. FAX: (401)331-7961. E-mail: shalom@jfri.org. Pres. Edward D. Feldstein; Exec. Dir. Steven A. Rakitt. (WWW.JFRI.ORG)

SOUTH CAROLINA

CHARLESTON

CHARLESTON JEWISH FEDERATION (1949); 1645 Raoul Wallenberg Blvd., PO Box 31298 (29407); (843)571-6565. FAX: (843) 852-3547. E-mail: ellenk@jewishcharleston.org. Co-Pres. Wendy Goer and Paul Saltzman; Exec. Dir. Ellen J. Katzman. (WWW.JEWISHCHARLESTON.ORG)

COLUMBIA

COLUMBIA JEWISH FEDERATION (1960); 4540 Trenholm Rd., PO Box 6968 (29206-4462); (803)787-2023. FAX: (803)787-0475. E-mail: ternercjf@hotmail.com. Pres. Stephen Serbin; Exec. Dir. Steven Turner.

SOUTH DAKOTA

SIOUX FALLS

JEWISH WELFARE FUND (1938); 510 S. First Ave. (57102-1003); (605)332-3335. FAX: (605) 334-2298. E-mail: asnh94@prodigy.com. Pres. Laurence Bierman; Exec. Sec. Stephen Rosenthal.

TENNESSEE

CHATTANOOGA

JEWISH COMMUNITY FEDERATION OF GREATER CHATTANOOGA (1931); 3601 Ringgold Rd. (37412); PO Box 8947 (37412); (423)493-0270. FAX: (423)493-9997. E-mail: mdzik@jcfgc.com. Pres. Michael Lebovitz; Exec. Dir. Michael Dzik. (WWW.JCFGC.COM)

KNOXVILLE

KNOXVILLE JEWISH FEDERATION, INC. (1939); 7800 Deane Hill Dr. (37919); (865)693-5837. FAX: (865)694-4861. E-mail: ajckjif@aol.com. Pres. Marilyn Lieberman; Exec. Dir. Dr. Bernard Rosenblatt. (WWW.JEWISHKNOXVILLE.ORG)

MEMPHIS

MEMPHIS JEWISH FEDERATION (incl. Shelby County) (1935); 6560 Poplar Ave. (38138-3614); (901)767-7100. FAX: (901)767-7128. E-mail: jfeld@memjfed.org. Pres. Louise Sklar; Exec. Dir. Jeffrey Feld. (WWW.KORR-NET.ORG/MJF)

NASHVILLE

NASHVILLE JEWISH FEDERATION (1936); 801 Percy Warner Blvd. (37205-4009); (615)356-3242. FAX: (615)352-0056. E-mail: jnashjfed@aol.org. Pres. Fred Zimmerman; Exec. Dir. Steven J. Edelstein. (WWW.JNASHFED.ORG)

TEXAS

AUSTIN

JEWISH COMMUNITY ASSOCIATION OF AUSTIN (1939; reorg. 1956); 7300 Hart Lane (78731); (512)735-8000. FAX: (512)735-8001. E-mail: austinjfed@jfaustin.org. Pres. Linda Millstone; Exec. Dir. Sandy Sack. (WWW.JFAUSTIN.ORG)

BEAUMONT

BEAUMONT JEWISH FEDERATION; PO Box 1891 (77704-1981); (409)832-2881.

CORPUS CHRISTI

COMBINED JEWISH APPEAL OF CORPUS CHRISTI; 750 Everhart Rd. (78411-1906); (512)855-6239. FAX: (512)853-9040.

DALLAS

JEWISH FEDERATION OF GREATER DALLAS (1911); 7800 Northaven Rd. (75230-3226); (214)369-3313. FAX: (214)369-8943. E-mail: jharburger@jfgd.org. Pres. Donald Schaffer; Exec. Dir. Gary Weinstein. (WWW.JEWISHDALLAS.ORG)

EL PASO

JEWISH FEDERATION OF EL PASO, INC. (1937); 405 Wallenberg Dr. (79912-5605); (915)584-4437. FAX: (915)584-0243. Pres. Gary Weiser; Exec. Dir. Larry Harris. (WWW.JEWISHFED.HUNTLEIGH.NET)

FORT WORTH

JEWISH FEDERATION OF FORT WORTH AND TARRANT COUNTY (1936); 4255 Bryant Irvin Rd. #209 (76008); (817)569-0892. FAX: (817)569-0895. E-mail: jfed@tarrantfederation.org. Pres. Harold Gernsbacher; Exec. Dir. Naomi Rosenfield.

HOUSTON

JEWISH FEDERATION OF GREATER HOUSTON (1936); 5603 S. Braeswood Blvd. (77096-3907); (713)729-7000. FAX: (713)721-6232. E-mail: lwunsch@houstonjewish.org. Pres. Marvin Woskow; Exec. V.-Pres. Lee Wunsch. (WWW.HOUSTONJEWISH.ORG)

SAN ANTONIO

JEWISH FEDERATION OF SAN ANTONIO (incl. Bexar County) (1922); 12500 NW Military Hwy., Suite 200 (78231); (210)302-6960. FAX: (210)408-2332. E-mail: markfreedman@jfsatx. Pres. Alan Petlin; Exec. Dir. Mark Freedman. (WWW.JFSATX.ORG)

WACO

JEWISH FEDERATION OF WACO & CENTRAL TEXAS (1949); PO Box 8031 (76714-8031); (817)776-3740. FAX: (817)776-4424. E-mail: debhersh@aol.com. Pres. Harry Smith; Exec. Sec. Deborah Hersh. (WWW.AGUDATH-JACOB.ORG/FED.HTM)

UTAH

SALT LAKE CITY

UNITED JEWISH FEDERATION OF UTAH (1936); 2 North Medical Drive (84113);

(801)581-0102. FAX: (801) 581-1334. Pres. Robert Wolff; Exec. Dir. Donald Gartman.

VIRGINIA

RICHMOND

JEWISH COMMUNITY FEDERATION OF RICHMOND (1935); 5403 Monument Ave., PO Box 17128 (23226-7128); (804)288-0045. FAX: (804)282-7507. E-mail: executivedirector@jewishrich.org. Pres. Stewart Kasen; Exec. Dir. Ellen Chernack. (WWW.JEWISHRICHMOND.ORG)

TIDEWATER

UNITED JEWISH FEDERATION OF TIDEWATER (incl. Norfolk, Portsmouth, and Virginia Beach) (1937); 5000 Corporate Woods Dr., Suite 200, Virginia Beach (23462-4370); (757)965-6100. FAX: (757)965-6102. E-mail: ujft@ujft.org. Pres. David Brand; Exec. V.-Pres. Harry Graber. (WWW.JEWISHVA.ORG)

VIRGINIA PENINSULA

UNITED JEWISH COMMUNITY OF THE VIRGINIA PENINSULA, INC. (1942); 2700 Spring Rd., Newport News (23606); (757)930-1422. FAX: (757)930-3762. E-mail: unitedjvc@erols.com. Pres. Roy H. Lasris; Exec. Dir. Rodney J. Margolis. (WWW.UJCV.ORG)

WASHINGTON

SEATTLE

JEWISH FEDERATION OF GREATER SEATTLE (incl. King County, Everett, and Bremerton) (1926); 2031 Third Ave. (98121); (206) 443-5400. FAX: (206)443-0306. E-mail: wendyj@jewishinseattle.org. Pres. & CEO Barry M. Goren. (WWW.JEWISHINSEATTLE.ORG)

WEST VIRGINIA

CHARLESTON

FEDERATED JEWISH CHARITIES OF CHARLESTON, INC. (1937); PO Box 1613 (25326); (304)345-2320. FAX: (304)345-2325. E-mail: mzlto@aol.com. Pres. Stuart May; Exec. Sec. Lee Diznoff.

WISCONSIN

MADISON

MADISON JEWISH COMMUNITY COUNCIL, INC. (1940); 6434 Enterprise Lane (53719-1117); (608)278-1808. FAX: (608)278-7814. E-mail: mjcc@mjcc.net. Pres. Diane Seder; Exec. Dir. Steven H. Morrison. (WWW.JEWISHMADISON.ORG)

MILWAUKEE

MILWAUKEE JEWISH FEDERATION, INC.
(1902); 1360 N. Prospect Ave. (53202);
(414)390-5700. FAX: (414)390-5782. E-

mail: info@milwaukeejewish.org. Pres.
Stephen L. Chernof; Exec. V.-Pres. Rich-
ard H. Meyer. (WWW.MILWAUKEEJEWISH.
ORG)

CANADA**ALBERTA****CALGARY**

CALGARY JEWISH COMMUNITY COUNCIL
(1962); 1607 90th Ave. SW (T2V 4V7);
(403)253-8600. FAX: (403)253-7915. E-
mail: cjcc@cjcc.ca. Pres. Nate Feldman;
Exec. Dir. Myrna Linder. (WWW.CJCC.CA)

EDMONTON

JEWISH FEDERATION OF EDMONTON (1954;
reorg. 1982); 7200 156th St. (T5R 1X3);
(780)487-5120. FAX: (780)481-1854. E-
mail: edjfed@net.com.ca. Pres. Stephen
Mandel; Exec. Dir. Lesley A. Jacobson.

BRITISH COLUMBIA**VANCOUVER**

JEWISH FEDERATION OF GREATER VANCOU-
VER (1932; reorg. 1987); 950 W. 41st Ave.,
Suite 200 (V5Z 2N7); (604)257-5100. FAX:
(604)257-5110. E-mail: jfed@jfgv.com. Pres.
Sondra Green; Exec. Dir. Mark Gurvis.
(WWW.JFGV.COM)

MANITOBA**WINNIPEG**

JEWISH FEDERATION OF WINNIPEG/
COMBINED JEWISH APPEAL (1938; reorg.
1973); 123 Doncaster St., Suite C300
(R3N 2B2); (204)477-7400. FAX: (204)477-
7405. E-mail: bfreedman@aspercampus.
mb.ca. Pres. Neil Dubroff; Exec. V.-Pres.
Robert Freedman. (WWW.JEWISHWINNIPEG.
ORG)

ONTARIO**HAMILTON**

UJA/JEWISH FEDERATION OF HAMILTON/
WENTWORTH & AREA (1932; merged 1971);
PO Box 7258, 1030 Lower Lions Club Rd.,
Ancaster (L9G 3N6); (905)648-0605 #305.

FAX: (905)648-8350. E-mail: hamujajf@in-
terlynx.net. Pres. Bonnie Loewith; Exec.
Dir. Gerald Fisher. (WWW.JEWISHHAMIL-
TON.ORG)

LONDON

LONDON JEWISH FEDERATION (1932); 536
Huron St. (N5Y 4J5); (519)673-3310. FAX:
(519)673-1161. Pres. Ron Wolf; Off. Mgr.
Debra Chatterley. (WWW.JEWISHLONDON.CA)

OTTAWA

UNITED JEWISH APPEAL OF OTTAWA (1934);
21 Nadolny Sachs Private (K2A 1R9);
(613)798-4696. FAX: (613)798-4695. E-
mail: uja@jccottawa.com. Pres. Barbara
Farber; Exec. Dir. Jack Silverstein. (WWW.
JEWISHOTTAWA.ORG)

TORONTO

UJA FEDERATION OF GREATER TORONTO
(1917); 4600 Bathurst St. (M2R 3V2);
(416)635-2883. FAX: (416)631-5715. E-
mail: webmaven@feduja.org. Pres. Joseph
Steiner; Exec. V.-Pres. Allan Reitzes. (WWW.
JEWISHTORONTO.NET)

WINDSOR

JEWISH COMMUNITY FEDERATION (1938);
1641 Ouellette Ave. (N8X 1K9); (519)973-
1772. FAX: (519)973-1774. Pres. Jay Arme-
land; Exec. Dir. Harvey Kessler. (WWW.
JEWISHWINDSOR.ORG)

QUEBEC**MONTREAL**

FEDERATION CJA (formerly Allied Jewish
Community Services) (1965); 1 Carrie Cum-
mings Square (H3W 1M6); (514)735-3541.
FAX: (514)735-8972. E-mail: dcantor@fed-
erationcja.org. Pres. Steven Cummings;
Exec. V.-Pres. Danyael Cantor. (WWW.FED-
ERATIONCJA.ORG)

Jewish Periodicals

UNITED STATES

ALABAMA

DEEP SOUTH JEWISH VOICE (1990). PO Box 130052, Birmingham, 35213. (205)595-9255. FAX: (205)595-9256. E-mail: dsjvoice@aol.com. Lawrence M. Brook. Monthly. (www.DEEPSOUTHJEWISHVOICE.COM)

ARIZONA

ARIZONA JEWISH POST (1946). 2601 N. Campbell Ave., #205, Tucson, 85719. (520)319-1112. FAX: (520) 319-1118. E-mail: pbraun@azjewishpost.com. Editor Phyllis Braun. Fortnightly. Jewish Federation of Southern Arizona.

JEWISH NEWS OF GREATER PHOENIX (1948). 1625 E. Northern Ave., Suite 106, Phoenix, 85020. (602)870-9470. FAX: (602)870-0426. E-mail: editor@jewishaz.com. Editor Rabbi Barry Cohen. Weekly. (www.JEWISHAZ.COM)

CALIFORNIA

THE AMERICAN RABBI (1968). 22711 Cass Ave., Woodland Hills, 91364. (818)225-9631. E-mail: amrabbi@pacbell.net. Ed.-in-Ch./Pub. David Epstein; Ed. Harry Esrig. Quarterly.

CENTRAL CALIFORNIA JEWISH HERITAGE (1914). 20201 Sherman Way, Winnetka, 91306. (818) 576-9000. FAX: (818) 576-9910. E-mail: heritagepub@earthlink.net. Dan Brin. Six times a year. Heritage Group.

HERITAGE-SOUTHWEST JEWISH PRESS (1914). 20201 Sherman Way, Suite 204, Winnetka, 91306. (818) 576-9000. FAX: (818) 576-9910. E-mail: heritagepub@earthlink.net. Dan Brin. Weekly. Heritage Group.

JEWISH BULLETIN OF NORTHERN CALIFORNIA (1946). 225 Bush St., Suite 1480, San Francisco, 94104-4281. (415)263-7200. FAX: (415)263-7223. E-mail: info@jbnc.com. Marc S. Klein. Weekly. San Francisco Jewish Community Publications, Inc.

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620-3433. E-mail: news@jewishreview.org. Paul Haist. Regular column in Russian. Fortnightly. Jewish Federation of Portland. (WWW.JEWISHREVIEW.ORG)

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THE RECONSTRUCTIONIST (1935). 1299 Church Rd., Wyncote, 19095-1898. (215) 576-5210. FAX: (215)576-8051. E-mail: rhrsh@terra.org. Rabbi Richard Hirsh. Semiannually. Reconstructionist Rabbinical College.

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OBSERVER (1934). 801 Percy Warner Blvd., Suite 102, Nashville, 37205. (615)354-1637. FAX: (615)352-0056. E-mail: judy@jewishnashville.org. Judith A. Saks. Bi-weekly (except July). Jewish Federation of Nashville.

SHOFAR. PO Box 8947, Chattanooga, 37414. (423)493-0270, Ext. 12. FAX: (423) 493-9997. E-mail: shofar@jcfgc.com. Rachel Schulson. Ten times a year. Jewish Federation of Greater Chattanooga.

TEXAS

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Remembering Milton Himmelfarb (1918–2006)

THE DEATH OF Milton Himmelfarb on January 4, 2006, at age 87, robbed the Jewish community of one of its most brilliant thinkers and perspicacious critics. Himmelfarb was a deeply cultured man, an intellectual's intellectual. At the same time, and in equal measure, he was a proud Jew, who, as the late Charles Liebman observed, "carrie[d] his Judaism like a chip on his shoulder."¹ Himmelfarb's readiness to defend Jews and Judaism against all comers—a task he performed in exemplary fashion in the pages of *Commentary* for decades—made him an indispensable figure on the American Jewish scene.

Himmelfarb was that rare phenomenon: an intellectual firmly anchored in community. He spent the whole of his adult life at the American Jewish Committee, ultimately becoming director of Information and Research Services (1955–86) and editor of the *American Jewish Year Book* (1959–86). The AJC's sponsorship of *Commentary* brought him into the orbit of the magazine, where he quickly established himself as a trenchant observer of Jewish affairs.² Himmelfarb's first *Commentary* piece appeared in May 1947, his last in August 1996.

Over the course of his career, Himmelfarb was a player on two intellectual dream teams. At the American Jewish Committee, he shared office space with Marshall Sklare, who went on to become the dean of American Jewish sociology, and Lucy Dawidowicz, who gained renown as a historian of the Holocaust. On the *Commentary* side, he achieved "contributing editor" status together with noted literary scholar Robert Alter and international affairs experts George Lichtheim and Walter Laqueur. Clearly, Himmelfarb operated in the intellectual big leagues.

Yet while Himmelfarb was an intellectual, he was a counterintellectual as well, delighting in exposing the pretensions of the intellectual set.³ As a partisan of Judaism and a defender of the Jews, Himmelfarb found himself regularly taking up the cudgels against one particular subset of

¹Charles Liebman, *The Ambivalent American Jew* (Philadelphia, 1973), p. ix.

²Himmelfarb's role as a *Commentary* contributor is discussed in Ruth Wisse, "The Jewishness of *Commentary*," in Murray Friedman, ed., *Commentary in American Life* (Philadelphia, 2005), pp. 64–66.

³On the counterintellectual as a type, see Peter Steinfels, "The Counterintellectuals," in Theodore Solotaroff, ed., *New American Review 14* (New York, 1972), pp. 115–38.

intellectuals—the “non-Jewish Jews,” i.e., Jewish universalists of every stripe. Not a few of Himmelfarb’s *Commentary* pieces over the years fall into this category, including “Two Cheers for Hedonism” (April 1965), “This Aquarian Age” (April 1970), and “The Topless Tower of Babylon” (December 1970).

Himmelfarb’s obituaries mentioned that he was the brother-in-law of neoconservative guru, Irving Kristol. This serves to remind us of the political dimension of his writing, which, in focusing on the critique of Jewish liberalism, put him at odds with the vast majority of American Jews. Himmelfarb’s political trajectory, like that of *Commentary*, took him from liberalism to neoconservatism.⁴ It is important to note, however, that Himmelfarb was ahead of the curve: in 1966, when *Commentary* was still firmly in the liberal camp, Himmelfarb penned an essay openly challenging the liberal Jewish shibboleth of church-state separation. “Church and State: How High a Wall?” (*Commentary*, July 1966) caused a tremendous stir, sending a signal of important changes to come.

In closing out these preliminaries, attention should be called to Himmelfarb’s linguistic prowess. This was a man in control of Hebrew, Yiddish, Latin, Greek, French, German, and Italian. Himmelfarb’s English rendition of Chaim Grade’s “My Quarrel with Hersh Rasseyner,” appearing in *A Treasury of Yiddish Stories*, is nothing short of a masterpiece.⁵ Himmelfarb’s grasp of Hebrew opened up the Hebrew Bible to critical scrutiny (“Translating the Psalms,” *Commentary*, February 1968), while his Greek gave him access to the New Testament (“On Reading Matthew,” *Commentary*, October 1965).

The Writer

Himmelfarb was born in 1918 to an immigrant family in Brooklyn.⁶ After attending Townsend Harris High School, he went on to City College, where he was caught up in the swirl of radical politics. (Himmelfarb graduated in 1938, two years ahead of the two Irvings, Kristol and Howe.)

⁴On *Commentary*’s move to the right, which began in 1970, see George Nash, “Joining the Ranks,” in Friedman, ed., *Commentary in American Life*, pp. 151–73.

⁵Irving Howe and Eliezer Greenberg, eds., *A Treasury of Yiddish Stories* (Cleveland, 1958), pp. 579–606. The translation was originally published in *Commentary*, November 1953, pp. 428–41.

⁶The discussion in this section draws in part on Himmelfarb’s oral history, dated July 29, 1981, prepared for the American Jewish Committee’s William E. Wiener Oral History Library. It is available at the Dorot Jewish Division of the New York Public Library.

At the same time, Himmelfarb attended the undergraduate division of the Jewish Theological Seminary, where he completed his studies in 1939. Interestingly, with 40 years of hindsight, Himmelfarb felt comfortable in stating, "I suspect that the Seminary College may have had more influence on me than City College."

Himmelfarb fit the mold of the brainy Jew, being a "bookworm from age nothing." This, plus his gift for languages, made him a natural for the American Jewish Committee's Research Institute on Peace and Postwar Problems when a staff position became available in 1942. As a "generalist," a "jack of all trades," Himmelfarb wrote, edited, and translated, contributing to a variety of projects having to do with the annihilation of European Jewry. Three of Himmelfarb's pieces from this period that found their way into the *American Jewish Year Book* are "Refugee Migrations" (1943-44), "Western Europe" (1944-45), and "Peace Treaties" (1947-48).

Over time, Himmelfarb assumed increasing responsibility for the research activity of the American Jewish Committee. Especially consequential was his appointment as *Year Book* editor in 1959, which led to a series of breakthrough articles that Himmelfarb commissioned. On the statistical side there was Erich Rosenthal's "Jewish Fertility in the United States" (1961) and "Studies of Jewish Inter-marriage in the United States" (1963); in a more analytic vein there was Charles Liebman's "Orthodoxy in American Jewish Life" (1965) and "The Training of American Rabbis" (1968). All in all, Himmelfarb worked assiduously to enhance the AJYB's reputation as the "book of record" of American Jewry.

Himmelfarb's first *Commentary* piece, a lengthy review of *The Jewish People: Past and Present*, appeared in May 1947, a year and a half after the magazine was launched under the editorship of Elliot Cohen.⁷ Himmelfarb fully shared Cohen's view that, "As to Jewish culture, the first question we should ask is not whether it is Jewish, but whether it is good." This is the sensibility that Himmelfarb brought to his role as a *Commentary* reviewer, offering shrewd assessments of such diverse volumes as Theodor Reik's *Ritual* (September 1947), Jacob Agus's *Guideposts in Modern Judaism* (January 1956), D.M. Dunlop's *The History of the Jewish Khazars* (June 1955), and Howard Fast's *My Glorious Brothers* (December 1948). In total, Himmelfarb penned 20 pieces for the magazine

⁷Cohen's tenure as editor is examined in Nathan Abrams, "'America is Home': *Commentary* Magazine and the Refocusing of the Community of Memory, 1945-60," in Friedman, ed., *Commentary in American Life*, pp. 9-37.

(18 book reviews and two free-standing essays) prior to the time—February 1960—that Norman Podhoretz assumed the reins at *Commentary*.

Under Podhoretz's editorial direction, Himmelfarb became a high-profile contributor. He ceased writing book reviews altogether, going over completely to the essay form. This gave him the freedom both to pursue his interests at will and to cover issues in depth. While a number of Himmelfarb's early essays involved straightforward reporting—such as "Some Notes on Jewish Affairs" (August 1960), "Fertility, Social Action, Socialism" (September 1961), and "Scholars Convene in Jerusalem" (August 1962)—they quickly gave way to much more sophisticated think pieces, brimming with learning and written in a scintillating style, reflecting on some aspect of the Jewish condition. This was the signature Himmelfarb piece, which won him a wide and admiring readership.

From the mid-1960s to the mid-1980s, as Ruth Wisse has noted, Himmelfarb was *Commentary*'s "most prominent writer on Jewish affairs." With the magazine moving to the right beginning in 1970, it fell to Himmelfarb to think through the implications for Jewish political behavior ("The Jewish Vote Again," June 1973; "Are Jews Becoming Republican?" August 1981). The vexing problem of black anti-Semitism demanded attention, and it was Himmelfarb who took up the challenge ("Negroes, Jews, and Muzhiks," October 1966; "Is American Jewry in Crisis?" March 1969). On the Jewish communal front, Himmelfarb offered shrewd takes on such diverse phenomena as the day school movement ("Reflections on the Jewish Day School," July 1960), the Jewish Defense League ("Never Again," August 1971), and synagogue reform ("Relevance in the Synagogue," May 1968). Last but hardly least, Himmelfarb weighed in on the Arab-Israel conflict and Israel's heroic struggle for survival ("In the Light of Israel's Victory," October 1967).

In addition to providing coverage of political and social matters, Himmelfarb penned a series of cultural pieces—exercises in intellectual history—mapping out the territory of Jewish modernity. Himmelfarb saw in this the master theme of all his work in *Commentary*; hence, the title, *The Jews of Modernity* that he gave his collection of essays from the magazine.⁸ Himmelfarb writes in the preface:

The dominant theme of the essays that follow . . . is Jewish modernity. More exactly, the theme is the particular kind of modernity so

⁸Milton Himmelfarb, *The Jews of Modernity* (New York, 1973).

long and so disproportionately favored by Jews, with its messianic politics and its devoutness about art and science; its grandeurs and servitudes; its temptations to self-righteousness and self-deception, whether among the bourgeois or among the intellectual; and its cumulative disillusionments and contradictions.

In essays along the lines of "Varieties of Jewish Experience" (July 1967), "The Greeks, The Romans, and Captain Dreyfus" (February 1973), and "Spinoza and the Colonel" (March 1974), Himmelfarb offered a set of brilliant riffs on this theme.

Such was Himmelfarb's at-homeness in the pages of *Commentary* that, in a writing career spanning more than half a century, he produced a mere handful of essays for other publications. One outstanding piece in this category is "Secular Society? A Jewish Perspective," which appeared in a special issue of *Daedalus* (1967) devoted to religion in America. Himmelfarb also contributed trenchant essays to four collected volumes: *Federal Aid and Catholic Schools* (1964); *Population Control* (1973); *Emerging Coalitions in American Politics* (1978); and *Jews in Unsecular America* (1987). That is about it; the rest, to play with a phrase, was *Commentary*.

The Thinker

The stage is now set for a closer look at Himmelfarb's best in the pages of *Commentary*. We begin with his coverage of political and social issues and then turn to his handling of "Jewish modernity." The discussion throughout leans heavily on Himmelfarb's own words, so as to convey a strong sense of his unique authorial voice.

For starters on the political front, there is "Is American Jewry in Crisis?" (March 1969), in which Himmelfarb first formulated his iron law of Jewish political behavior: Jews earn like Episcopalians, but vote like Puerto Ricans. It was this observation that established Himmelfarb's reputation as a phrasemaker, a point emphasized in the obituaries. As Himmelfarb moved to the political right in the 1970s and beyond, he grew increasingly impatient with the refusal of most American Jews to join him. In a *Commentary* symposium on "Liberalism and the Jews" that appeared in the January 1980 issue, Himmelfarb lashed out at the "rote liberalism" of Jewish voters, which rendered them "compulsive Democrats." By December 1985, when Himmelfarb published "Another Look at the Jewish Vote," he was invoking "dumb smartness" to explain the "left of bankbook voting" of Jewish Americans. All this came to a head in Himmelfarb's last *Commentary* essay devoted to politics, "American Jews:

Diehard Conservatives" (April 1989). Himmelfarb's title spoke of hope lost:

[T]he 1988 presidential voting showed what diehard conservatives American Jews are. Times have changed and America has changed. Most whites once voted for Democratic presidential candidates but have long since changed to voting for Republicans Practically alone among white voters, American Jews have changed hardly at all. Only in 1980 did they fail to give the Democratic candidate a substantial majority, and then it was John Anderson's independent candidacy that caused them to give Carter a mere plurality. Clinging more than most to old attachments and habits, American Jews may fairly be called more conservative than most.

"Is American Jewry in Crisis?" has additional importance as a guide to the factors propelling Himmelfarb in a rightward direction. Himmelfarb invokes all the standard neoconservative themes:⁹ black anti-Semitism; New Left anti-Zionism; Third-World hostility to Israel; the introduction of quotas; community control of schools; the WASP elite's indifference to Jewish concerns; and more. In an editorial gloss, Norman Podhoretz summarized Himmelfarb's stance in the essay as follows: "Milton Himmelfarb here maintains that the situation is extremely serious indeed and warrants a more concerned Jewish response than uneasy apprehension." Himmelfarb was prepared to duke it out with those who disagreed with his diagnosis:

Jews are anxious about anti-Semitism, and a Jewish social scientist says we are crazy. A newspaper notes that he is the author of a study which concluded that "Negroes probably were less anti-Semitic than white Christians. But now, [he] suggests, the anti-Semitic statements of some Negro militants may be changing attitudes at the grass roots." No matter; the same paper quotes him as saying, "Jews are incredibly paranoid." He himself tells us that a minority of anti-Semitic activists are affecting the Negro majority that was formerly rather well disposed to Jews; he reads that in Germany the courts are still trying anti-Semites for what they did when they had the chance; he must know that Anne Frank would not yet be forty; but he says the Jews are mad to worry. (A question to psychiatrists: What is the technical name for the delusion that it is insane to be concerned about reality?)

Himmelfarb's stance on church-state relations, no less than his neo-conservative politics, set him off sharply from the Jewish mainstream.

⁹Himmelfarb's first actual use of the term "neoconservative" comes in "Carter and the Jews" (August 1976).

Confirmation of this is to be found in the torrent of letters to *Commentary*¹⁰ protesting “Church and State: How High a Wall?” (July 1966), in which Himmelfarb mocked “24-karat separationism.” Arguing that “education has a more urgent claim on the nation than separationism,” Himmelfarb took up the cause of government aid to Catholic schools. Here is Himmelfarb in his advocacy role:

Many Catholics are sullen For the average Catholic, affluence is either a figure of speech or what someone else has: he is less affluent than the average Episcopalian, Congregationalist, or Jew. The taxes he pays to the public schools keep rising. So do his parochial-school costs, but the parochial school continues to fall behind the public school—in the size of classes, in salaries to attract good teachers, in equipment and amenities. He can hardly afford to pay once, but he has to pay twice; and in return his children get an education that he fears may not be good enough

He asks for aid, and a coalition of Protestants and Jews, far from respecting him for having done the hard thing so long, answer coldly that private education must be paid for privately; if he can’t afford it, let him not complain, let him use the public schools. At the same time he sees that in the cities many in the coalition . . . do indeed pay to send their children to private schools. Apparently they believe non-public education is like a Cadillac: just as it would be ridiculous to subsidize a poor man’s purchase of a Cadillac, so it would be to subsidize his purchase of non-public education. He suspects that this uncharacteristic enthusiasm of theirs for the principles of Ayn Rand is due rather to their distaste for Catholic education specifically than for non-public education generally

Catholics, therefore, have a real grievance. To remove this grievance would be just. It would also be statesmanlike, and would help improve the education of a significant part of the American people.

In the follow-up exchange with his critics, Himmelfarb invoked group psychology to explain why Jews were disproportionately represented in the ranks of the hard-line separationists. These were Jews, he argued, who experienced their minority status as a “punishment,” and sought to evade it by negating the Christian element in society. It was a strategy, Himmelfarb averred, that was bound to fail:

Remove Christian religious influence from the public schools as completely as you wish, you are not going to change the fact that in

¹⁰See the letters section in the October 1966 issue. This was followed by “A Controversy on Church and State”—a debate between Himmelfarb and Ivan Shapiro—in the December 1966 *Commentary*.

the best circumstances a Jew is sometimes going to feel like an outsider . . . in an English-language culture of Chaucer and Shakespeare and T. S. Eliot and Ezra Pound, of Milton and Hawthorne. Or take culture in an anthropologist's sense. Having removed Christmas from the schools, if that were fully possible, you couldn't remove it from the street or the stores or television. The message of American culture to a Jewish child is, Yes Ruthie, there is a Santa Claus; and No, he isn't Jewish.

The polemical bite evident in Himmelfarb's discussion of church-state relations shows itself in other areas as well. A case in point is "A Plague of Children" (April 1971), in which Himmelfarb, a father of seven, fulminates against the Zero Population Growth movement. Himmelfarb sees in the ZPG call for "compulsory, universal, reversible, sterilization" a nightmare scenario out of *Brave New World*. He likens ZPG spokesmen to the Pharaoh of the Bible and Nazi race scientists, without in any way slighting the fact that "so many in the movement seem to be Jews." As a self-declared Jewish "parochial," Himmelfarb permits himself the following observation: "The Jews are not exploding, it is not they who have too many children. The Jews have too few children, they are imploding. For Jewish population-imploders . . . the right thing is not ZPG but MPG—Maximum Population Growth."

Still another angry piece is "Paganism, Religion, and Modernity" (November 1968), in which Himmelfarb ridicules the 1960s counterculture. "Two hundred years after the Enlightenment," Himmelfarb observes, "its heirs celebrate their independence not from rationalism . . . but from rationality itself Of those heirs of the Enlightenment the implicit slogan is 'logic, shmogic.'" Himmelfarb continues in this fashion:

The distinction between reason and unreason is called artificial, and the very concept of insanity a gimmick for imprisoning spontaneity or vision Liberalism is fascism, permissiveness is repression—so says an elite of the intelligent and educated in the West As a certain comedian used to say, "You can't fool me, I'm too ignorant." Compared with some of the elite, the ignorant seem positively addicted to reason.

Shifting gears, we turn now to the "The Topless Tower of Babylon" (December 1970), in which Himmelfarb unveils his master thesis concerning "Jewish modernity":¹¹

¹¹Himmelfarb dates Jewish modernity from Spinoza, who was the "first man to have left the Jewish religious community without entering another—Christian, Moslem, or, in the ancient world, pagan."

For modern Jews every day is Election Day. For modern Jews there are only two parties, the Jews and the Christians. You have to vote for one or the other. There is no such thing as not voting. If you refuse to vote, you vote Christian. If you write in a third or fourth or twelfth party—Esperanto, Hillelism, the unity of mankind, socialist internationalism, the republic of learning—you vote Christian. If you try to jam the voting machine, you vote Christian. For a Jew, everything but voting Jewish is voting Christian. To vote Christian you don't have to pull the Christian lever, to vote Jewish you have to pull the Jewish lever.

Himmelfarb's use of political language here adds a touch of humor, but the message is dead serious. Himmelfarb leaves no room for doubt: "Denial and evasion of the narrow, stupid *either/or* go back to the French Revolution; but narrow and stupid as the *either/or* may be, it has stood the test of a long reality, while the denials and evasions are, or should be, an embarrassment to all."

What role does secular society play in this scenario?¹² Can it not serve as a neutral meeting ground for Christians and Jews? Himmelfarb's answer is an emphatic "no," since, as he sees it, "[i]n every Western nation, Christianity is too inseparable from the national culture for religious neutrality to be truly possible." "The West has become secular," Himmelfarb observes, "but not all that secular. From the perspective of Jewish experience and of contemporary Jewish reality, the Western secular society is Christian as well as secular—and that includes America." Himmelfarb adds the following note: "The religious *potential* of our society is Christian. If a secularist Jew, or his child or grandchild, is to be within reach of a Jewish potential—in the second and especially the third generation—he must actively will it, he must make a decision. To be within reach of the Christian potential needs no decision, no act of the will."

Himmelfarb offers a wealth of examples to back up his claim that "secularism has been, for Jews, a propaedeutic to Christianity." In "The Topless Tower of Babylon" the focus is on Ludwik Zamenhof, the inventor of Esperanto, and Felix Adler, the founder of Ethical Culture. Here is Himmelfarb's take on the latter movement:

Its function was to prevent or mitigate, for some Jews in their passage from the Jewish community to a Christian denomination of high social status, Heine's trauma. There is an American . . . His parents (generation A) were Jews. Him (generation B) they brought

¹²The quotes in this paragraph are drawn from "Secular Society? A Jewish Perspective," *Daedalus* 96, Winter 1967, pp. 220–35.

up in Ethical Culture. He married an Episcopalian lady. Why should he not? His children (generation C) and grandchildren (generation D, E, and so on) are likewise Episcopalian. Why should they not be? One can only admire the smoothness and easy conscience of the whole thing. Neither A nor B had to do or say anything spectacular or shocking, like baptism or a Christian confession of faith. Unlike Heine, they need not reproach themselves or see merit in others' reproaches. It was a baptism prolonged and attenuated over two or even three generations.

Working similar terrain to the "The Topless Tower of Babylon" is "Varieties of Jewish Experience" (July 1967), which addresses the issue of conversion to Christianity in the modern context. Himmelfarb first focuses on expedient conversions, considering the careers of Moses Mendelssohn, philosopher Solomon Maimon, and Sigmund Freud—all of whom ended up not converting—and orientalist Daniel Chwolson, Heinrich Heine, philosopher Edmund Husserl, and art historian Bernard Berenson—who did. He then turns to sincere conversions, painfully observing that even in the atheistic Soviet Union, awakened religiosity on the part of Jewish intellectuals almost always results in conversion to Christianity. Himmelfarb writes:

The poet Pasternak, a good and brave man, the son of modern Jews, became Russian Orthodox in the Soviet Union—that is to say, after the Revolution . . . Of Joseph Brodsky, the young man sentenced to a killing term in the North for daring to write poetry without an official poet's license, one hears that he has a Russian Orthodox cross over his cot. Is that because he, too, is now Russian Orthodox, or is it because a cross is the only religious symbol this Jew can find? One also hears that some of the best scientists in the Soviet Union are turning to Russian Orthodoxy, and that among these, in turn, are Jews.

Is that where Jewish honor has led? Surely that is not what Jews intended when they yearned for the creation of a state that would be neither Christian nor Jewish.

As part of his discussion of Jewish modernity, Himmelfarb devotes considerable attention to the phenomenon of "non-Jewish Jews," particularly on the political left. These, as he sees it, are the self-haters, Jewish universalists who allow no room for specifically Jewish concerns. Himmelfarb's ur-example is the revolutionary Rosa Luxemburg, who openly proclaimed, "Why do you pester me with your Jewish sorrow? There is no room in my heart for the Jewish troubles." In "This Aquarian Age" (April 1970), Himmelfarb goes after Juliusz Katz-Suchy, whom he dubs "A Pole in Denmark":

Banished by the Communist government of Poland [in 1968] as a Zionist—i.e., as a Jew—Katz-Suchy is now teaching at a Danish university. In Warsaw he was a professor of international relations. Earlier, he had been Polish representative at the United Nations, where he had been a consummate Stalinist. Then the order against Stalinism was passed down, and he dutifully became a liberal: what's in a name? What he could not become was a non-Jew, though the only thing Jewish about him was what he thought to be an irrelevant genealogical datum . . .

A UN representative and university professor may be expected to have an IQ above rather than below 100. Yet not only does Katz-Suchy speak of “presumed” Polish anti-Semitism, he also says: “I am still a Pole, and Poland will always be my country.”

The Contrarian

Perceptive readers will hardly fail to note that much of Himmelfarb's best work is framed in oppositional terms. Himmelfarb is at the top of his game when working against the grain; that is when the adrenaline starts flowing, yielding polemical pieces of the first order. As it happens, all seven *Commentary* essays highlighted in the previous section fall into this category, with Himmelfarb variously targeting Jewish voters, church-state separationists, population controllers, counterculture enthusiasts, and an assortment of alienated Jewish types. Clearly, Himmelfarb is never so happy—or effective—as when he is working himself into a lather.

Himmelfarb's readiness to operate in an attack mode is already evident in the first essay he published in *Commentary*, “The Vindictive and the Merciful,” which appeared in July 1949. The issue at hand is the traditional Christian claim that “the God of the Jews is a God of wrath and the God of the Christians is a God of love.” Eschewing all defensiveness, Himmelfarb carries the argument to the Christian side by asserting that “the religion of the cruel and vindictive Jews knows nothing about the doom of the majority of the faithful to eternal torment.” He continues: “This is the hell to which Christian theology, Catholic and Protestant, assigned the large majority of the faithful, let alone the heretics, infidels, and pagans. Knowledge of this hell was not the esoteric possession of the learned but was insistently preached to all Christians, and was common to all Christians' visions of the life to come.” On this basis alone, Himmelfarb concludes, the “ancient Christian formula of a merciful Christianity confronting a vindictive Judaism is wrong.”

Himmelfarb's natural affinity for polemics was strongly reinforced by a variety of factors. Of central importance was his turn from liberalism

to neoconservatism, placing him sharply at odds with the vast majority of American Jews. Himmelfarb's readiness to mount the barricades and do battle with Jewish liberals was of a piece with *Commentary's* broader attack on liberal ideas in the 1970s and beyond. Himmelfarb's contribution was to work the Jewish communal angle, monitoring political trends and glossing various issues from a Jewish perspective. Three standout pieces in the latter category are "Sword of the Law" (May 1972), dealing with law and order; "Of Fish and People" (December 1971), tackling environmentalism; and "Gentlemen and Scholars" (October 1973), treating university admissions.

Himmelfarb's bent for polemics was further reinforced by his strong sense of Jewish honor. In taking the measure of Jewish modernity, Himmelfarb was forced to conclude that "[this] modernity tends to consequences only equivocally honorable."¹³ What Himmelfarb had in mind, of course, was the flight from Jewishness that he documented so fully and so brilliantly in the pages of *Commentary*. Precisely because Himmelfarb identified as a modern Jew—"I can't help being modern. Modernity is the station in history in which it has pleased God to set me"¹⁴—he felt honor-bound to expose Jewish modernity's darker side. Himmelfarb's *Commentary* pieces canvassing Jewish alienation in the modern context serve as a call to judgment, rendering guilty verdicts at every turn.

The one essay that stands out as a stark exception in this regard is "On Leo Strauss," published in *Commentary* in August 1974, shortly after Strauss died. Strauss's combination of conservative politics and affirmative Jewishness, coming on top of his intellectual brilliance, made him a hero to Himmelfarb, who poured on the praise. Strauss, Himmelfarb tells us, "may have been the most learned man of our time in the great writings . . . of poets and historians as well as philosophers; and to this learning was joined acuteness, penetration, intuition, zest, and a certain serious playfulness." Himmelfarb credits Strauss as a thinker with "restor[ing] political philosophy from death to life," on top of which, Himmelfarb adds, Strauss was a "great political philosopher in his own right." What matters most to Himmelfarb, however, is Strauss's overflowing sense of Jewishness, which he characterizes in the following terms:

Young and old, Jew and Gentile, all agree that Strauss's being a Jew was at the center of his thought and feeling. At the University of Chicago his lectures at the Hillel Foundation were events. In a university that prided itself on intellectual distinction, he was regarded

¹³Himmelfarb, *The Jews of Modernity*, p. vii.

¹⁴"Paganism, Religion, and Modernity," *Commentary*, November 1968, p. 91.

as most distinguished; and this formidable Jew evoked respect for Jewish tradition and existence—not least among the Jews, teachers and students alike.

Strauss, Himmelfarb pointedly observes, “was as different as can be from the academic non-Jewish Jew, so common on both sides of the Atlantic.”

A third, more general factor reinforcing Himmelfarb’s taste for polemics was his counterintellectualism, his delight in exposing the idiocies of the intellectual class. This may seem like a peculiar stance for an intellectual to take, but in Himmelfarb’s case the phenomenon is very real. The classic statement of counterintellectualism in Himmelfarb’s body of work is “How We Are,” an essay on Jewish politics published in *Commentary* in January 1965, when Himmelfarb was still a liberal. The piece opens on the following note: “The ancients knew it and we learn it anew every day: no opinion is so absurd as not to be professed by some learned man.” In this case, the learned man is Melvin Tumin, a “Jewish professor-social scientist-intellectual-radical” teaching at Princeton University, who accused American Jews of betraying their “heritage and tradition of social justice” by displaying a “normal distribution of political opinions along the same spectrum and in the same proportions as non-Jews.” About this statement, Himmelfarb tells us, “it would be all true if it were not, transparently, all false”; “If Tumin had tried,” Himmelfarb adds, “he could not have said anything more unreal.”

Himmelfarb makes short shrift of Tumin’s thesis by piling on the evidence for the robustness of Jewish liberal voting (which in 1965, of course, Himmelfarb viewed as an unqualified good.) Here is a sample passage:

[I]n 1964, in a Democratic Presidential primary, the Jews of Baltimore and the rest of Maryland voted against Governor Wallace of Alabama more than any other group of whites, and almost as much as the Negroes. In 1960, at each level of income, proportionately many more Jews voted for Kennedy . . . than anyone else—including the Catholics, with their special reason for wanting to see Kennedy elected. In 1952 and 1956, and again during the Democratic convention in 1960, Jews were more enthusiastically for Stevenson than any other body of Americans We have not changed, in any essential way, from what we were then. In 1965 whose political worship is oriented to Roosevelt’s shrine but the Jews?

Himmelfarb is far from through with Tumin. Having undercut the factual basis of his argument, Himmelfarb goes on to speculate why Tumin would stake out a position that was patently “absurd.” Himmelfarb’s reflections on the matter merit quoting at length:

Radicals and intellectuals . . . detest provincialism and parochialism. Particularisms are obstacles in the way of the Messianic Age, secular style. The Jewish community or Jewish society, is particular and also—so they say— provincial and parochial. But they are upset because something is clearly wrong in this chain of observation, reasoning, and profession of faith. If they were not upset, so many intelligent people would not be saying so many foolish things.

You have to deny the special propensity of Jews, because they are Jews, for the very values you cherish. Otherwise you would have to ask yourself, more insistently than you would like, how attached you would be to those values if you had not been born to Jewish parents. That sort of thing could shake a faith blended of cosmopolitanism and individualism

Worse still, you might have to recognize that if you truly want people who care for social justice . . . the hard fact is that such people are more likely to be found among the Jews than anywhere else Instead of your values requiring a dissolution of the Jewish community, may they not rather need a Jewish community to assure that an important base of support for them will continue to exist?

But to go on with such thinking could lead to all kind of reactionary conclusions, possibly even of a personal character. There is a way out. All you have to say is what your predecessors said—that while the Jewish community may have been all right somewhat earlier, the contemporary Jewish community has practically nothing in common with it; and to say that, all you have to do is prefer fable to fact.

This is stunning stuff, indicative of what Himmelfarb was able to produce when operating in an oppositional mode—which is pretty much always. Since the vast majority of Himmelfarb's *Commentary* essays relate to the views of other intellectuals, counterintellectualism proves a near constant in his writing. Since a goodly portion of the *Commentary* pieces take up the theme of Jewish modernity, Himmelfarb's sense of Jewish honor is regularly brought into play. To top it all, Himmelfarb's neo-conservatism puts him on a permanent war footing with Jewish liberals. Small wonder, then, that Himmelfarb's writings evince a polemical bite that only grows stronger with the passage of time.

As a *Commentary* contributor, Himmelfarb was hardly alone in favoring the attack mode. Indeed, this was the hallmark of the "New York intellectuals" as a whole, who expended considerable energy beating up on each other.¹⁵ While Himmelfarb's *Commentary* connection and his fa-

¹⁵Perspectives on the New York intellectuals are offered in Alexander Bloom, *Prodigal Sons* (New York, 1986); Alan Wald, *The New York Intellectuals* (Chapel Hill, 1987); and Neil Jumonville, *Critical Crossings* (Berkeley, 1991).

miliar link to Irving Kristol entitled him to at least honorary membership in the New York intellectual fraternity, it was not something that Himmelfarb sought. The reason is simple: Himmelfarb could not abide the sense of Jewish alienation evinced by so many members of the group. Himmelfarb made this a matter of public record as early as May 1961, when he devoted part of an "In The Community" piece to the "Jewishness and the Younger Intellectuals" symposium featured in *Commentary* the month before. A glance at the symposium, which featured 31 respondents under the age of 40, made it clear, Himmelfarb tartly observed, "why the United Jewish Appeal and the federations do not organize an intellectuals' division." On the social side, the symposium made manifest a "rejection of the Jewish community as it is and as it probably can be." On the intellectual side, the symposium revealed Jewish knowledge limited to "kitchen culture," combined with admiration for Karl Marx as the leading "Jewish saint." All this, Himmelfarb averred, was par for the course for the New York intellectuals.

The only person to come in for praise in Himmelfarb's piece on the *Commentary* symposium was Hayim Greenberg (1889–1953), the Labor Zionist editor of *Jewish Frontier* and an ideological adversary of the New York intellectuals. Himmelfarb's bow to Greenberg is a telling indication of his sense of kinship with a group of writers and thinkers whom Carole Kessner has dubbed, as per the title of the book she edited, *The "Other" New York Jewish Intellectuals*.¹⁶ While they differed among themselves, such figures as Greenberg, Maurice Samuel, and Marie Syrkin were sharply set off from the New York intellectuals by the intensity of their Jewish commitment; they were, in Kessner's formulation, "proudly affirmative Jews," untouched by feelings of alienation. Seen in this framework, Himmelfarb's distinctiveness resides in the fact that he pursued his Jewish agenda while serving as a *Commentary* contributing editor, writing in a publication prominently associated with the world of the New York intellectuals. Without a doubt, this gave his writings on Jewish affairs special cachet.

Himmelfarb took tremendous pride in his association with *Commentary*, working closely with editors Norman Podhoretz and Neal Kozodoy. In the oral history he prepared for the American Jewish Committee in 1981, Himmelfarb characterized the magazine as "truly remarkable" and as "one of a handful of the most significant journals in the United

¹⁶Carole Kessner, ed., *The "Other" New York Jewish Intellectuals* (New York, 1994).

States.” The fact that Himmelfarb’s sister, the distinguished historian Gertrude Himmelfarb, and his brother-in law, Irving Kristol, also wrote for *Commentary* made it something of a family affair. As for the AJC’s sponsorship of the magazine over the years, which included a firm policy of editorial noninterference, Himmelfarb predicted that future historians would regard it with “wonder and retrospective admiration.”

Himmelfarb’s confident sense of Jewishness made him a man at ease in his labors. Asked by the oral history interviewer to sum up his four decades of service to the American Jewish Committee, Himmelfarb responded as follows:

I am doing things I want to do and that need doing and perhaps that someone else wouldn’t do as well. If I have any talent or ability, then at least it’s talent and ability going for Jewish purposes, and the Jewish purposes are needed and that’s good.

I think it’s important that a certain amount of Jewish talent and ability . . . should be turned inward. God knows we have all kind of academic intellectual talent turned outward. I’m not saying that we shouldn’t or we should all be inward, but some of us should. I think it’s useful that some of us should edit an *American Jewish Year Book* rather than an American year book.

DAVID SINGER

Obituaries: United States*

BELLOW, SAUL, writer; b. Lachine, Quebec, Canada, June 10, 1915; d. Brookline, Mass., Apr. 5, 2005; in U.S. since 1924. Educ.: U. Chicago; Northwestern U. (BS); U. Wis. Served U.S. Merchant Marine, WWII. Writer, WPA Writers' Project, Encyclopaedia Britannica "Great Books" series, 1930s; teacher, Pestalozzi-Froebel Teachers Coll., 1938–42; English dept., U. Chicago, 1963–93, mem., Com. on Social Thought, 1963–93, chmn., 1970–76; English dept., Boston U., 1993–. Au.: *Dangling Man* (1944); *The Victim* (1947); *The Adventures of Augie March* (1953); *Seize the Day* (1956); *Henderson on the Rain King* (1959); *Herzog* (1964); *Mr. Sammler's Planet* (1969); *Humboldt's Gift* (1975); *To Jerusalem and Back* (1976); *The Dean's December* (1982); *Him With His Foot in His Mouth* (1984); *More Die of Heartbreak* (1986); *A Theft* (1989); *The Bellarosa Connection* (1989); *The Actual* (1997); *Ravelstein* (2000). Rec.: Nobel Prize for Literature (1976); Pulitzer Prize (1976); Natl. Book Award (1953, 1965, 1970, 1990); James L. Dow Award (1964); Internat'l Literary Prize (1965); Guggenheim Fellowship (1955–56).

BRICKNER, BALFOUR, rabbi, social activist; b. Cleveland, Ohio, Nov. 18, 1926; d. NYC, Aug. 29, 2005. Educ.: U. Cincinnati (BA); Hebrew Union Coll. (ordina-

tion, MHL). Served U.S. Navy, 1943–45. Rabbi, Temple Sinai, Washington, D.C., 1952–61; dir., Union of Amer. Hebrew Congs. Comm. on Interreligious Affairs, 1961–80; codir., UAHC Natl. Comm. on Social Action, 1961–78; rabbi, Stephen Wise Free Synagogue, NYC, 1980–92, emer., 1992–. Mem. and officer, Synagogue Council of Amer., NYC Black-Jewish Dialogue Group, Internat'l Jewish Com. for Interreligious Consultations, Amer. Jewish Cong., Planned Parenthood, Religious Coalition for Abortion Rights, Natl. Com. Clergy and Laymen Concerned about Vietnam. Host, "Adventures in Judaism" radio program, 1960s. Exec. dir., Alfred and Gail Engelberg Found. Au.: *Finding God in the Garden* (2002). Rec.: Merrill Found. grant to study race relations in the South (1961–62).

BRONFENBRENNER, URIE, child psychologist; b. Moscow, Russia, Apr. 29, 1917; d. Ithaca, N.Y., Sept. 25, 2005; in U.S. since 1923. Educ.: Cornell U. (BA); Harvard U. (Ed.M); U. Mich. (PhD). Served U.S. Air Force, OSS, as psychologist, WWII. Chief, psychology dept., Borden Genl. Hosp., Okla., 1945–46; asst. chief, research and admin., Veterans' Admin., 1946; asst. prof., psychology, U. Mich., 1946–48; prof., child psychology and family relationships, Jacob Gould

*Including American Jews who died between January 1 and December 31, 2005.

Schurman prof., Cornell U., 1948–87, emer., 1987–. His congressional testimony and personal influence on Lady Bird Johnson led to establishment of Head Start early-childhood educ. program, 1965; Bronfenbrenner Life Course Center at Cornell named in his honor, 1993. Au.: *Two Worlds of Childhood: U.S. and USSR* (1970); *Influencing Human Development* (1973); *Is Early Intervention Effective?* (1974); *The Ecology of Human Development* (1979); *On Making Human Beings Human* (2005). Rec.: Amer. Psychological Assn. Award for Lifetime Contrib. to Developmental Psychology in the Service of Science and Society (1996; this award is now given in his name).

BROOKS, DONALD (DONALD MARC BLUMBERG), fashion and theater designer; b. New Haven, Conn., Jan. 10, 1928; d. Stony Brook, N.Y. Aug. 1, 2005. Educ.: Syracuse U. School of Fine Arts; Fashion Inst. of Technology; Parsons School of Design (AAS). Lord & Taylor, NYC, beginning in advertising and moving on to designing, 1950–58; designer, Townley Frocks, 1958–65, while also custom designing for Henri Bendel; designed under his own label, generally four collections a year, 1965–; began designing for theater with Broadway musical *No Strings* (1962) and eventually designed 20 Broadway shows, also designing costumes for films (receiving three Acad. Award nominations) and for TV. Retrospective exhibit of his work, “Donald Brooks: Designer for All Seasons,” Parsons School of Design, 2003. Rec.: Coty Amer. Fashion Critics Award (1962); Emmy for TV film design (1982).

BURNSHAW, STANLEY, poet, critic; b. NYC, June 20, 1906; d. Martha’s Vineyard, Mass., Sept. 16, 2005. Educ.: U. Pittsburgh (BA); Cornell U. (MA). Advertising business, Pittsburgh and NYC, 1925–32; ed., *Poetry Folio* magazine, 1926–28; drama critic, coeditor, *New Masses*, 1933–36; editor-in-chief, Cordon Publishing, 1936–39; pres., Dryden Press, 1939–58; v.-pres., Holt Rinehart and Winston, 1958–65, adviser to pres., 1965–67. Au.: *The Wheel Age* (1928); *André Spire and his Poetry* (1933); *The Iron Land* (1936); *The Bridge* (1945); *The Revolt of the Cats in Paradise* (1945); *The Sunless Sea* (1949); *Early and Late Testament* (1952); *The Poem Itself* (1960); *Caged in an Animal’s Mind* (1963); *The Modern Hebrew Poem*

Itself (1965); *The Seamless Web* (1970); *In the Terrified Radiance* (1972); *The Refusers* (1981); *Robert Frost Himself* (1986); *A Stanley Burnshaw Reader* (1990). Rec.: Nat’l Inst. of Arts and Letters Award (1971).

CUTLER, LLOYD N., lawyer, political adviser; b. NYC, Nov. 10, 1917; d. Washington, D.C., May 8, 2005. Educ.: Yale U. (AB, LLB). Served U.S. Army intelligence, WWII. Attorney, Cravath, Swaine & Moore, NYC, 1940–42; attorney in private practice, Washington, D.C., 1946–, his firm taking on the name Wilmer, Cutler & Pickering, partner, 1962–79, 1981–90, of counsel, 1990–; exec. dir., Nat’l Comm. on the Causes and Prevention of Violence, 1968–69; counsel to Pres. Jimmy Carter, 1979–81, working on Iran hostage crisis, SALT II negotiations, other issues; chmn., U.S. Comm. on Legislative, Executive and Judicial Salaries, 1988; counsel to Pres. Bill Clinton for Whitewater investigation, 1994. Chmn., Yale U. Devel. Bd., 1972–77, Campaign for Yale U., 1978–79; exec. dir., Metropolitan Opera Assn., 1974–79.

DWORKIN, ANDREA, author, feminist activist; b. Camden, N.J., Sept. 26, 1946; d. Washington, D.C., Apr. 9, 2005. Educ.: Bennington Coll. (BA). Advocate and organizer against pornography and anti-woman violence, largely responsible for several municipal ordinances in 1980s, later overturned by Supreme Court, defining pornography as sex discrimination. Au.: *Woman Hating* (1974); *Our Blood: Prophecies and Discourses in Sexual Politics* (1976); *Pornography: Men Possessing Women* (1981); *Right-Wing Women* (1983); *Intercourse* (1987); *Ice and Fire* (1987); *Pornography and Civil Rights* (1988, with Catherine MacKinnon); *Letters From a War Zone* (1989); *Mercy* (1991); *Scapegoat: The Jews, Israel and Women’s Liberation* (2000); *Heartbreak: The Political Memoir of a Feminist Militant* (2002).

EISENSHTAT, SIDNEY, architect; b. New Haven, Conn., June 6, 1914; d. Los Angeles, Calif., Mar. 1, 2005. Educ.: U. Southern Calif. (BArch). Designed first solo project, 1938; designed large structures for U.S. Defense Dept., WWII; partner, Eisenshtat and Lipman, Los Angeles, 1946–50; prin., Sidney Eisenshtat, AIA, Architect and Assoc., 1950–. With postwar growth of Jewish community, be-

came a prolific designer of Amer. synagogues and other Jewish institutions for all denominations, among them Temple Emanuel, Beverly Hills; Hillel Hebrew Acad., Beverly Hills; Sinai Temple, Los Angeles; Temple Israel, Hollywood; Temple Mt. Sinai, El Paso; B'nai David, Detroit; House of the Book chapel and conference hall at Brandeis-Bardin Inst., Simi Valley; Hillel House, U. Southern Calif.; U. of Judaism. Officer and bd. mem., Union of Orthodox Jewish Congs., Beth Jacob Cong. (Los Angeles), West Coast Talmudical Seminary, U. of Judaism. Mem., architects panel, UAHC; cochmn., Natl. Conf. on Religious Architecture. Rec.: Los Angeles Beauty Award (1975); Beverly Hills Award (1978); Landmark Award (1979, 1984).

EISNER, WILL, cartoonist, author.; b. Brooklyn, N.Y., Mar. 6, 1917; d. Lauderdale Lakes, Fla., Jan. 3, 2005. Educ.: Art Students League, NYC. Served U.S. Army, WWII, as writer and cartoonist, producing educational material as well as posters, illustrations, and comic strips. Author, cartoonist, *The Spirit*, syndicated newspaper feature, 1940–52; publisher, Eisner-Arnold Comic Group, 1940–46; ed., *U.S. Army Ordnance*, 1942–45; pres., Amer. Visuals Corp., 1949–, a commercial art firm servicing major companies; mem. faculty, School of Visual Arts, NYC, 1973–. Pioneered “sequential art” in a series of “graphic novels” beginning with *A Contract With God* (1978), many having Jewish themes, such as *Fagin the Jew* (2003) and *The Plot* (2005), and wrote *Comics and Sequential Art* (1985). Eisner Awards presented annually by the comics industry named for him, beginning 1988; inducted into Cartoon Art Museum Hall of Fame, 1989. Rec.: Natl. Cartoonist Soc. Best Comic Book Artist Award (1967–68, 1979, 1988, 1989); Soc. of Comic Art Research Annual Award (1968); Internat'l Cartoonist Award (1974).

FELDMAN, SANDRA, labor leader; b. Brooklyn, N.Y., Oct. 14, 1939; d. NYC, Sept. 18, 2005. Educ.: Brooklyn Coll. (BA); NYU (MA). Fourth-grade teacher, Public School 34, NYC, 1963–66; field rep., United Fed. of Teachers, 1966–83, sec., 1983–86, pres., 1986–97; pres., Amer. Fed. of Teachers, 1997–2004. Started as N.Y. teachers union official during the divisive Ocean Hill-Brownsville

controversy, rising to head AFT, the nation's second largest union; advocated for public schools and protecting jobs of teachers; helped craft Pres. George W. Bush's “No Child Left Behind” legislation. Active in Internat'l Rescue Com.; Freedom House; Jewish Labor Com.; N.Y. Urban League. Rec.: Natl. Urban Coalition Distinguished Labor Leadership Award (1989); Amer. Jewish Cong. Labor Award (1997); Coalition to Stop Gun Violence Award (2001); named one of NYC's 75 most influential women by *Crain's N.Y. Business*.

FISHER, MAX, business executive, communal leader; b. Pittsburgh, Pa., Jan. 15, 1908; d. Detroit, Mich., Mar. 3, 2005. Educ.: Ohio State U. (BS). Bd. chmn., Aurora Gasoline Co., Detroit, 1932–59, Fisher-New Center Co., Detroit, 1964–73. Active in Republican politics, first as finance chmn. of George Romney's campaign for gov. of Mich. (1962), then as advisor to Pres. Nixon, serving as consultant on voluntarism, 1969–70, and to all subsequent Republican presidents, advocating for Israel, Soviet Jewry, and other Jewish concerns, known as “dean” of Jewish community; founder, Natl. Jewish Coalition, 1985. Bd. mem., Amer. Petroleum Inst.; Comerica, Inc.; Taubman Co.; Sotheby's; New Detroit, Inc.; Detroit Renaissance; Detroit Symphony Orchestra; Ohio State U.; Sinai Hosp. of Detroit. Bd. mem., United Jewish Appeal, 1965–67, Amer. Jewish Com., Amer. Jewish Cong., Amer. Friends of Hebrew U., JDC, B'nai B'rith Internat'l, and many other Jewish orgs.; pres., Council of Jewish Feds., 1969–72; chmn., bd. of govts., Jewish Agcy. for Israel, 1971–83. Rec.: HIAS Liberty Award (1980); Amer. Jewish Com. 75th Anniversary Award (1981); Amer. Jewish Cong. Stephen S. Wise Award (1982).

FREED, JAMES INGO, architect; b. Essen, Germany, June 23, 1930; d. NYC, Dec. 15, 2005; in U.S. since 1939. Educ.: Ill. Inst. of Technology (BArch). Served Corps of Engineers, U.S. Army, 1953–55. Architect, Danforth and Speyer, Chicago, 1951–52, Michael Reese Planning Assoc., Chicago, 1952–53, Mies van der Rohe, NYC, 1955–56; I.M. Pei, NYC, 1956–79, partner, 1980–89, Pei Cobb Freed & Partners, 1989–; dean and prof., architecture, Ill. Inst. of Technology, 1975–78. Among his best known works are the U.S. Holocaust Memorial Mu-

- seum, Washington, D.C. (1993); Los Angeles Convention Center (1993); Jacob K. Javits Convention Center, NYC (1986); University Plaza Towers, NYC (1967); Kips Bay Housing Project, NYC (1963). Bd. mem., Creative Time, NYC; Bright New City, Chicago; Art in Public Places, Chicago; Art Comm. of NYC. Rec.: Amer. Inst. of Architects—Chicago Chapter Award (1985), N.Y. Chapter Medal of Honor (1987), first annual Thomas Jefferson Award (1992).
- FRIEDMAN, MURRAY, communal worker, author; b. Brooklyn, N.Y., Sept. 15, 1926; d. Philadelphia, Pa., May 18, 2005. Educ.: Brooklyn Coll. (BA); NYU (MA); Georgetown U. (PhD). Served U.S. Marines, 1944–45. Dir., Virginia-North Carolina office, Anti-Defamation League, 1954–59; area dir., Amer. Jewish Com., Philadelphia, 1959–2002, Mid-Atlantic regional dir., 1968–2002, doing pioneering work in such areas as race relations and executive suite discrimination; v. chmn., U.S. Comm. on Civil Rights, 1986–89; dir., Feinstein Center for Amer. Jewish Hist., Temple U., 1991–. Au.: *The Utopian Dilemma: American Judaism and Public Policy* (1985); *What Went Wrong: The Creation and Collapse of the Black-Jewish Alliance* (1994); *The Neoconservative Revolution: Jewish Intellectuals and the Shaping of Public Policy* (2005). Ed.: *Overcoming Middle Class Rage* (1971); *New Perspectives on School Integration* (1979); *Jewish Life in Philadelphia, 1830–1940* (1983); *Philadelphia Jewish Life, 1940–2000* (1986); *When Philadelphia Was the Capital of Jewish America* (1993); *A Second Exodus: The American Movement to Free Soviet Jews* (1995); *Commentary in American Life* (2005).
- GOLDSTEIN, ABRAHAM, legal scholar, educator; b. NYC, July 27, 1925; d. Woodbridge, Conn., Aug. 20, 2005. Educ.: CCNY (BBA); Yale U. (LLB). Served U.S. Army, 1943–46. Law clerk, U.S. Court of Appeals, 1949–51; partner, Donohue & Kaufmann, Washington, D.C., 1951–56; mem. faculty, Yale Law School, 1956–70, dean, 1970–75, Sterling prof., 1975–; visiting prof., Stanford U., Cambridge U., Hebrew U., Tel Aviv U. Consultant, President's Com. on Law Enforcement, 1967; mem., Conn. Parole Bd., 1967–69, Conn. Comm. to Revise the Criminal Code, 1966–70; sr. v.-pres., Amer. Jewish Cong., 1977–84. Au.: *The Insanity Defense* (1967); *Criminal Procedure* (1974); *The Passive Judiciary: Prosecutorial Discretion and the Guilty Plea* (1981). Rec.: Guggenheim Fellowship (1964–65, 1975–76).
- GRUNWALD, HENRY A., editor; b. Vienna, Austria, Dec. 3, 1922; d. NYC, Feb. 26, 2005; in U.S. since 1940. Educ.: NYU (AB). Editorial staff, *Time* magazine, 1945–51, sr. ed., 1951–61, foreign ed., 1961–66, asst. managing ed., 1966–68, managing ed., 1968–77; corp. ed., *Time Inc.*, 1977–79, ed.-in-chief, 1979–87; U.S. ambassador to Austria, 1988–90, serving at the time of the controversy over Austrian pres. Kurt Waldheim's wartime activities. Au.: *Salinger, a Critical and Personal Portrait* (1962); *Churchill, the Life Triumphant* (1965); *One Man's America* (1997); *Twilight* (1999); *A Saint, More or Less* (2004). Trustee, Amer. Austrian Found.; bd. mem., World Press Freedom Com., Metropolitan Opera Guild, Light-house Internat'l, Internat'l Rescue Com.
- HEILBRONER, ROBERT L., economist, educator; b. NYC, Mar. 24, 1919; d. NYC, Jan. 4, 2005. Educ.: Harvard U. (BA); New School for Social Research (PhD). Served U.S. Army intelligence, 1942–46. Clerk, Weber and Heilbroner clothing chain, late 1930s; economist, Office of Price Admin., 1941–42; business economist, Wall Street commodities firm, 1946–48; free-lance writer, speaker, 1946–; visiting lect., economics, New School for Social Research, 1963–68, prof., 1968–72, Norman Thomas prof., 1972–89, emer., 1989–99. Au.: *The Worldly Philosophers: The Lives, Times, and Ideas of the Great Economic Thinkers* (1953, followed by five more editions, total sales over two million); *The Future as History* (1960); *The Great Ascent* (1963); *Limits of American Capitalism* (1966); *Between Capitalism and Socialism* (1970); *An Inquiry into the Human Prospect* (1974); *Behind the Veil of Economics* (1988); *The Making of Economic Society* (tenth ed., 1992). Mem., Amer. Economics Assn. exec. com., 1972, v.-pres., 1983–84; Council on Economic Priorities, 1973–79. Rec.: Gerald Loeb Award for distinguished business and financial journalism (1979); Guggenheim Fellowship (1983); N.Y. Council for the Humanities Scholar of the Year (1994).
- HIRSCHFELD, ABRAHAM ("ABE"), real-estate developer; b. Tarnov, Poland, Dec. 20,

1919; d. NYC, Aug. 10, 2005; in U.S. since 1950. Brought to Palestine, 1933; fought in Haganah during Israel's War of Independence; worked on kibbutz orange groves, then as metal importer. In U.S. bought and sold small real-estate properties, then built parking garages and became known as the "garage king" of N.Y.; pres., Hirschfeld Properties, 1976-, developing large Manhattan hotels, apartment complexes, luxury health clubs, and multistory parking garages. Treas., N.Y. State Democratic Com., 1960s; candidate, N.Y. State lieutenant gov., 1986; mem., Miami Beach City Comm., 1989-90; candidate, Manhattan borough pres., 1997, N.Y. State comptroller, 1998. Owner, *N.Y. Post*, 1993 (two weeks); tried but not convicted of tax fraud, 1999; served two years in jail for criminal solicitation, 2000-02. Named by *Time* magazine among the twentieth-century's "top builders and business titans."

JICK, LEON A., rabbi, educator; b. St. Louis, Mo., Oct. 4, 1924; d. Lexington, Mass., May 19, 2005. Educ.: Washington U. (BA); Hebrew Union Coll. (ordination, MHL); Columbia U. (PhD). Served U.S. Army Air Force, WWII. Worked in DP camp in France, 1947-48; founding mem., Kibbutz Geshur Haziv, Israel, 1948-49; asst. rabbi, Temple Israel, Boston, 1954-57; rabbi, Free Synagogue of Westchester, Mt. Vernon, N.Y., 1957-66; founding dir., Lown Graduate Center for Contemporary Jewish Studies, prof., Amer. Jewish Hist., 1966-1990, serving twice as chmn., Near Eastern and Judaic studies, and as dean, Coll. of Arts and Sciences; adj. prof., Judaic studies, U. Wis., U. Ariz. Founder and first pres., Assn. for Jewish Studies; founder, New Jewish High School of Greater Boston. Au.: *The Americanization of the Synagogue* (1976); "Uses and Abuses of the Holocaust," *Yad Vashem Annual*, 1981.

LINOWITZ, SOL M., businessman, diplomat; b. Trenton, N.J., Dec. 7, 1913; d. Washington, D.C., Mar. 18, 2005. Educ.: Hamilton Coll. (BA); Cornell U. (LLB). Served as attorney, U.S. Navy, 1944-46. Attorney, Sutherland & Sutherland, Rochester, N.Y., 1938-42; asst. genl. counsel, Office of Price Admin., 1942-44; partner, Sutherland, Linowitz & Williams, 1946-58, Harris, Beach, Keating, Wilcox & Linowitz, Rochester, N.Y., 1958-66; bd. chmn., exec. council

chmn., genl. counsel, Xerox Corp., 1958-66; sr. partner, Coudert Brothers, 1969-85, sr. counsel, 1985-. Advisor to Presidents Kennedy, Johnson, Carter, and Clinton; chmn., State Dept. Adv. Com. on Internat'l Orgs., 1963-66; U.S. ambassador to Org. of Amer. States, 1966-69; bd. chmn., Natl. Urban Coalition, 1970-76; U.S. co-negotiator of Panama Canal treaties, 1977-79; chmn., Presidential Comm. on World Hunger, 1978-79; special Middle East peace negotiator, 1979-81; chmn., Amer. Acad. of Diplomacy, 1984-89. Au.: *The Making of a Public Man* (1985); *The Betrayed Profession: Lawyering at the End of the Twentieth Century* (with Martin Mayer, 1994). Rec.: Presidential Medal of Freedom (1998).

LISKOFKY, SIDNEY, communal worker; b. NYC, May 23, 1910; d. NYC, June 8, 2005. Educ.: CCNY (BSS); Columbia U. (MA); NYU (JD). Program specialist, Foreign Affairs Dept., Amer. Jewish Com., 1944-66, dir., Div. of Internat'l Orgs., 1966-71, founding dir., Jacob Blaustein Inst. for Internat'l Human Rights, AJC, 1971-92, emer., 1992-. Au.: numerous reports and essays on immigration policy, internat'l orgs., and human rights prepared for the Amer. Jewish Com., many presented at internat'l forums; 15 articles in *Amer. Jewish Year Book* on these topics. Co-ed.: *The Right to Leave and the Right to Return* (1976). Chmn., NGO Com. on Human Rights Research; bd. mem., Internat'l League for the Rights of Man, Amer. Immigration and Citizenship Council.

LUX (LUKASHEFSKY), LILLIAN, actress; b. Brooklyn, N.Y., June 20, 1918; d. NYC, June 11, 2005. Educ.: Yiddish Art Theater, NYC. Acted in Yiddish theater beginning 1925 at age seven, also performing on Yiddish radio; hired as chorus girl, Second Avenue Theater, 1932, also performing in Catskill resorts; acted in South Amer. and Eastern Europe with husband Pesach Burstein, 1938-39, escaping on last ship from Poland before WWII; continued career in NYC as well as touring around the world, best known for playing the bride in *A Khasene in Shtetl* (A Village Wedding); eventually appeared with husband and twin children as The Four Bursteins; appeared on Broadway in *The Megilla of Itzik Manger* (1968); narrated documentary film about

her family, *The Komediand* (1999). Co-au.: *What a Life!* (2003). Rec.: N.Y. State Lifetime Achievement Award (2002); gold star with her name embedded on Second Avenue sidewalk.

MILLER, ARTHUR, playwright, author; b. NYC, Oct. 17, 1915; d. Roxbury, Conn., Feb. 10, 2005. Educ.: U. Mich. (AB). Plays: *The Man Who Had All the Luck* (1944); *All My Sons* (1947); *Death of a Salesman* (1949); *The Crucible* (1953); *A View from the Bridge* (1955); *After the Fall* (1964); *Incident at Vichy* (1964); *Up From Paradise* (1974). Movie screenplays: *The Misfits* (1961); *The Price* (1969); *The Hook* (1975); *Playing for Time* (1981). Au.: *Focus* (1945); *The Theater Essays of Arthur Miller* (1978); *Chinese Encounters* (1979); *Salesman in Beijing* (1987); *Timebends: A Life* (1987). Rec.: U. Mich. Hopwood Award for Playwriting (1936, 1937); Theater Guild New Plays Prize (1938), Natl. Award (1944); N.Y. Drama Critics Circle Award (1947); Tony Award (1947, 1953); Pulitzer Prize for Drama (1949); Natl. Inst. for Arts and Letters Gold Medal for Drama (1959); Emmy Award (1967); John F. Kennedy Lifetime Achievement Award (1984); Jerusalem Literary Prize (2003).

NEUBERGER, HERMAN (NAFTALI), rabbi, educator; b. Hassfurt, Germany, June 26, 1918; d. Baltimore, Md., Oct. 21, 2005; in U.S. since 1938. Educ.: Jewish Teachers Coll., Würzburg, Germany; Mir Yeshiva, Poland; Ner Israel Rabbinical Coll., Baltimore, Md. (ordination). Exec. dir., Ner Israel Rabbinical Coll., 1943–, building the school from a tiny yeshiva in rented space into one of the major Orthodox educational centers in U.S., with almost 1,000 students ranging from high school through postgraduate, situated on a 90-acre suburban campus; maintained deep involvement with local and natl. Jewish communities, political figures, Christian leaders; largely responsible for bringing hundreds of young Iranian Jews to U.S. in 1979. Founder and active leader, Assn. of Advanced Rabbinical and Talmudic Schools, 1973–.

ROCHBERG, GEORGE, composer; b. Paterson, N.J., July, 5, 1918; d. Bryn Mawr, Pa., May 29, 2005. Educ.: Montclair State Teachers Coll. (BA); Mannes Coll. Music; Curtis Inst. Music (BMus); U. Pa. (MA). Served U.S. Army, 1942–45,

awarded Purple Heart. Mem. faculty, Curtis Inst. Music, 1948–54; Fulbright fellow, Amer. Acad. in Rome, 1950–51; ed., publs. dir., Theodore Presser Co. musical publs., 1951–60; chmn., Dept. of Music, U. Pa., 1960–83, composer-in-residence, 1976–83; Annenberg prof. of humanities, 1979; emer., 1983–. Composed nearly 100 works, including six symphonies, seven string quartets, and an opera; started as leading protagonist of atonality, ultimately becoming its most prominent critic and producing music of a more traditional nature. Au.: *The New Image of Music* (1963); *The Aesthetics of Survival: A Composer's View of Twentieth-Century Music* (1984). Elected to Amer. Acad. and Inst. of Arts and Letters, 1985.

ROSSNER, JUDITH, novelist; b. NYC, Mar. 31, 1935; d. NYC, Aug. 9, 2005. Educ.: CCNY. Au.: *To the Precipice* (1966); *Nine Months in the Life of an Old Maid* (1969); *Any Minute I Can Split* (1972); *Looking for Mr. Goodbar* (1975); *Attachments* (1977); *Emmeline* (1980); *August* (1983); *His Little Women* (1990); *Olivia* (1994); *Perfidia* (1997). *Waiting for Mr. Goodbar*, based on an actual murder of a NYC schoolteacher who cruised singles bars, sold four million copies and was made into a film starring Diane Keaton, 1977.

SARACHEK, BERNARD ("RED"), basketball coach; b. NYC, Oct. 19, 1912; d. Deerfield Beach, Fla., Nov. 14, 2005. Educ.: NYU. Asst. basketball coach, Stuyvesant High School, NYC, mid-1930s; coach, Workmen's Circle, where one of his players was future N.Y. Knick coach "Red" Holzman; owner, Circle Athletics sporting goods, Brooklyn, N.Y., late 1940s–; coach for WWII army teams, AAU teams, Scranton Miners of the Amer. Basketball Assn., 1940s, advocating for higher player salaries and for racial integration in the sport; coach, athletic dir., Yeshiva U., early 1940s–1969, innovating strategies adopted by many college and professional coaches and bringing Orthodox Jews into the mainstream of the Amer. sports scene.

SARNA, NAHUM, biblical scholar, educator; b. London, England, Mar. 27, 1923; d. Boca Raton, Fla., June 23, 2005; in U.S. since 1951. Served as firefighter during the bombing of London, WWII. Educ.: U. London (BA, MA); Jews Coll., London (ordination); Dropsie Coll. (PhD).

Asst. lect., Hebrew, U. Coll., London, 1946–49; lect., Gratz Coll., Philadelphia, 1951–57; librarian, asst. prof., Bible, Jewish Theol. Sem., 1957–63, assoc. prof., Bible, 1963–65; assoc. prof., Bible, Brandeis U., 1965–67, Dora Golding prof., 1967–85, chmn., Near Eastern and Judaic studies, 1969–75, prof. emer., 1985–; visiting prof., Dropsie Coll., Columbia U., Yale U. Au.: *Understanding Genesis* (1966); *A New Translation of the Book of Psalms* (1973); *Exploring Exodus* (1986); *Commentary on Genesis* (1989); *Commentary on Exodus* (1991); *Songs of the Heart: An Introduction to the Book of Psalms* (1993); *Studies in Biblical Interpretation* (2000), numerous articles. Ed., trans., JPS Bible (1966–85); genl. ed., JPS Bible commentary series (1974–). Pres., Assn. for Jewish Studies, 1983–85; fellow, Amer. Council of Learned Socs., 1971–72, Inst. for Advanced Studies, Hebrew U., 1982–83. Rec.: Jewish Book Annual Award, 1967.

STEINBERG, PAUL, rabbi, educator; b. NYC, Jan. 29, 1926; d. NYC, July 8, 2005. Educ.: CCNY (BSS, MS); Jewish Inst. of Religion (ordination, MHL); Columbia U. (EdD). Hillel dir., Berkeley, Calif., 1950–52; rabbi, Temple Israel, Westchester, N.Y., 1952–58; chaplain, FDR Veterans Hosp., Montrose, N.Y. 1952–57; instr., educ. and human relations, HUC-JIR, 1955–58, dean, Sinsheimer distinguished service prof., 1958–, initiating the school's year-in-Israel program, 1971, and thereafter strengthening ties with Reform Judaism in Israel. Pres., Gimprich Found.; bd. mem., Jewish Braille Inst., W.F. Inst. of Archaeological Research, Hosp. for Joint Diseases. Rec.: Guggenheim Fellowship, 1949; N.Y. State Dept. of Educ. Internat'l Research Grant, 1967.

TISCH, PRESTON ROBERT, businessman, philanthropist; b. Brooklyn, N.Y., Apr. 29, 1926; d. NYC, Nov. 15, 2005. Educ.: Bucknell U.; U. Mich. (BA). Served U.S. Army, 1943–46. Partner, Tisch Hotels, 1948–74; cofounder, bd. chmn., Loews Corp., 1960–; postmaster genl., U.S. Postal Service, 1986–88; chmn., co-CEO, half-owner, N.Y. Giants, Natl. Football League, 1991–. Bd. mem., CNA Financial Corp., Bulova Watch Co., NYU. Chmn., host com. Democratic Natl. Conventions, 1976, 1980; founding dir., Citymeals-on-Wheels, 1993–2002, emer.,

2003–; major donor to NYU, Jerusalem Found., Mt. Sinai Medical Center, Metropolitan Museum of Art, Lincoln Center for the Performing Arts, Gay Men's Health Crisis, many others.

WOLF, MILTON, diplomat, communal leader; b. Cleveland, Ohio, May 29, 1924; d. Shaker Heights, Ohio, May 19, 2005. Educ.: Ohio State U. (BA); Case Western Reserve U. (BS, MA, PhD). Served U.S. Army Air Force, 1943–46. Pres., Zehman-Wolf Construction Co., 1948–76; U.S. ambassador to Austria, 1977–80, hosting SALT II talks in Vienna and drawing criticism for meeting with Yasir Arafat; chmn., Milton A. Wolf Investors, 1980–; distinguished professional lect., economics, Case Western Reserve U., 1981–87. Mem., economic adv. task force for Carter presidential campaign, 1976; chmn., Amer. Austrian Found., helping establish several exchange programs between the two countries and a program to train physicians from formerly communist states; v. chmn., Council of Amer. Ambassadors. Chmn., Jewish Community Fed. of Cleveland, 1985–88; pres., Amer. Jewish Joint Distrib. Com., 1992–95; trustee, United Jewish Appeal, United Israel Appeal, Mt. Sinai Medical Center (Cleveland). Rec.: Great Golden Medal of Honor, Republic of Austria (1980).

YARMON, MORTON, public relations exec., author; b. NYC, Mar. 8, 1916; d. NYC, Aug. 3, 2005. Educ.: CCNY (BSS); Columbia School of Journalism (BS). Served U.S. Army, 1942–45. Genl. mgr., *Civil Service Leader*, 1939–41, 1946–54; asst. to ed., *N.Y. Herald Tribune* European edition, 1945–46; copy ed., *N.Y. Times* foreign desk, 1948–56; dir., creative services, Ruder & Finn, 1956–59; assoc. managing ed., *Parade* magazine, 1959–63; dir., Dept. of Public Relations and Communication, Amer. Jewish Com., 1963–91. Au.: *Opportunities in the Armed Forces* (1942); *Complete Guide to Your Civil Service Job* (1949); *Every Woman's Guide to Spare-Time Income* (1950); *Early American Antique Furniture* (1952); *Put Your Money to Work for You* (1954); *Jobs After Retirement* (1954); *Invest Smartly* (1961). Ed., *Partyline* (1960–). Major donor to Beth Israel Medical Center, NYC. Rec.: Amer. Jewish Com. Mass Media Award, 1991.

Calendars

SUMMARY JEWISH CALENDAR, 5766-5770 (Sept. 2005-Aug. 2010)

HOLIDAY	5766	5767	5768	5769	5770
Rosh Ha-shanah, 1st day	T Oct. 4	Sa Sept. 23	Th Sept. 13	T Sept. 30	Sa Sept. 19
Rosh Ha-shanah, 2nd day	W Oct. 5	S Sept. 24	F Sept. 14	W Oct. 1	S Sept. 20
Fast of Gedaliah	Th Oct. 6	M Sept. 25	S Sept. 16	Th Oct. 2	M Sept. 21
Yom Kippur	Th Oct. 13	M Oct. 2	Sa Sept. 22	Th Oct. 9	M Sept. 28
Sukkot, 1st day	T Oct. 18	Sa Oct. 7	Th Sept. 27	T Oct. 14	Sa Oct. 3
Sukkot, 2nd day	W Oct. 19	S Oct. 8	F Sept. 28	W Oct. 15	S Oct. 4
Hosha'na' Rabbah	M Oct. 24	F Oct. 13	W Sept. 3	M Oct. 20	F Oct. 9
Shemini 'Azeret	T Oct. 25	Sa Oct. 14	Th Oct. 4	T Oct. 21	Sa Oct. 10
Simhat Torah	W Oct. 26	S Oct. 15	F Oct. 5	W Oct. 22	S Oct. 11
New Moon, Heshwan, 1st day	W Nov. 2	S Oct. 22	W Oct. 12	W Oct. 29	S Oct. 18
New Moon, Heshwan, 2nd day	Th Nov. 3	M Oct. 23	F Oct. 13	Th Oct. 30	M Oct. 19
New Moon, Kislev, 1st day	F Dec. 2	T Nov. 21	S Nov. 11	F Nov. 28	T Nov. 17
New Moon, Kislev, 2nd day	M Dec. 26	W Nov. 22	W Dec. 5	M Dec. 22	W Nov. 18
Hanukkah, 1st day	Sa Dec. 31	Th Dec. 21	M Dec. 10	Sa Dec. 27	Sa Dec. 12
New Moon, Tevet, 1st day	S Jan. 1	F Dec. 22	M Dec. 11	S Dec. 28	Th Dec. 17
New Moon, Tevet, 2nd day					F Dec. 18
Fast of 10th of Tevet	T 2006 Jan. 10	S Dec. 31	W Dec. 19	T 2009 Jan. 6	S Dec. 27

	2005	2006	2007	2008	2009	2010
New Moon, Shevat	T Jan. 11	M Jan. 30	Sa Jan. 20	T Jan. 8	M Jan. 26	Sa Jan. 16
Hamishshah-'asar bi-Shevat	T Jan. 25	M Feb. 13	Sa Feb. 3	T Jan. 22	M Feb. 9	Sa Jan. 30
New Moon, Adar I, 1st day	W Feb. 9	T Feb. 28	S Feb. 18	W Feb. 6	T Feb. 24	S Feb. 14
New Moon, Adar I, 2nd day	Th Feb. 10	W Feb. 1	M Feb. 19	Th Feb. 7	W Feb. 25	M Feb. 15
New Moon, Adar II, 1st day	F Mar. 11			F Mar. 7		
New Moon, Adar II, 2nd day	Sa Mar. 12			Sa Mar. 8		
Fast of Esther	Th Mar. 24	M Mar. 13	Th Mar. 1	Th Mar. 20	M Mar. 13	Th Feb. 25
Purim	F Mar. 25	T Mar. 14	S Mar. 4	Th Mar. 21	T Mar. 14	S Feb. 28
Shushan Purim	Sa Mar. 26	W Mar. 15	S Mar. 5	Sa Mar. 22	W Mar. 15	M Mar. 1
New Moon, Nisan	S Apr. 10	Th Mar. 30	T Mar. 20	S Apr. 6	Th Mar. 26	T Mar. 16
Passover, 1st day	S Apr. 24	Th Apr. 13	S Apr. 3	S Apr. 20	Th Apr. 9	T Mar. 30
Passover, 2nd day	M Apr. 25	F Apr. 14	W Apr. 4	M Apr. 21	F Apr. 10	W Mar. 31
Passover, 7th day	Sa Apr. 30	W Apr. 19	M Apr. 9	Sa Apr. 26	W Apr. 15	M Apr. 5
Passover, 8th day	S May 1	Th Apr. 20	T Apr. 10	S Apr. 27	Th Apr. 16	T Apr. 6
Holocaust Memorial Day	F May 6*	T Apr. 25	S Apr. 15	F May 5	T Apr. 21	S Apr. 11
New Moon, Iyar, 1st day	M May 9	F Apr. 28	W Apr. 18	M May 5	F Apr. 24	W Apr. 14
New Moon, Iyar, 2nd day	T May 10	Sa Apr. 29	Th Apr. 19	T May 6	Sa Apr. 25	Th Apr. 15
Israel Independence Day	S May 14†	W May 3	M Apr. 23	Th May 8	W Apr. 29	M Apr. 19
Lag Ba-'omer	F May 27	T May 16	F May 6	F May 23	T May 12	S May 2
Jerusalem Day	M June 6	W May 26*	W May 16	M June 2	F May 22*	W May 12
New Moon, Siwan	W June 8	S May 28	F May 18	W June 4	S May 24	F May 14
Shavu'ot, 1st day	M June 13	F June 2	W May 23	M June 9	F May 29	W May 19
Shavu'ot, 2nd day	T June 14	Sa June 3	Th May 24	T June 10	Sa May 30	Th May 20
New Moon, Tammuz, 1st day	Th July 7	M June 26	Sa June 16	Th July 3	M June 22	Sa June 12
New Moon, Tammuz, 2nd day	F July 8	T June 27	S June 17	F July 4	T June 23	S June 13
Fast of 17th of Tammuz	S July 24	Th July 13	S July 3	S July 20	Th July 9	T June 29
New Moon, Av	Sa Aug. 6	W July 26	M July 16	Sa Aug. 2	W July 22	T July 12
Fast of 9th of Av	S Aug. 14	Th Aug. 3	Th July 24	S Aug. 10	Th July 30	T July 20
New Moon, Elul, 1st day	S Sept. 4	Th Aug. 24	T Aug. 14	S Aug. 31	Th Aug. 20	T Aug. 10
New Moon, Elul, 2nd day	M Sept. 5	F Aug. 25	W Aug. 15	M Sept. 1	F Aug. 21	W Aug. 11

*Observed Thursday, a day earlier, to avoid conflict with the Sabbath.

†Observed Thursday, two days earlier, to avoid conflict with the Sabbath.

CONDENSED MONTHLY CALENDAR

(2005–2008)

2005, Jan. 11–Feb. 9]

SHEVAT (30 DAYS)

[5765

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Jan. 11	T	Shevat 1	New Moon	Num. 28:1–15	
15	Sa	5	Bo'	Exod. 10:1–13:16	Jeremiah 46:13–28
22	Sa	12	Be-shallah (Shabbat Shirah)	Exod. 13:17–17:16	Judges 4:4–5:31 <i>Judges 5:1–31</i>
25	T	15	Hamisha 'asar bi-Shevat		
29	Sa	19	Yitro	Exod. 18:1–20:23	Isaiah 6:1–7:6; 9:5–6 <i>Isaiah 6: 1–13</i>
Feb. 5	Sa	26	Mishpatim	Exod. 21:1–24:18	Jeremiah 34:8–22 33:25–26
9	W	30	New Moon, first day	Num. 28: 1–15	

*Italics are for
Sephardi Minhag.*

2005, Feb. 10–Mar. 11]

ADAR I (30 DAYS)

[5765

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Feb. 10	Th	Adar 1	New Moon, second day	Num. 28:1–15	
12	Sa	3	Terumah	Exod. 25:1–27:19	I Kings 5:26–6:13
19	Sa	10	Tezawweh	Exod. 27:20–30:10	Ezekiel 43:10–27
26	Sa	17	Ki tissa'	Exod. 30:11–34:35	I Kings 18:1–39 <i>I Kings 18:20–39</i>
Mar. 11	F	30	New Moon first day	Num. 28:1–15	
Mar. 24	Sa	Wa-yakhel	Exod. 35:1–38:20	I Kings 7:40–50	

*Italics are for
Sephardi Minhag.*

2005, Mar. 12–Apr. 9]

ADAR II (29 DAYS)

[5765

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Mar. 12	Sa	Adar II 1	Peḳude (Shabbat Sheḳalim), New Moon, second day	Exod. 38:21–40:38 Num. 28:9–15 Exod. 30:11–16	II Kings 12:1–17 <i>II Kings 11:17–12:17</i> Isaiah 66:1, 24
19	Sa	8	Wa-yikra' (Shabbat Zakhor)	Levit. 1:1–5:26 Deut. 25:17–19	I Samuel 15:2–34 <i>I Samuel 15:1–34</i>
24	Th	13	Fast of Esther	Exod. 32:11–14 Exod. 34:1–10 (morning and afternoon)	Isaiah 55:6–56:8 (morning and afternoon)
25	F	14	Purim	Exod. 17:8–16	Book of Esther (night before and morning)
26	Sa	15	Zaw (Shushan Purim)	Levit. 6:1–8:36	Jeremiah 7:21–8:3; 9:22–23
Apr. 2	Sa	22	Shemini (Shabbat Parah)	Levit. 9:1–11:47 Exod. 12:1–20	Ezekiel 36:16–38 <i>Ezekiel 36:16–36</i>
9	Sa	29	Tazria ^a (Shabat Ha-ḥodesh)	Levit. 12:1–13:59 Exod. 12:1–20	Ezekiel 45:16–46:1 <i>Ezekiel 45:18–46:15</i> I Samuel 20:18, 42

*Italics are for
Sephardi Minhag.*

2005, Apr. 10–May 9]

NISAN (30 DAYS)

[5765

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Apr. 10	S	Nisan 1	New Moon	Num. 28:1–15	
16	Sa	7	Mezora'	Levit. 14:1–15:33	II Kings 7:3–20
21	Th	12	Fast of Firstborn		
23	Sa	14	Ahare Mot Shabbat Ha-gadol	Levit. 16:1–18:30	Malachi 3:4–24
24	S	15	Passover, first day	Exod. 12:21–51 Num. 28:16–25	Joshua 5:2–6:1, 27
25	M	16	Passover, second day	Levit. 22:26–23:44 Num. 28:16–25	II Kings 23:1–9, 21–25
26	T	17	Hol Ha-mo'ed, first day	Exod. 13:1–16 Num. 28:19–25	Ezekiel 37:1–14
27	W	18	Hol Ha-mo'ed, second day	Exod. 22:24–23:19 Num. 28:19–25	
28	Th	19	Hol Ha-mo'ed, third day	Exod. 33:12–34:26 Num. 28:19–25	
29	F	20	Hol Ha-mo'ed, fourth day	Num. 9: 1–14 Num. 28:19–25	
30	Sa	21	Passover, seventh day	Exod. 13:17–15:26 Num. 28:19–25	II Samuel 22:1–51
May 1	S	22	Passover, eighth day	Deut. 15:19–16:17 Num. 28:19–25	Isaiah 10:32–12:6
6	F	27	Holocaust Memorial Day*		
7	Sa	28	Kedoshim	Levit. 16:1–20:27	Amos 9:7–15 <i>Ezekiel 20:2–20</i>
9	M	30	New Moon, first day	Num. 28:1–15	

*Observed May 5, to avoid conflict with the Sabbath.

*Italics are for
Sephardi Minhag.*

2005, May 10–June 7]

IYAR (29 DAYS)

[5765

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
May. 10	T	Iyar 1	New Moon second day	Num. 28:1–15	
14	Sa	5	Emor, Israel Independence Day*	Levit. 21:1–24:23	Ezekiel 44:15–31
21	Sa	12	Be-har	Levit. 25:1–26:2	Jeremiah 32:6–27
27	F	18	Lag Ba-‘omer		
28	Sa	19	Be-ḥukḳotai	Levit. 26:3–27:34	Jeremiah 16:19–17:14
June 4	Sa	26	Be-midbar	Num 1:1–4:20	Hosea 2:1–22
6	M	28	Jerusalem Day		

*Independence Day celebrated May 12, to avoid conflict with the Sabbath.

*Italics are for
Sephardi Minhag.*

2005, June 8–July 7]

SIWAN (30 DAYS)

[5765

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
June 8	W	Siwan 1	New Moon	Num. 28:1–15	
11	Sa	4	Naso'	Num. 4:21–7:89	Judges 13:2–25
13	M	6	Shavu'ot, first day	Exod. 19:1–20:23 Num. 28:26–31	Ezekiel 1:1–28, 3:12
14	T	7	Shavu'ot, second day	Deut. 15:19–16: 17 Num. 28:26–31	Habbakuk 3:1–19 <i>Habbakuk 2:20–3:19</i>
18	Sa	11	Be-ha'alotekha	Num. 8:1–12:16	Zechariah 2:14–4: 7
25	Sa	18	Shelah lekha	Num. 13:1–15:41	Joshua 2:1–24
July 2	Sa	25	Korah	Num. 16:1–18:13	I Samuel 11:14–12:23
7	Th	30	New Moon, first day	Num. 28:9–15	

*Italics are for
Sephardi Minhag.*

2005, July 8–Aug. 5]

TAMMUZ (29 DAYS)

[5765

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
July 8	F	Tammuz 1	New Moon, second day	Num. 28:1–15	
9	Sa	2	Ḥukkat	Num. 19:1–22:1	Judges 11:1–33
16	Sa	9	Balak	Num. 22:2–25:9	Micah 5:6–6:8
23	Sa	16	Pineḥas	Num. 25:10–30:1	II Kings 18:46–19:2
24	S	17	Fast of 17th of Tammuz	Exod. 32:11–14 Exod. 34: 1–10 (morning and afternoon)	Isaiah 55:6–56:8 (afternoon only)
30	Sa	23	Maṭṭot	Num. 30:2–32:42	Jeremiah 1:1–2:3

*Italics are for
Sephardi Minhag.*

2005, Aug. 6–Sept. 4]

AV (30 DAYS)

[5765

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Aug. 6	Sa	Av 1	Mas'e, New Moon	Num. 33:1–36:13 Num. 28:9–15	Jeremiah 2:4–28; 3:4 <i>Jeremiah 2:4–28</i> <i>Jeremiah 4:1–2</i> Isaiah 66:1, 23
13	Sa	8	Devarim (Shabbat Hazon)	Deut. 1:1–3:22	Isaiah 1:1–27
14	S	9	Fast of 9th of Av	Morning: Deut. 4:25–40 Afternoon: Exod. 32:11–14 Exod. 34:1–10	(Lamentations is read the night before) Jeremiah 8:13–9:23 (morning) Isaiah 55:6–56:8 (afternoon)
20	Sa	15	Wa-ethannan (Shabbat Naḥamu)	Deut. 3:23–7:11	Isaiah 40:1–26
27	Sa	22	'Ekev	Deut. 7:12–11:25	Isaiah 49:14–51:3
Sept. 3	Sa	29	Re'eh	Deut. 11:26–16:17	Isaiah 54:11–55:5 <i>Isaiah 54:11–55:5</i> <i>I Samuel 20:18, 42</i>
4	S	30	New Moon, first day	Numbers 28:1–15	

*Italics are for
Sephardi Minhag.*

2005, Sept. 5–Oct. 3]

ELUL (29 DAYS)

[5765

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Sept. 5	M	Elul 1	New Moon, second day	Num. 28:1–15	
10	Sa	6	Shofeṭim	Deut. 16:18–21:9	Isaiah 51:12–52:12
17	Sa	13	Ki teṣe'	Deut. 21:10–25:19	Isaiah 54:1–10
24	Sa	20	Ki tavo'	Deut. 26: 1–29:8	Isaiah 60:1–22
Oct. 1	Sa	27	Nizzavim,	Deut. 29:9–30:20	Isaiah 61:10–63:9

*Italics are for
Sephardi Minhag.*

2005, Oct. 4–Nov. 2]

TISHRI (30 DAYS)

[5766

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Oct. 4	T	Tishri 1	Rosh Ha-shanah, first day	Gen. 21:1–34 Num. 29:1–6	I Samuel 1:1–2:10
5	W	2	Rosh Ha-shana, second day	Gen. 22:1–24 Num. 29:1–6	Jeremiah 31:2–20
6	Th	3	Fast of Gedaliah	Exod. 32:11–14 Exod. 34:1–10 (morning and afternoon)	Isaiah 55: 6–56:8 (afternoon only)
8	Sa	5	Wa-yelekh (Shabbat Shuvah)	Deut. 31:1–30	Hosea 14:2–10 Micah 7:18–20 Joel 2:15–27 <i>Hosea 14:2–10</i> <i>Micah 7:18–20</i>
13	Th	10	Yom Kippur	Morning: Levit. 16:1–34 Num. 29:7–11 Afternoon: Levit. 18:1–30	Isaiah 57:14–58:14 Afternoon: Jonah 1:1–4:11 Micah 7:18–20
15	Sa	12	Ha'azinu	Deut. 32:1–52	II Samuel 22:1–51
18	T	15	Sukkot, first day	Levit. 22:26–23:44 Num. 29:12–16	Zechariah 14:1–21
19	W	16	Sukkot, second day	Levit. 22:26–23:44 Num. 29:12–16	I Kings 8:2–21
20-21	Th-F	17-18	Hol Ha-mo'ed; first and second days	Th: Num. 29:17–25 F: Num. 29:20–28	
22	Sa	19	Shabbat Hol Ha-mo'ed, third day	Exod. 33:12–26 Num. 29:23–28	Ezekiel 38:18–39:16
23	S	20	Hol Ha-mo'ed, fourth day	Num. 29:26–31	
24	M	21	Hosha'na' Rabbah	Num. 29:26–34	
25	T	22	Shemini 'Azeret	Deut. 14:22–16:17 Num. 29:35–30:1	I Kings 8:54–66
26	W	23	Simḥat Torah	Deut. 33:1–34:12 Gen. 1:1–2:3 Num. 29:35–30:1	Joshua 1:1–18 <i>Joshua 1:1–9</i>
29	Sa	26	Be-re'shit	Gen. 1:1–6:8	Isaiah 42:5–43:10 <i>Isaiah 42:5–21</i>
Nov. 2	W	30	New Moon, first day	Num. 28: 1–15	

*Italics are for
Sephardi Minhag.*

2005, Nov. 3–Dec. 1]

HESHWAN (29 DAYS)

[5766

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Nov. 3	Th	Heshwan 1	New Moon, second day	Num. 28:1–15	
5	Sa	3	Noah	Gen. 6:9–11:32	Isaiah 54:1–55:5 <i>Isaiah 54:1–10</i>
12	Sa	10	Lekh lekha	Gen. 12:1–17:27	Isaiah 40:27–41:16
19	Sa	17	Wa-yera'	Gen. 18:1–22:24	II Kings 4:1–37 <i>II Kings 4:1–23</i>
26	Sa	24	Hayye Sarah	Gen. 23:1–25:18	I Kings 1:1–31

*Italics are for
Sephardi Minhag.*

2005, Dec. 2–31]

KISLEW (30 DAYS)

[5766

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Dec. 2	F	Kislew 1	New Moon	Num. 28:1–15	
3	Sa	2	Toledot	Gen. 25:19–28:9	Malachi 1:1–2:7
10	Sa	9	Wa-yeze'	Gen. 28:10–32:3	Hosea 12:13–14:10
17	Sa	16	Wa-yishlah	Gen. 32:4–36:43	Hosea 11:7–12:12 <i>Obadiah 1:1–21</i>
24	Sa	23	Wa-yeshev	Gen. 37:1–40:23	Amos 2:6–3:8
26	M	25	Hanukkah, first day	Num. 7:1–17	
27–30	T–F	26–29	Hanukkah, second to fifth days	T: Num. 7:18–29 W: Num. 7:24–35 Th: Num. 7:30–41 F: Num. 7:36–41	
31	Sa	30	Mi-keṣ, Hanukkah, sixth day; New Moon, first day	Gen. 41:1–44:17 Num. 28:9–15 Num. 7:48–53	Zechariah 2:14–4:7

*Italics are for
Sephardi Minhag.*

2006, Jan. 1–29]

ṬEVET (29 DAYS)

[5766

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Jan. 1	S	Ṭevet 1	New Moon, second day; Hanukkah, seventh day	Num. 28:1–15 Num. 7:48–53	
2	M	2	Hanukkah, eighth day	Num. 7:54–8:4	
7	Sa	7	Wa-yiggash	Gen. 44:18–47:27	Ezekiel 37:15–28
10	T	10	Fast of 10th of Ṭevet	Exod. 32:11–14 Exod. 34:1–10 (morning and afternoon)	Isaiah 55:6–56:8 (afternoon only)
14	Sa	14	Wa-yehi	Gen. 47:28–50:26	1 Kings 2:1–12
21	Sa	21	Shemot	Exod. 1:1–6:1	Isaiah 27:6–28:13 Isaiah 29:22–23 <i>Jeremiah 1:1–2:3</i>
28	Sa	28	Wa-'era'	Exod. 6:2–9:35	Ezekiel 28:25–29:21

*Italics are for
Sephardi Minhag.*

2006, Jan. 30–Feb. 28]

SHEVAT (30 DAYS)

[5766

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Jan. 30	M	Shevat 1	New Moon	Num. 28:1–15	
Feb. 5	Sa	6	Bo'	Exod. 10:1–13:16	Jeremiah 46:13–28
11	Sa	13	Be-shallah (Shabbat Shirah)	Exod. 13:17–17:16	Judges 4:4–5:31 <i>Judges 5:1–31</i>
13	M	15	Hamisha 'asar bi-Shevat		
18	Sa	20	Yitro	Exod. 18:1–20:23	Isaiah 6:1–7:6; 9:5–6 <i>Isaiah 6: 1–13</i>
25	Sa	27	Mishpatim (Shabbat Shekalim)	Exod. 21:1–24:18 30:11–16	II Kings 12:1–17 <i>II Kings 11:17–12:17</i>
28	T	30	New Moon, first day	Num. 28: 1–15	

*Italics are for
Sephardi Minhag.*

2006, Mar. 1–29]

ADAR (29 DAYS)

[5766

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Mar. 1	W	Adar 1	New Moon, second day	Num. 28:1–15	
4	Sa	4	Terumah	Exod. 25:1–27:19	I Kings 5:26–6:13
11	Sa	11	Tezawweh (Shabbat Zakhor)	Exod. 27:20–30:10 Deut. 25:17–19	I Samuel 15:2–34 <i>I Samuel 15:1–34</i>
13	M	13	Fast of Esther	Exod. 32:11–14 Exod. 34:1–10 (morning and afternoon)	Isaiah 55:6–56:8 (morning and afternoon)
14	T	14	Purim	Exod. 17:8–16	Book of Esther (night before and morning)
15	W	15	Shushan Purim		
18	Sa	18	Ki tissa' (Shabbat Parah)	Exod. 30:11–34:35 Num. 19: 1–22	Ezekiel 36:16–38 <i>Ezekiel 36:16–36</i>
25	Sa	25	Wa-yakhel, Pekude (Shabbat Ha-ḥodesh)	Exod. 35:1–40:38 Exod. 12:1–20	Ezekiel 45:16–46:1 <i>Ezekiel 45:18–46:15</i>

*Italics are for
Sephardi Minhag.*

2006, Mar. 30–Apr. 28]

NISAN (30 DAYS)

[5766

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Mar. 30	Th	Nisan 1	New Moon	Num. 28:1–15	
Apr. 1	Sa	3	Wa-yikra'	Levit. 1:1–5:26	Isaiah 43:21–23
8	Sa	10	Zaw (Shabbat Ha-gadol)	Levit. 6:1–8:36	<i>Malachi 3:4–24</i>
12	W	14	Fast of Firstborn		
13	Th	15	Passover, first day	Exod. 12:21–51 Num. 28:16–25	Joshua 5:2–6:1, 27
14	F	16	Passover, second day	Levit. 22:26–23:44 Num. 28:16–25	II Kings 23:1–9, 21–25
15	Sa	17	Hol Ha-mo'ed, first day	Exod. 33:12–34:26 Num. 28:19–25	Ezekiel 37:1–14
16	S	18	Hol Ha-mo'ed, second day	Exod. 13:1–16 Num. 28:19–25	
17	M	19	Hol Ha-mo'ed, third day	Exod. 22:24–23:19 Num. 28:19–25	
18	T	20	Hol Ha-mo'ed, fourth day	Num. 9: 1–14 Num. 28:19–25	
19	W	21	Passover, seventh day	Exod. 13:17–15:26 Num. 28:19–25	II Samuel 22:1–51
20	Th	22	Passover, eighth day	Deut. 15:19–16:17 Num. 28:19–25	Isaiah 10:32–12:6
22	Sa	24	Shemini	Levit. 9:1–11:47	Isaiah 10:32–12:6
25	T	27	Holocaust Memorial Day		
28	F	30	New Moon, first day	Num. 28:1–15	

*Italics are for
Sephardi Minhag.*

2006, Apr. 29–May 27]

IYAR (29 DAYS)

[5766

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Apr. 29	Sa	Iyar 1	Tazria', Mezora' New Moon, second day	Levit. 12:1–15:33 Num. 28:1–15	Isaiah 66:1–24
May 3	W	5	Israel Independence Day		
6	Sa	8	Aḥare Mot, Kēdoshim	Levit. 16:1–20:27	Amos 9:7–15 <i>Ezekiel 20:2–20</i>
13	Sa	15	Emor	Levit. 21:1–24:23	Ezekiel 44:15–31
16	T	18	Lag Ba-'omer		
20	Sa	22	Be-har, Be-ḥukḳotai	Levit. 25:1–27:34	Jeremiah 16:19–17:14
26	F	28	Jerusalem Day*		
27	Sa	29	Be-midbar	Num. 1:1–4:20	Hosea 2:1–22

*Jerusalem Day celebrated May 25, to avoid conflict with the Sabbath.

*Italics are for
Sephardi Minhag.*

2006, May 28–June 26]

SIWAN (30 DAYS)

[5766

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
May 28	S	Siwan 1	New Moon	Num. 28:1–15	
June 2	F	6	Shavu'ot, first day	Exod. 19:1–20:23 Num. 28:26–31	Ezekiel 1:1–28, 3:12
3	Sa	7	Shavu'ot, second day	Deut. 15:19–16:17 Num. 28:26–31	Habbakuk 3:1–19 <i>Habbakuk 2:20–3:19</i>
10	Sa	14	Naso'	Num. 4:21–7:89	Judges 13:2–25
17	Sa	21	Be-ha'alotekha	Num. 8:1–12:16	Zechariah 2:14–4:7
24	Sa	28	Shelah lekha	Num. 13:1–15:41	Joshua 2:1–24
26	M	30	New Moon, first day	Num. 28:1–15	

*Italics are for
Sephardi Minhag.*

2006, June 27–July 25]

TAMMUZ (29 DAYS)

[5766

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
June 27	T	Tammuz 1	New Moon, second day	Num. 28:1–15	
July 1	Sa	5	Qorah	Num. 16:1–18:32	I Samuel 11:14–12:23
8	Sa	12	Hukkat, Balak	Num. 19:1–25:9	Micah 5:6–6:8
13	Th	17	Fast of 17th of Tammuz	Exod. 32:11–14 Exod. 34: 1–10 (morning and afternoon)	Isaiah 55:6–56:8 (afternoon only)
15	Sa	19	Pinehas	Num. 25:10–30:1	Jeremiah 1:1–2:3
22	Sa	26	Matot Mas'e	Num. 30:2–36:13	Jeremiah 2:4–28; 3:4 <i>Jeremiah 2:4–28; 4:1–2</i>

*Italics are for
Sephardi Minhag.*

2006, July 26–Aug. 24]

AV (30 DAYS)

[5766

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
July 26	W	Av 1	New Moon	Num. 28:1–15	
29	Sa	4	Devarim (Shabbat Hazon)	Deut. 1:1–3:22	Isaiah 1:1–27
Aug. 3	Th	9	Fast of 9th of Av	Morning: Deut. 4:25–40 Afternoon: Exod. 32:11–14 Exod. 34:1–10	(Lamentations is read the night before) Jeremiah 8:13–9:23 (morning) Isaiah 55:6–56:8 (afternoon)
5	Sa	11	Wa-ethannan (Shabbat Naḥamu)	Deut. 3:23–7:11	Isaiah 40:1–26
12	Sa	18	‘Ekev	Deut. 7:12–11:25	Isaiah 49:14–51:3
19	Sa	25	Re’eh	Deut. 11:26–16:17	Isaiah 54:11–55:5
24	Th	30	New Moon, first day	Numbers 28:1–15	

*Italics are for
Sephardi Minhag.*

2006, Aug. 25–Sept. 22]

ELUL (29 DAYS)

[5766

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Aug. 25	F	Elul 1	New Moon, second day	Num. 28:1–15	
26	Sa	2	Shofetim	Deut. 16:18–21:9	Isaiah 51:12–52:12
Sept. 2	Sa	9	Ki teze'	Deut. 21:10–25:19	Isaiah 54:1–10
9	Sa	16	Ki tavo'	Deut. 26: 1–29:8	Isaiah 60:1–22
16	Sa	23	Nizzavim, Wa-yelekh	Deut. 29:9–31:30	Isaiah 61:10–63:9

*Italics are for
Sephardi Minhag.*

2006, Sept. 23–Oct. 22]

TISHRI (30 DAYS)

[5767

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Sept. 23	Sa	Tishri 1	Rosh Ha-shanah, first day	Gen. 21:1–34 Num. 29:1–6	I Samuel 1:1–2:10
24	S	2	Rosh Ha-shana, second day	Gen. 22:1–24 Num. 29:1–6	Jeremiah 31:2–20
25	M	3	Fast of Gedaliah	Exod. 32:11–14 Exod. 34:1–10 (morning and afternoon)	Isaiah 55:6–56:8 (afternoon only)
30	Sa	8	Ha'azinu (Shabbat Shuvah)	Deut. 32:1–52	Hosea 14:2–10 Micah 7:18–20 Joel 2:15–27 <i>Hosea 14:2–10</i> <i>Micah 7:18–20</i>
Oct. 2	M	10	Yom Kippur	Morning: Levit. 16:1–34 Num. 29:7–11 Afternoon: Levit. 18:1–30	Isaiah 57:14–58:14 Afternoon: Jonah 1:1–4:11 Micah 7:18–20
7	Sa	15	Sukkot, first day	Levit. 22:26–23:44 Num. 29:12–16	Zechariah 14:1–21
8	S	16	Sukkot, second day	Levit. 22:26–23:44 Num. 29:12–16	I Kings 8:2–21
9–12	M–Th	17–20	Hol Ha-mo'ed, first through fourth days	M: Num. 29:17–25 T: Num. 29:20–28 W: Num. 29:23–28 Th: Num. 29:26–34	
13	F	21	Hosha'na' Rabbah	Num. 29:26–34	
14	Sa	22	Shemini 'Azeret	Deut. 14:22–16:17 Num. 29:35–30:1	I Kings 8:54–66
15	S	23	Simḥat Torah	Deut. 33:1–34:12 Gen. 1:1–2:3 Num. 29:35–30:1	Joshua 1:1–18 <i>Joshua 1:1–9</i>
21	Sa	29	Be-re'shit	Gen. 1:1–6:8	I Samuel 20:18–42
22	S	30	New Moon, first day	Num. 28: 1–15	

2006, Oct. 23–Nov. 21]

HESHWAN (29 DAYS)

[5767]

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Oct. 23	M	Heshwan 1	New Moon, second day	Num. 28:1–15	
28	Sa	6	Noah	Gen. 6:9–11:32	Isaiah 54:1–55:5 <i>Isaiah 54:1–10</i>
Nov. 4	Sa	13	Lekh lekha	Gen. 12:1–17:27	Isaiah 40:27–41:16
11	Sa	20	Wa-yera'	Gen. 18:1–22:24	II Kings 4:1–37 <i>II Kings 4:1–23</i>
18	Sa	27	Hayye Sarah	Gen. 23:1–25:18	I Kings 1:1–31
21	T	30	New Moon, first day	Num. 28:1–15	

*Italics are for
Sephardi Minhag.*

2006, Nov. 22–Dec. 21]

KISLEW (29 DAYS)

[5767

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Nov. 22	W	Kislew 1	New Moon, second day	Num. 28:1–15	
25	Sa	4	Toledot	Gen. 25:19–28:9	Malachi 1:1–2:7
Dec. 2	Sa	11	Wa-yeze'	Gen. 28:10–32:3	Hosea 12:13–14:10
9	Sa	18	Wa-yishlah	Gen. 32:4–36:43	Hosea 11:7–12:12 <i>Obadiah 1:1–21</i>
16	Sa	25	Wa-yeshev; Hanukkah, first day	Gen. 37:1–40:23 Num. 7:1–17	Zechariah 2:14–4:7
17–20	S–W	26–29	Hanukkah, second to fifth days	S: Num. 7:18–29 M: Num. 7:24–35 T: Num. 7:30–41 W: Num. 7:36–47	
21	Th	30	New Moon, first day; Hanukkah, sixth day	Num. 28:1–15 Num. 7:42–47	

*Italics are for
Sephardi Minhag.*

2006, Dec. 22–Jan. 19, 2007] ṬEVET (29 DAYS)

[5767]

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Dec. 22	F	Ṭevet 1	New Moon, second day; Ḥanukkah, seventh day	Num. 28:1–15 Num. 7:48–53	
23	Sa	2	Mi-ḳez; Ḥanukkah, eighth day	Gen. 41:1–44:17 Num. 7:54–8:4	Zechariah 2:14–4:7
30	Sa	9	Wa-yiggash	Gen. 44:18–47:27	Ezekiel 37:15–28
31	S	10	Fast of 10th of Ṭevet	Exod. 32:11–14 Exod. 34:1–10 (morning and afternoon)	Isaiah 55:6–56:8 (afternoon only)
Jan. 6	Sa	16	Wa-yehi	Gen. 47:28–50:26	I Kings 2:1–12
13	Sa	23	Shemot	Exod. 1:1–6:1	Isaiah 27:6–28:13 Isaiah 29:22–23 <i>Jeremiah 1:1–2:3</i>

*Italics are for
Sephardi Minhag.*

2007, Jan. 20–Feb. 18]

SHEVAṬ (30 DAYS)

[5767

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Jan. 20	Sa	Shevaṭ 1	Wa-'era'; New Moon	Exod. 6:2–9:35 Num. 28:9–15	Isaiah 66: 1–24
27	Sa	8	Bo'	Exod. 10:1–13:16	Jeremiah 46:13–28
Feb. 3	Sa	15	Be-shallah (Shabbat Shirah) Ḥamishar 'Asar bi-Shevaṭ	Exod. 13:17–17:16	Judges 4:4–5:31 <i>Judges 5:1–31</i>
10	Sa	22	Yitro	Exod. 18:1–20:23	Isaiah 6:1–7:6; 9:5–6 <i>Isaiah 6: 1–13</i>
17	Sa	29	Mishpaṭim (Shabbat Shekalim)	Exod. 21:1–24:18 Exod. 30:11–16	II Kings 12: 1–17 <i>II Kings 11:17–12:17</i>
18	S	30	New Moon, first day	Num. 28: 1–15	

*Italics are for
Sephardi Minhag.*

2007, Feb. 19–Mar. 19]

ADAR (29 DAYS)

[5767

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Feb. 19	M	Adar 1	New Moon, second day	Num. 28:1–15	
24	Sa	6	Terumah	Exod. 25:1–27:19	I Kings 5:26–6:13
Mar. 1	Th	11	Fast of Esther	Exod. 32:11–14 Exod. 34:1–10 (morning and afternoon)	Isaiah 55:6–56:8 (afternoon only)
3	Sa	13	Teḏawweh (Shabbat Zakhōr)	Exod. 27:20–30:10 Deut. 25:17–19	I Samuel 15:2–34 <i>I Samuel 15:1–34</i>
4	S	14	Purim	Exod. 17:8–16	Book of Esther (night before and morning)
5	M	15	Shushan Purim		
10	Sa	20	Ki tissa' (Shabbat Parah)	Exod. 30:11–34:35 Num. 19: 1–20	Ezekiel 36:16–38 <i>Ezekiel 36:16–36</i>
17	Sa	27	Wa-yakhel, Peḳude (Shabbat Ha-ḥodesh)	Exod. 35:1–40:38 Exod. 12:1–20	Ezekiel 45:16–46:18 <i>Ezekiel 45:18–46:15</i>

*Italics are for
Sephardi Minhag.*

2007, Mar. 20–Apr. 18]

NISAN (30 DAYS)

[5767

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Mar. 20	T	Nisan 1	New Moon	Num. 28:1–15	
24	Sa	5	Wa-yikra'	Levit. 1:1–5:26	Isaiah 43:21–44:23
31	Sa	12	Zaw (Shabbat Ha-gadol)	Levit. 6:1–8:36	Malachi 3:4–24
Apr. 2	M	14	Fast of Firstborn		
3	T	15	Passover, first day	Exod. 12:21–51 Num. 28:16–25	Joshua 5:2–6:1, 27
4	W	16	Passover, second day	Levit. 22:26–23:44 Num. 28:16–25	II Kings 23:1–9, 21–25
5	Th	17	Hol Ha-mo'ed, first day	Exod. 13:1–16 Num. 28:19–25	
6	F	18	Hol Ha-mo'ed, second day	Exod. 22:24–23:19 Num. 28:19–25	
7	Sa	19	Shabbat Hol Ha-mo'ed, third day	Exod. 33:12–34:26 Num. 28:19–25	Ezekiel 37:1–14
8	S	20	Hol Ha-mo'ed, fourth day	Num. 9: 1–14 Num. 28:19–25	
9	M	21	Passover, seventh day	Exod. 13:17–15:26 Num. 28:19–25	II Samuel 22:1–51
10	T	22	Passover, eighth day	Deut. 15:19–16:17 Num. 28:19–25	Isaiah 10:32–12:6
14	Sa	26	Shemini	Levit. 9:1–11:47	II Samuel 6:1–7:17 <i>II Samuel 6:1–19</i>
15	S	27	Holocaust Memorial Day		
18	W	30	New Moon, first day	Num. 28:1–15	

*Italics are for
Sephardi Minhag.*

2007, Apr. 19–May 17]

IYAR (29 DAYS)

[5767

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Apr. 19	Th	Iyar 1	New Moon, second day	Num. 28:9–15	
21	Sa	3	Tazria', Mezora'	Levit. 12:1–15:33	II Kings 7:3–20
23	M	5	Israel Independence Day		
28	Sa	10	Aḥarei Mot, Qedoshim	Levit. 16:1–20:27	Amos 9:7–15 <i>Ezekiel 20:2–20</i>
May 5	Sa	17	Emor	Levit. 21:1–24:23	Ezekiel 44:15–31
6	S	18	Lag Ba-'omer		
12	Sa	24	Be-har, Be-ḥuḳḳotai	Levit. 25:1–27:34	Jeremiah 16:19–17:14
16	W	28	Jerusalem Day		

*Italics are for
Sephardi Minhag.*

2007, May 18–June 16]

SIWAN (30 DAYS)

[5767

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
May 18	F	Siwan 1	New Moon	Num. 28:1–15	
19	Sa	2	Be-midbar	Num. 1:1–4:20	Hosea 2:1–22
23	W	6	Shavu'ot, first day	Exod. 19:1–20:23 Num. 28:26–31	Ezekiel 1:1–28, 3:12
24	Th	7	Shavu'ot, second day	Deut. 15:19–16:17 Num. 28:26–31	Habbakuk 3:1–19 <i>Habbakuk 2:20–3:19</i>
26	Sa	9	Naso'	Num. 4:21–7:89	Judges 13:2–25
June 2	Sa	16	Be-ha'alotekha	Num. 8:1–12:16	Zechariah 2:14–4:7
9	Sa	23	Shelah lekha	Num. 13:1–15:41	Joshua 2:1–24
16	Sa	30	Korah; New Moon, first day	Num. 16:1–18:32 Num. 28:9–15	Isaiah 66:1–24 <i>Isaiah 66:1–24</i> <i>I Samuel 20:18, 42</i>

*Italics are for
Sephardi Minhag.*

2007, June 17–July 15]

TAMMUZ (29 DAYS)

[5767

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
June 17	S	Tammuz 1	New Moon, second day	Num. 28:1–15	
23	Sa	7	Ḥukkat	Num. 19:1–22:1	Judges 11:1–33
30	Sa	14	Balak	Num. 22:2–25:9	Micah 5:6–6:8
July 3	T	17	Fast of 17th of Tammuz	Exod. 32:11–14 Exod. 34: 1–10 (morning and afternoon)	Isaiah 55:6–56:8 (afternoon only)
7	Sa	21	Pineḥas	Num. 25:10–30:1	Jeremiah 1:1–2:3
14	Sa	28	Maṭṭot Mas'e	Num. 30:2–36:13	Jeremiah 2:4–28; 3:4 <i>Jeremiah 2:4–28</i> <i>4:1–2</i>

*Italics are for
Sephardi Minhag.*

2007, July 16–Aug. 14]

AV (30 DAYS)

[5767

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
July 16	M	Av 1	New Moon	Num. 28:1–15	
21	Sa	6	Devarim (Shabbat Hazon)	Deut. 1:1–3:22	Isaiah 1:1–27
24	T	9	Fast of 9th of Av	Morning: Deut. 4:25–40 Afternoon: Exod. 32:11–14 Exod. 34:1–10	(Lamentations is read the night before) Jeremiah 8:13–9:23 (morning) Isaiah 55:6–56:8 (afternoon)
28	Sa	13	Wa-ethannan (Shabbat Naḥamu)	Deut. 3:23–7:11	Isaiah 40:1–26
Aug. 4	Sa	20	‘Ekev	Deut. 7:12–11:25	Isaiah 49:14–51:3
11	Sa	27	Re’eh	Deut. 11:26–16:17	Isaiah 54:11–55:5
14	T	30	New Moon, first day	Numbers 28:1–15	

*Italics are for
Sephardi Minhag.*

2007, Aug. 15–Sept. 12]

ELUL (29 DAYS)

[5767

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Aug. 15	W	Elul 1	New Moon, second day	Num. 28:1–15	
18	Sa	4	Shofetim	Deut. 16:18–21:9	Isaiah 51:12–52:12
25	Sa	11	Ki teze'	Deut. 21:10–25:19	Isaiah 54:1–10
Sept. 1	Sa	18	Ki tavo'	Deut. 26:1–29:8	Isaiah 60:1–22
8	Sa	25	Nizzavim, Wa-yelekh	Deut. 29:9–31:30	Isaiah 61:10–63:9

*Italics are for
Sephardi Minhag.*

2007, Sept. 13–Oct. 12]

TISHRI (30 DAYS)

[5768

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Sept. 13	Th	Tishri 1	Rosh Ha-shanah, first day	Gen. 21:1–34 Num. 29:1–6	I Samuel 1:1–2:10
14	F	2	Rosh Ha-shana, second day	Gen. 22:1–24 Num. 29:1–6	Jeremiah 31:2–20
15	Sa	3	Ha'azinu (Shabbat Shuvah)	Deut. 32:1–52	Hosea 14:2–10 Micah 7:18–20 Joel 2:15–27 <i>Hosea 14:2–10</i> <i>Micah 7:18–20</i>
16	S	4	Fast of Gedaliah	Exod. 32:11–14 Exod. 34:1–10 (morning and afternoon)	Isaiah 55:6–56:8 (afternoon only)
22	Sa	10	Yom Kippur	Morning: Levit. 16:1–34 Num. 29:7–11 Afternoon: Levit. 18:1–30	Isaiah 57:14–58:14 Afternoon: Jonah 1:1–4:11 Micah 7:18–20
27	Th	15	Sukkot, first day	Levit. 22:26–23:44 Num. 29:12–16	Zechariah 14:1–21
28	F	16	Sukkot, second day	Levit. 22:26–23:44 Num. 29:12–16	I Kings 8:2–21
29	Sa	17	Shabbat Hōl Ha-mo'ed, first day	Exod. 33:12–34:26 Num. 29:17–22	Ezekiel 38:18–39:16
30–Oct. 2	S-T	18–20	Hōl Ha-mo'ed, second through fourth days	S: Num. 29:20–28 M: Num. 29:23–31 T: Num. 29:26–34	
3	W	21	Hosha'na' Rabbah	Num. 29:26–34	
4	Th	22	Shemini 'Azeret	Deut. 14:22–16:17 Num. 29:35–30:1	I Kings 8:54–66
5	F	23	Simḥat Torah	Deut. 33:1–34:12 Gen. 1:1–2:3 Num. 29:35–30:1	Joshua 1:1–18 <i>Joshua 1:1–9</i>
6	Sa	24	Be-re'shit	Gen. 1:1–6:8	Isaiah 42:5–43:10 <i>Isaiah 42:5–21</i>
12	F	30	New Moon, first day	Num. 28: 1–15	

*Italics are for
Sephardi Minhag.*

2007, Oct. 13–Nov. 10

HESHWAN (29 DAYS)

[5768]

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Oct. 13	Sa	Heshwan 1	Noah; New Moon, second day	Gen. 6:9–11:32 Num. 28:1–15	Isaiah 66:1–24
20	Sa	8	Lekh lekha	Gen. 12:1–17:27	Isaiah 40:27–41:16
27	Sa	15	Wa-yera'	Gen. 18:1–22:24	II Kings 4:1–37 <i>II Kings 4:1–23</i>
Nov. 3	Sa	22	Hayye Sarah	Gen. 23:1–25:18	I Kings 1:1–31
10	Sa	29	Toledot	Gen. 25:19–28:9	I Samuel 20:18–42

*Italics are for
Sephardi Minhag.*

2007, Nov. 11–Dec. 9

KISLEW (29 DAYS)

[5768]

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Nov. 11	S	Kislew 1	New Moon, second day	Num. 28:1–15	
17	Sa	7	Wa-yeze'	Gen. 28:10–32:3	Hosea 12:13–14:10
24	Sa	14	Wa-yishlah	Gen. 32:4–36:43	Hosea 11:7–12:12 <i>Obadiah 1:1–21</i>
Dec. 1	Sa	21	Wa-yeshev	Gen. 37:1–40:23	Amos 2:6–3:8
5	W	25	Ḥanukkah, first day	Num. 7:1–17	
6–7	Th–F	26–27	Ḥanukkah, second and third days	Th: Num. 7:18–29 F: Num. 7:24–35	
8	Sa	28	Mi-kez Ḥanukkah, fourth day	Gen. 41:1–44:17 Num. 7:30–35	Zechariah 2:14–4:7
9	S	29	Ḥanukkah, fifth day	Num. 7:36–47	

*Italics are for
Sephardi Minhag.*

2007, Dec. 10–Jan. 7, 2008] TEVET (29 DAYS)

[5768

Civil Date	Day of the Week	Jewish Date	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL READING	PROPHETICAL READING
Dec. 10	M	Tevet 1	New Moon; Hanukkah, sixth day	Num. 28:1–15 Num. 7:42–47	
11	T	2	Hanukkah, seventh day	Num. 7:48–59	
12	W	3	Hanukkah, eighth day	Num. 7:54–8:4	
15	Sa	6	Wa-yiggash	Gen. 44:18–47:27	Ezekiel 37:15–28
19	W	10	Fast of 10th of Tevet	Exod. 32:11–14 Exod. 34:1–10 (morning and afternoon)	Isaiah 55:6–56:8 (afternoon only)
22	Sa	13	Wa-yehi	Gen. 47:28–50:26	I Kings 2:1–12
29	Sa	20	Shemot	Exod. 1:1–6:1	Isaiah 27:6–28:13 Isaiah 29:22–23 <i>Jeremiah 1:1–2:3</i>
Jan. 5	Sa	27	Wa-'era'	Exod. 6:2–9:35	Ezekiel 28:25–29:21

*Italics are for
Sephardi Minhag.*

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